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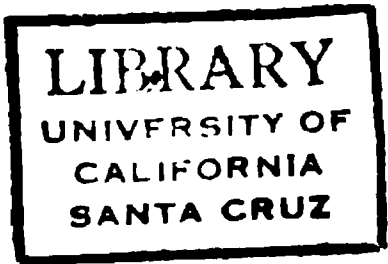
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# THE AUSTRALIAN RACE:

ITS ORIGIN, LANGUAGES,

CUSTOMS,

PLACE OF LANDING IN AUSTRALIA,

AND

THE ROUTES BY WHICH IT SPREAD ITSELF OVER  
THAT CONTINENT.

BY

EDWARD M. CURR,

*Author of "Pure Saddle Horses," and "Recollections of Squatting in Victoria."*

IN FOUR VOLUMES.

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# BOOK THE TENTH.



# The Australian Race.

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## BOOK THE TENTH.

### PREFATORY REMARKS.

It is amongst the tribes treated of in this book that we first meet with some which have the curious custom of calling themselves, their languages, or both, by words sprung from their negative adverbs. Whether this custom exists further to the north, I am unable to say; but from the Dawson River and Expedition Range to nearly as far as Wentworth, at the junction of the Darling and Murray, a distance of seven hundred and fifty miles as the crow flies, we find it pretty generally prevalent. In many of the tribes described in this book, in which this custom does not obtain, we find the tribal name ending in *burra*. It is also observable that in the portion of the continent under notice, the opossum-rug is in use in some of the tribes, and also the word *Murri*, the equivalent of *Blackfellow*, which the Revd. Mr. Ridley seems to have thought pretty general throughout Australia. In this locality also the small-pox, originally introduced at Sydney, terminated its ravages. Finally, in this book will be found the account of a tribe, taken from replies to my *Questions*, sent to me by an aboriginal Black, who had learnt to read and write.

No. 136.—FROM PORT DENISON TO CAPE  
GLOUCESTER.

BY SERGEANT B. SHEA.

THE country of the Bumbarra tribe extends from about Port Denison to Cape Gloucester, and inland as far as the head of the Proserpine River, or nearly so. In this tribe opossum cloaks are in use; but whether throughout the twenty-four hours, or only at night, my informant, Sergeant Shea, does not state. Objects made of the skin of the kangaroo, pieces of shell attached to the hair by means of beeswax, and necklaces made of stems of grass cut into short lengths and threaded, are worn as ornaments. The weapons of the tribe are a good deal carved, and amongst them are wooden swords five feet in length, spears and clubs of course, boomerangs of both sorts, but not the wommera, which, however, is used by neighbouring tribes, and the Bumbarra have a name for. In fact, whatever the reason may be for the neglect of this instrument by some tribes, I do not think that in any case it can be attributed to their not being acquainted with it.

The Bumbarra do not object to tell their names, and my contributor gives Karilla and Whychaka as those of men, and Denterbargo and Helmerago as those of women. Girls become wives at about twelve years of age; marriages between relatives are prohibited, and women rear (or used to rear) three children each on an average. The canoes of the Bumbarra are made of pieces of bark stripped from the ironbark-tree and sewn together, and rendered watertight

by smearing with the gum of the pine-tree. The male youths are admitted to the rights of men by means of secret ceremonies. Message-sticks are in use.

Turning to the vocabulary, *fire* and *wood* are expressed by almost the same word. *Good* and *sweet*, as frequently happens, are also expressed by one word. *Food* and *eat* are expressed by one term, and *thirst* and *water* by another, probably the result of a misunderstanding in these two cases.

## No. 136.—PORT DENISON TO CAPE GLOUCESTER.

BY SERGEANT B. SHEA.

Kangaroo	-	-	rooa.	Hand	-	-	mala.
Opossum	-	.	koolachu.	2 Blacks	-	-	
Tame dog	-	-	kria.	3 Blacks	-	-	
Wild dog	-	-	ulaire.	One	-	-	warpa.
Emu	-	-	goondooloo.	Two	-	-	kotoo.
Black duck	-	-	kooroola.	Three	-	-	mundula.
Wood duck	-	-		Four	-	-	kutpoora.
Pelican	-	-	yangatia.	Father	-	-	yaboo.
Laughing jackass	-	-	kourkura.	Mother	-	-	yanga.
Native companion	-	-		Sister-Elder	-	-	kotha.
White cockatoo	-	-	dingari.	„ Younger	-	-	nappona kotha.
Crow	-	-	worigan.	Brother-Elder	-	-	
Swan	-	-		„ Younger	-	-	
Egg	-	-	gomorro.	A young man	-	-	koloona.
Track of a foot	-	-	dina.	An old man	-	-	kutha.
Fish	-	-	wina.	An old woman	-	-	kummi.
Lobster	-	-		A baby	-	-	
Crayfish	-	-		A White man	-	-	
Mosquito	-	-	pigina.	Children	-	-	patchilla.
Fly	-	-	kroopulla.	Head	-	-	korea.
Snake	-	-	waroora.	Eye	-	-	dilli.
The Blacks	-	-	kabulla.	Ear	-	-	wolloo.
A Blackfellow	-	-	mari.				
A Black woman	-	-	worniwoma.				
Nese	-	-	woroo.				



No. 136.—PORT DENISON TO CAPE GLOUCESTER—*continued.*

Mouth	-	elginba.	Boomerang	-	wangalla.
Teeth	-	era.	Hill	-	bia.
Hair of the head	-	korea (same as head).	Wood	-	baree.
Beard	-	nunga.	Stone	-	paree.
Thunder	-	thegaroo.	Camp	-	yamba.
Grass	-	goothu.	Yes	-	yay.
Tongue	-	talong.	No	-	oolago.
Stomach	-	buloo.	I	-	-
Breasts	-	ngommona.	You	-	-
Thigh	-	tumbarra.	Bark	-	bigo.
Foot	-	dinna.	Good	-	bungunna.
Bone	-	bippo.	Bad	-	gooioo.
Blood	-	gulga.	Sweet	-	bungunna.
Skin	-	ingarra.	Food	-	nikkana.
Fat	-	thome.	Hungry	-	kangoola.
Bowels	-	yapoo.	Thirsty	-	kamo.
Excrement	-	doongalla.	Eat	-	nikkana.
War-spear	-	githa.	Sleep	-	ooka.
Reed-spear	-	woliburra.	Drink	-	barana.
Wommera or throwing-stick	-	wangalli (not in use).	Walk	-	yanina.
Shield	-	goolmarri.	See	-	nugaha.
Tomahawk	-	balgoo.	Sit	-	etomme.
Canoe	-	vinda.	Yesterday	-	nuinda.
Sun	-	kari.	To-day	-	nilla.
Moon	-	karka.	To-morrow	-	burganda.
Star	-	nooroo.	Where are the Blacks?	-	-
Light	-	baringa.	I don't know	-	koota.
Dark	-	-	Plenty	-	munda.
Cold	-	kedoa.	Big	-	oomba.
Heat	-	mongoola.	Little	-	-
Day	-	koondawinda.	Dead	-	mudaya.
Night	-	woroo.	By-and-by	-	dago.
Fire	-	buree.	Come on	-	kowa.
Water	-	kamo.	Milk	-	nammoona.
Smoke	-	pothana.	Eaglehawk	-	-
Ground	-	-	Wild turkey	-	-
Wind	-	kuana.	Wife	-	bergo.
Rain	-	uganna.			
God	-	matcha.			
Ghosts	-	-			

No. 137.—TOWER HILL AND CORNISH CREEKS—TATEBURRA  
TRIBE.

By F. L. DALHUNTY, Esq.

Kangaroo - - -	tehera.	Hand - - -	murra.
Opossum - - -	kodera.	2 Blacks - - -	nema booleroo.
Tame dog - - -	oorá.	3 Blacks - - -	nema wolbin-
Wild dog - - -	-		thum.
Emu - - -	koolbury.	One - - -	wongeroo.
Black duck - - -	bungari.	Two - - -	booleroo.
Wood duck - - -	kootaburra.	Three - - -	wolbinthum.
Pelican - - -	deroora.	Four - - -	wolbunya.
Laughing jackass	kargooburra.	Father - - -	murina.
Native companion	beelbangerá.	Mother - - -	younginna.
White cockatoo -	tikeri.	Sister-Elder -	nungmeralla.
Crow - - -	worder.	„ Younger -	
Swan - - -	-	Brother-Elder -	moorkina.
Egg - - -	gobin.	„ Younger	
Track of a foot -	murrengunna.	A young man -	kowoola.
Fish - - -	munga.	An old man -	yalgenoomoo.
Lobster - - -	-	An old woman -	mungeroo.
Crayfish - - -	boogal.	A baby - - -	-
Mosquito - - -	boonye.	A White man -	yarabi.
Fly - - -	nimunoo.	Children - - -	wobinyella.
Snake - - -	koobooloo.	Head - - -	yalli.
The Blacks - - -	nemawulberdun-	Eye - - -	dilli.
	moo.	Ear - - -	munga.
A Blackfellow -	nema.		
A Black woman -	wormegoona.		
Nose - - -	oongye.		

No. 137.—TOWER HILL AND CORNISH CREEKS—TATEBURRA TRIBE—  
*continued.*

Mouth - - tower.	Boomerang - -
Teeth - - nulgulla.	Hill - - -
Hair of the head - wooroo.	Wood - - - toola.
Beard - - nunga.	Stone - - - padulla.
Thunder - - kooroo.	Camp - - - yumber.
Grass - - - yaroo.	Yes - - - ya-oo.
Tongue - - - tarding.	No - - - nowa.
Stomach - - yabbo.	I - - - yoondo.
Breasts - - koolumbi.	You - - - yondo.
Thigh - - - dakyr.	Bark - - - yonoona.
Foot - - - dinna.	Good - - - thureburra.
Bone - - - narkoo.	Bad - - - wygoo.
Blood - - - koonger.	Sweet - - - karba.
Skin - - - markoora.	Food - - - euga.
Fat - - - thami.	Hungry - - karwooroongna.
Bowels - - -	Thirsty - - - nower.
Excrement - - koonner.	Eat - - - euga.
War-spear - - moocha.	Sleep - - - woga.
Reed-spear - - wollerburra.	Drink - - - kamo uga =
Wommera or throwing-stick	water eat.
Shield - - - tumbooroo.	Walk - - - aber.
Tomahawk - - goocho.	See - - - dileenma (see
Canoe - - - (none).	Eye).
Sun - - - karee.	Sit - - - yinda.
Moon - - - kokkera.	Yesterday - - woogobedo.
Star - - - boodtha.	To-day - - - karinga (see Sun).
Light - - - buronga.	To-morrow - - wongeroo.
Dark - - - goonda.	Where are the nema wye?
Cold - - - medurra.	Blacks?
Heat - - - tingun.	I don't know - yonnower.
Day - - - buronga.	Plenty - - - wolbunya.
Night - - - goonda.	Big - - - wolbunya.
Fire - - - boodee.	Little - - - worbinya.
Water - - - kamo.	Dead - - - woolooma.
Smoke - - - togar.	By-and-by - - mooingoo-apper.
Ground - - - nundee.	Come on - - - kower, kowai.
Wind - - - barega.	Milk - - -
Rain - - - kamo.	Eaglehawk - -
God - - -	Wild turkey - -
Ghosts - - -	Wife - - -

No. 138.—UPPER THOMSON (*Lat. 22°, Long. 144°, or thereabouts*).

By ROBERT CHRISTISON, Esq.

Unfortunately, Mr. Christison's manuscript is indistinct, so that some of the words cannot be relied on.

Kangaroo - - teggera.	Hand - - - murra.
Opossum - - kuttera.	2 Blacks - - -
Tame dog - - kobburra.	3 Blacks - - -
Wild dog - - -	One - - - wongura.
Emu - - - goolberri.	Two - - - boolere.
Black duck - - kutteburra.	Three - - - koorberri.
Wood duck - - now-now.	Four - - - ngagiberri.
Pelican - - - taura.	Father - - - murre.
Laughing jackass kakaburri.	Mother - - - yangena.
Native companion billbungera.	Sister-Elder - numulla.
White cockatoo - teggeri.	„ Younger -
Crow - - - wotha.	Brother-Elder - moochi.
Swan - - -	„ Younger
Egg - - - tando.	A young man - tamboona (?).
Track of a foot - timaro.	An old man - mugena.
Fish - - - nemerreburri.	An old woman - koombena.
Lobster - - - karkoora.	A baby - - - pamboona (?).
Crayfish - - - munya.	A White man - koeburro.
Mosquito - - gongonoo.	Children - - - woorna.
Fly - - - nilgana.	Head - - - yalle.
Snake - - - monda.	Eye - - - teemurra.
The Blacks - - wolbandamo.	Ear - - - munga.
A Blackfellow -	
A Black woman - warringo.	
Nose - - - goonyna.	

No. 138.—UPPER THOMSON—*continued*.

Mouth	-	towa.	Boomerang	-	
Teeth	-	nalkulla.	Hill	-	
Hair of the head	-	wooroo.	Wood	-	doola.
Beard	-	nunka.	Stone	-	padulla.
Thunder	-	borai.	Camp	-	wongo.
Grass	-	yakko.	Yes	-	yea-yea.
Tongue	-	kookunya.	No	-	nowa.
Stomach	-	pangooloo.	I	-	nejoo.
Breasts	-	namoona.	You	-	yoondoo.
Thigh	-	tara.	Bark	-	wonna.
Foot	-	dinna.	Good	-	tarrilli.
Bone	-	goongoon.	Bad	-	wyeo.
Blood	-	yerkoora.	Sweet	-	
Skin	-	mecora.	Food	-	mena.
Fat	-	doota.	Hungry	-	kurnwooli.
Bowels	-		Thirsty	-	poomulgooa.
Excrement	-	koonna.	Eat	-	pangelna.
War-spear	-	moorcha.	Sleep	-	wilgetha.
Reed-spear	-	bulta.	Drink	-	uka.
Wommera or throwing-stick	-	mirroo.	Walk	-	noorai.
Shield	-	koormurre.	See	-	tellimulla.
Tomahawk	-	mingana.	Sit	-	yindaka.
Canoe	-	(none).	Yesterday	-	nakurno.
Sun	-	kurri.	To-day	-	naka.
Moon	-	kakkoora.	To-morrow	-	waanga.
Star	-	teegalgoona.	Where are the Blacks?	-	wanni bobamuna walbandamo?
Light	-	waandummo.	I don't know	-	nowa tilginannia.
Dark	-	now-now.	Plenty	-	wolbunga.
Cold	-		Big	-	poorka.
Heat	-	towwurri.	Little	-	wabootcha.
Day	-		Dead	-	woolama.
Night	-	qurkumago.	By-and-by	-	koolpeto.
Fire	-	poori.	Come on	-	woori.
Water	-	kummo.	Milk	-	
Smoke	-	tonoonga.	Eaglehawk	-	
Ground	-	kundi.	Wild turkey	-	
Wind	-	parritcha.	Wife	-	
Rain	-	paggurri.			
God	-				
Ghosts	-	kobbiberri, yerbi.			

## No. 139.—HEAD OF DIAMANTINA.

BY MONTAGU CURR, ESQ.

This vocabulary has much in common with those of the Upper Flinders  
and Porter's Range.

Kangaroo - - wungunnia.	Hand - - - murra.
Opossum - - dthangaroo.	2 Blacks - - -
Tame dog - - kooba.	3 Blacks - - -
Wild dog - - -	One - - - wonga.
Emu - - -	Two - - - poolaroo, phiddee.
Black duck - - mungara.	Three - - - koorburra.
Wood duck - - -	Four - - -
Pelican - - ooandgo.	Father - - -
Laughing jackass	Mother - - yanga.
Native companion bilbungata.	Sister-Elder - kurromee.
White cockatoo -	„ Younger -
Crow - - - wa-cun-na.	Brother-Elder - yabba.
Swan - - -	„ Younger
Egg - - -	A young man - kubbena.
Track of a foot -	An old man - mooburree.
Fish - - -	An old woman -
Lobster - - -	A baby - - -
Crayfish - - -	A White man - wit-thoo.
Mosquito - - -	Children - - -
Fly - - - ngimunna.	Head - - - wooma.
Snake - - -	Eye - - - dthillee.
The Blacks - - -	Ear - - - munga.
A Blackfellow - kandoo.	
A Black woman - bunya.	
Nose - - - ngingo.	

No. 139.—HEAD OF DIAMANTINA—*continued.*

Mouth - - dthawa.	Boomerang - -
Teeth - - eerra.	Hill - - -
Hair of the head - cudthaa.	Wood - . - oola.
Beard - - unga.	Stone - - - koongoo.
Thunder - - yamberri.	Camp - - - yamba.
Grass - - yagoo.	Yes - - - ngia.
Tongue - - dthalangoo.	No - - - kurra.
Stomach - - purra.	I - - -
Breasts - - dthambooo.	You - - -
Thigh - - walalla.	Bark - - - koolgooburra.
Foot - - d'theena.	Good - - -
Bone - - mogo.	Bad - - -
Blood - - koo-ur-roo.	Sweet - - -
Skin - - binna.	Food - - -
Fat - - tammee.	Hungry - - wingurra.
Bowels - -	Thirsty - - -
Excrement - - koonna.	Eat - - -
War-spear - - moorja.	Sleep - - -
Reed-spear - kundwurra.	Drink - - -
Wommera or woorra.	Walk - - -
throwing-stick	See - - -
Shield - - koonburra.	Sit - - -
Tomahawk - - parumburra.	Yesterday - - -
Canoe - . -	To-day - - -
Sun - - dthooroo.	To-morrow - - -
Moon - - yoongee, eungee.	Where are the
Star - - yoogu.	Blacks?
Light - - kunba.	I don't know -
Dark - . - windtha.	Plenty - - pungoo.
Cold - - willinga.	Big - - -
Heat - - -	Little - - -
Day - - -	Dead - - -
Night - - -	By-and-by - - -
Fire - - oola.	Come on - - yunna.
Water - - kamoo.	Milk - - -
Smoke - - yumaroo.	Eaglehawk - - -
Ground - - kinburra.	Wild turkey - - -
Wind - - mulloonoo.	Wife - - -
Rain - - kamoo.	
God - - -	
Ghosts - - -	

No. 140.—DIAMANTINA RIVER, MIDDLETON CREEK.—  
THE GOA TRIBE.

By EDWARD CURR, Esq.

Kangaroo -	- maikumba.	Hand -	- - murra.
Opossum -	- tannaroo.	2 Blacks -	- -
Tame dog -	-	3 Blacks -	- -
Wild dog -	- mikamo.	One -	- - koorbno.
Emu -	- kolperi.	Two -	- - orra.
Black duck -	- yallamurra.	Three -	- - koorborra.
Wood duck -	- yammoroo.	Four -	- - nadera.
Pelican -	- wolkiperri.	Father -	- - kobba.
Laughing jackass	(none).	Mother -	- - yanga
Native companion	kooltoroo.	Sister-Elder	- kammi.
White cockatoo -	poonmenberri.	„ Younger -	
Crow -	- wawkana.	Brother-Elder	- yabba.
Swan -	-	„ Younger	
Egg -	- kotto.	A young man	- mabungoroo.
Track of a foot -		An old man	- kaera.
Fish -	- palpi.	An old woman	- pandoro.
Lobster -	- pirrinoo.	A baby -	- kampala.
Crayfish -	-	A White man	- witto.
Mosquito -	- poonginyoo.	Children -	-
Fly -	-	Head -	- katta.
Snake -	- mungoo.	Eye -	- telli.
The Blacks -	- kanto.	Ear -	- munga.
A Blackfellow -			
A Black woman -	nogommora		
Nose -	- ningoo.		



No. 140.—DIAMANTINA RIVER, MIDDLETON CREEK.—THE GOA TRIBE—  
*continued.*

Mouth - - -	towa.	Boomerang - -	
Teeth - - -	irra.	Hill - - -	
Hair of the head -	katta.	Wood - - -	oroo.
Beard - - -	nanga.	Stone - - -	parri.
Thunder - - -	worndi.	Camp - - -	yamba (see Ground).
Grass - - -	yakko.	Yes - - -	nia.
Tongue - - -		No - - -	kurra.
Stomach - - -	machi.	I - - -	
Breasts - - -	manginna.	You - - -	
Thigh - - -	tarra.	Bark - - -	koolkobar.
Foot - - -	tinna.	Good - - -	manyo.
Bone - - -	toa.	Bad - - -	wittimo.
Blood - - -	morki.	Sweet - - -	
Skin - - -	pinganya.	Food - - -	
Fat - - -	toota, tammi	Hungry - - -	kannoola.
Bowels - - -	munda-munda.	Thirsty - - -	
Excrement - - -	konna.	Eat - - -	minna.
War-spear - - -	murcha.	Sleep - - -	wonoga.
Reed-spear - - -	kandoora.	Drink - - -	orrtanga.
Throwing-stick -		Walk - - -	yananga.
Shield - - -	yamboro.	See - - -	nakala.
Tomahawk - - -	willara.	Sit - - -	wonta.
Canoe - - -		Yesterday - -	
Sun - - -	toroo.	To-day - - -	paringoo.
Moon - - -	rangi.	To-morrow - -	karra.
Star - - -	yookoo.	Where are the Blacks?	
Light - - -	karra.	I don't know -	
Dark - - -	winta.	Plenty - - -	toona.
Cold - - -	milinyoo.	Big - - -	piala.
Heat - - -	renkana.	Little - - -	nowola.
Day - - -	toorongaro.	Dead - - -	poyoonaring.
Night - - -	winta.	By-and-by - -	
Fire - - -	olla.	Come on - - -	kowi.
Water - - -	kammo.	Milk - - -	
Smoke - - -	maiwoo.	Eaglehawk - -	
Ground - - -	yamba.	Wild turkey -	
Wind - - -	malboorno.	Wife - - -	
Rain - - -	kammo.		
God - - -			
Ghosts - - -			

## No. 141.—WESTERN RIVER.

By MR. JOHN HAINES (at the request of Sir Samuel Wilson).

Kangaroo	-	mutumba.	Hand	-	murra.
Opossum	-	mungera.	2 Blacks	-	oro gundo.
Tame dog	-	mikum.	3 Blacks	-	goolpurra gundo.
Wild dog	-		One	-	goorinyer.
Emu	-	goolburra.	Two	-	oro.
Black duck	-	tibia.	Three	-	goolpurra.
Wood duck	-	goonumbi.	Four	-	toongar.
Pelican	-	wulkurberri.	Father	-	goopa.
Laughing jackass	(none).		Mother	-	yunga.
Native companion	gootumba.		Sister-Elder	-	karmi.
White cockatoo	-	kurrumboola.	„ Younger	-	
Crow	-	wokkerna.	Brother-Elder	-	yuppa.
Swan	-		„ Younger	-	
Egg	-	gootoo.	A young man	-	bookeruma.
Track of a foot	-	teena.	An old man	-	kyerra.
Fish	-	dugera.	An old woman	-	pundoora.
Lobster	-	mundi.	A baby	-	milla-milla.
Crayfish	-		A White man	-	
Mosquito	-	boogena.	Children	-	bungonia.
Fly	-	nimunna.	Head	-	kutta.
Snake	-	goonderra.	Eye	-	tilli
The Blacks	-	gundo-toonga (see Plenty).	Ear	-	munger.
A Blackfellow	-	gundo.			
A Black woman	-	bunya.			
Nose	-	ningo.			

No. 141.—WESTERN RIVER—*continued*.

Month . . .	- bewi.	Boomerang . . .	-
Teeth . . .	- irra.	Hill . . .	-
Hair of the head	tounya.	Wood- . . .	- toola (see Bone).
Beard . . .	- nartinya.	Stone . . .	- gungoa.
Thunder . . .	- wondi.	Camp- . . .	- yamba (see Ground).
Grass . . .	- yakko.	Yes . . .	- kay.
Tongue . . .	- talinya.	No . . .	- kurra.
Stomach . . .	- mitcha.	I . . .	- wito.
Breasts . . .	- tumbo.	You . . .	- yena.
Thigh . . .	- turra.	Bark . . .	- goolkurberra.
Foot . . .	- tinna.	Good . . .	- manu.
Bone . . .	- toola.	Bad . . .	- workutindyer.
Blood- . . .	- wurki.	Sweet . . .	-
Skin . . .	- killena.	Food . . .	-
Fat . . .	- tommi.	Hungry . . .	- karnolingya.
Bowels . . .	- muttura.	Thirsty . . .	- goongindunga.
Excrement- . .	- koonna.	Eat . . .	- ooltunga.
War-spear . . .	- morretcha.	Sleep . . .	- oonunga.
Reed-spear . . .	-	Drink- . . .	- tarkeinga.
Wommera or	gundaworra.	Walk . . .	- yaninga.
throwing-stick		See . . .	- bimbururra.
Shield . . .	- goonburra.	Sit . . .	- wongunga.
Tomahawk- . .	- wheelera.	Yesterday . .	- winappolo.
Canoe . . .	-	To-day . . .	- kyeemba.
Sun . . .	- tooroo.	To-morrow- . .	- karrunga.
Moon . . .	- rungi.	Where are the	
Star . . .	- yooko.	Blacks ?	
Light . . .	-	I don't know .	- kurra wungun-
Dark . . .	- mutchaberri.		- gala.
Cold . . .	- mooerra.	Plenty . . .	- toonga.
Heat . . .	- nulkoorinna.	Big . . .	- goolkundurra.
Day . . .	-	Little . . .	- nowillyer.
Night . . .	- dilli-nirringa.	Dead . . .	- tillingerringa.
Fire . . .	- oola.	By-and-by . .	- kyemba, kan-
Water . . .	- kamoo.		- daga.
Smoke . . .	- yunkerga.	Come on . . .	- ookullya yanan-
Ground . . .	- yumba.		- yer.
Wind . . .	- mulboona.	Milk . . .	-
Rain . . .	- kamoo.	Eaglehawk . .	-
God . . .	-	Wild turkey .	-
Ghosts . . .	-	Wife . . .	-

**No. 142.—MAIN RANGE BETWEEN THE BELYANDO  
AND CAPE RIVERS WATERS.**

**BY JAMES MACGLASHAN, ESQ.**

For the following vocabulary and account of the Koom-bokkaburra tribe I am indebted to the kindness of Mr. James MacGlashan, who has been, off and on, for ten years a resident in their country. The vocabulary, it will be seen, differs but little from that of the Belyando as given by Mr. Muirhead.

The country of the tribe is the Main Dividing Range between the Cape and Belyando Rivers. It was first occupied by the Whites in 1862, the tribe at that time being estimated at about four hundred souls. It has since been reduced to one-half of that number, and Mr. MacGlashan attributes the falling off to abandonment of the old style of living, and to the use of salt beef and tobacco. Alcoholic drinks of every sort are held in abhorrence by the tribe, who dislike the smell and decline to taste them.

Infanticide, my informant says, is not practised, as far as he knows, but that since the coming of the Whites a great many young children die of cold and low fever.

Mr. MacGlashan thinks that the women of the tribe live occasionally to a greater age than the men. Several, he says, have hair perfectly white, and even fifteen years ago were of the most venerable appearance, and that altogether the duration of life amongst the tribe is not different from amongst ourselves. During the day the men go naked, but most of them have a few skins of the opossum, sewn together with string made of the smaller intestines of the animal, in which they sleep at night, huddled up between several small fires. One of their greatest miseries is what they suffer from mosquitos. This they endeavour to mitigate by the smokes of several small fires. Occasionally too they squirt water upwards from the mouth, so that it descends in a light vapour and frees them from these tormentors for a time. The young women wear in front an apron of spun opossum fur about eight inches long and five deep. It is generally given up after the birth of the first or second child. Such as can obtain clothes from the Whites wear them. By way of ornament, the skin is often rubbed with a mixture of grease and red ochre; bracelets and necklaces are also made of strong grass-stems, cut into lengths and strung on threads. Another ornament is a mussel-shell, polished to resemble mother-of-pearl, which is suspended by a lock of the hair, and hangs down on the forehead as low as the eyebrows. They also adorn themselves with the feathers of the emu, cockatoo, and other birds. Of nets, and baskets, and girdles they have several sorts, some made from a tough grass, and others from the fibre of the kurrajong-tree. With their nets they catch fish, and also marsupials of several sorts. Those used for the last purpose are sometimes several hundred yards long. Their knives and tomahawks are of bluestone, ground down by rubbing on rough sandstone. Their weapons are the boomerang which returns when thrown, and is neatly carved, the shield, the usual varieties of clubs, and spears which are thrown by hand. Mr. MacGlashan remarks that he has seen the wommera or throwing-stick amongst

them, but it is not in use, and is foreign to the tribe. Their weapons are usually smeared with red ochre, set off with a smudge of pipe-clay here and there. The implements used in the manufacture of such articles are the bone knife and the tooth of the kangaroo. For food, besides the usual animals and birds, which they sometimes cook in ovens of a temporary character, the Koombokkaborra have a sort of yam, which grows in loose soil and scrubs, is white in color, and in taste not unlike a turnip. They also prepare some portion of the zamia (palm), shelling the edible portion (which my informant does not particularize) into a basket, and steeping it in water for three or four days. It is then ground between two stones, wrapped in a covering of ti-tree bark, and so baked. They have also the sweet potato, which, being uncultivated, is small. The young men and women are forbidden to eat certain sorts of food, such as the emu, swan, scrub and plain turkeys, and the eggs of these birds. The eel, the black-headed snake, and other animals are also on the schedule of forbidden foods. The reason assigned by the old folks for these restrictions is, that the richness of these foods would kill the young, and so persuaded are the young of the truth of this assertion, that Mr. MacGlashan is convinced they would rather die of hunger than infringe their law. They call this law *knagana*, which means *forbidden*.

Concerning cannibalism Mr. MacGlashan gives the following particulars:—"I never had ocular proof of it, but the Blacks have told us it does occur. They made the statement themselves unasked, and could have no object in deceiving us. I will mention the two cases on which I ground my belief: Some years ago when the Blacks were first let on to the station, one of them, a fine vigorous young fellow, used to help at lambing and other light work about the place. He left to go to a meeting of one of the neighbouring tribes, which unfortunately was on a cattle-run, which, coming to the ears of the owner, a *dispersal* was ordered, and the unfortunate young fellow got a bullet

through him, of which he died next day, the body being eaten and the bones conveyed to his friends for interment. The other case, which happened two months ago (September, 1880), was that of a girl of fifteen years of age, who with several others were *dispersed* for unwittingly allowing the grass to take fire on the bank of a river, on which they were fishing. This was on the territory of the tribe. She was brought here, and died the day after she received the shot, and the body was eaten, and the bones carried by her relations to the place of her nativity. It is only on such rare occasions as these, when individuals in health come to a sudden end, that cannibalism occurs in this tribe." To an observer of languages, it is interesting to note the new signification of the verb *to disperse*: that when a Black girl of fifteen is shot down she is said to be *dispersed*.

The Koombokkaburra do not object to tell their names. Usually they marry in the tribe, but sometimes get wives from adjoining tribes. Girls are promised in infancy, and become wives at about fourteen. Males are made young men after the beard is somewhat grown, after which they are at liberty to get a wife if they can. A few of the old men have two or three wives. A widow is the property of a brother of the deceased husband, and if young is taken by the heir, no matter how many wives he may already have. Sometimes, however, she is given away. If she be old, she is allowed to do pretty much as she likes. The mortality amongst children is great, and is ascribed to cold (probably at night) and low fever combined. The women rear about two each, which my informant says belong to the *tribe* (no doubt the *class*) of the mother. Men and women scar the skin and pierce the septum of the nose. Circumcision is not practised. In mourning they cut the thighs and the head until blood flows; the men also blacken their bodies with a compound of burnt bark and grease. The women plaster the head with clay and ashes till not a particle of hair is visible, which gives them the appearance of having on an earthen skull-cap. These Blacks, says my informant, have a

religious belief of some sort, and a strong dislike to hear the dead mentioned. They have no canoes. Kangaroo are captured principally with nets. Emu are speared in dry weather when water remains in but few holes. Having found by the tracks those commonly frequented, the Black, provided with a spear, ascends some tree near at hand, from which he suspends a bunch of emu feathers with a string. When the birds come to water, he imitates their cry, and they, with the curiosity so characteristic of them, proceed to examine the bunch of feathers, when the Black hid amongst the boughs overhead spears one of them. Fish is taken with nets. Speaking of the women, Mr. MacGlashan says their hair is thick, soft, and wavy, and if dressed and allowed to grow long would be considered beautiful. Its color is dark-brown in the young, with a strong tinge of auburn. I have noticed the same amongst the Goulburn tribes. Originally there were a good many deformed persons in the tribe. Their deformities, sometimes in the face or hands, were generally in the lower portion of the person. Of their dead they dispose in several ways. Old women are burnt out of hand and their ashes buried; indeed they are sometimes buried right off, without ceremony. When an old man dies, a stage of bark is erected, four or five feet high from the ground, on as many poles, on which the body remains whilst the crying continues, which is usually two or three days. The corpse is then wrapped in ti-tree bark and buried in a sitting posture, the grave being covered with logs, until decay has been pretty well completed. The bones are then exhumed, collected into a bundle, and carried about by the relatives of the deceased for a certain time, when they are dropped into a tree which is hollow in the centre but sound without. My informant has known trees to contain several such lots of bones.

Fights occur in the tribe, which usually originate in jealousies about wives. The adjoining tribes are the Wokkelburra, Oncooburra, Pegulloburra, and Muttaborra. Cuts are treated with plasters of clay, and sores are wrapped in the



heated leaves of the wild pomegranate. In this vocabulary we have the word *inda* = *you*, which prevails with little change almost to the southern extremity of the continent.

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ADDITIONAL WORDS.

Fishing net	-	-	-	-	-	mookooroo.
Basket	-	-	-	-	-	wingen.
Hunting net	-	-	-	-	-	myrren.
Stone knife	-	-	-	-	-	makkarra.
Bark stage for the dead	-	-	-	-	-	bardey.

No. 142.—MAIN RANGE BETWEEN THE BELYANDO AND CAPE  
RIVERS WATERS.

BY JAMES MACGLASHAN, ESQ.

Kangaroo	-	-	woorra.	Hand	-	-	malla.
Opossum	-	-	tangoor.	2 Blacks	-	-	meean bullaroo.
Tame dog	-	-	wandi.	3 Blacks	-	-	meean bullaroo
Wild dog	-	-	knurra.				wychen.
Emu	-	-	kundooloo.	One	-	-	whychen or
Black duck	-	-	kooberdi.				witchen.
Wood duck	-	-	knaw-knaw.	Two	-	-	bullaroo.
Pelican	-	-	balloon.	Three	-	-	bullaroo-wychen.
Laughing jackass	-	-	akkaburra.	Four	-	-	bullaroo-bullaroo.
Native companion	-	-	koorur.	Father	-	-	waddey, yabboo.
White cockatoo	-	-	dyrun.	Mother	-	-	yanga.
Crow	-	-	wattan.	Sister-Elder	-	-	ootheu.
Swan	-	-	boombilburra.	„ Younger	-	-	waboun.
Egg	-	-	anoo.	Brother-Elder	-	-	attanna.
Track of a foot	-	-	jinna burrun.	„ Younger	-	-	wabboo.
Fish	-	-	ayeu, kooioo.	A young man	-	-	kowla.
Lobster	-	-		An old man	-	-	bulknaw.
Crayfish	-	-	andar.	An old woman	-	-	bulknaw, bulk-
Mosquito	-	-	boothern.				nangin.
Fly	-	-	ninkna.	A baby	-	-	wongoor.
Snake	-	-	mundaa.	A White man	-	-	meearew.
The Blacks	-	-	meean.	Children	-	-	nangarawalla.
A Blackfellow	-	-	meean.	Head	-	-	katta.
A Black woman	-	-	bullmanyoo.	Eye	-	-	dilley.
Nose	-	-	noondoor.	Ear	-	-	wolloo.

No. 142.—BELYANDO AND CAPE RIVERS—*continued.*

Mouth -	- beea.	Boomerang -	- wongal.
Teeth -	- knalla.	Hill -	- byree.
Hair of the head -	booe lin.	Wood -	- dulla.
Beard -	- knanga.	Stone -	- byree.
Thunder -	- moonkne.	Camp -	- jamba.
Grass -	- bookan.	Yes -	- yablenyin.
Tongue -	- dallyn.	No -	- karra.
Stomach -	- banni.	I -	- knichoo.
Breasts -	- ngammoon.	You -	- inda.
Thigh -	- knakkoo.	Bark -	- okaa.
Foot -	- jenna.	Good -	- marball.
Bone -	- balban.	Bad -	- wypa.
Blood -	- kooma.	Sweet -	- anga.
Skin -	- beati.	Food -	-
Fat -	- noonda.	Hungry -	- angul.
Bowels -	- alkyne.	Thirsty -	- yookinja.
Excrement -	- koonna.	Eat -	- banjal.
War-spear -	- kanda-woon- garoo.	Sleep -	- wookman, hun- gar.
Reed-spear -	- kanda wolla- burra.	Drink -	- yooka.
Wommera or throwing-stick	yoolman.	Walk -	- dooa.
Shield -	- yoolmerri.	See -	- nakalla.
Tomahawk -	- balko.	Sit -	- barribinda.
Canoe -	-	Yesterday -	- ejabia.
Sun -	- kiey.	To-day -	- irebutue.
Moon -	- akkera.	To-morrow -	- wirran, widdoor.
Star -	- boothue.	Where are the Blacks?	meean knandoor?
Light -	- goona, yoonna.	I don't know	- arra nakkalla.
Dark -	- knooroo.	Plenty -	- talgai.
Cold -	- murra.	Big -	- talgibella.
Heat -	- kninjanka.	Little -	- batchingeri.
Day -	- weeroo.	Dead -	- woolinya.
Night -	- knoorungoo.	By-and-by -	- takoo wongieh.
Fire -	- burri, banying.	Come on -	- danya wonga.
Water -	- ammoo.	Milk -	- knammoon, am- moo.
Smoke -	- toocha.	Eaglehawk -	- ooreytella.
Ground -	- nanni.	Wild turkey -	- barkum.
Wind -	- yarka.	Wife -	- peykoo.
Rain -	- ungalla.		
God -	-		
Ghosts -	- meekellew.		

## No. 143.—BELYANDO RIVER.

BY JAMES MUIRHEAD, ESQ., AND CHARLES LOWE, ESQ.

OF the annexed vocabularies of the Belyando tribes, the first (largely supplemented with notes) was kindly sent to me by Mr. James Muirhead, the second was obtained by Mr. Charles Lowe from Mr. Edward Mayne.

Mr. Muirhead informs me that the language of which his vocabulary is a specimen is spoken (no doubt with certain differences) by the following *burra*, or tribes:—

The Owanburra, or Kowanburra, whose country is the Upper Belyando.

The Wokkelburra, who inhabit the Lower Belyando to its junction with the Suttor.

The Babbiburra, who dwell between Mistake Creek and Clermont.

The Terraburra, who live near the Alice River.

The Mungullaburra, whose country is near Fort Cooper.

The Koombokkaburra, who inhabit Bower Downs Run.

The Muthoburra, whose country is Elgin Downs.

The Durroburra, who own some of the Burdekin and Suttor country.

Some of these tribes, continues Mr. Muirhead, are divided into four classes, which bear the following appellations:—

Men.	Women.
Banbey,	Banbeyan,
Wongoo,	Woongooan,
Oboo,	Obooken,
Kargilla.	Kargillahan.

The individuals of these classes marry as follows:—

	Male.	Female.
Banbey with Wongooan; offspring being	Oboo,	or Obooken.
Oboo with Kargillahan; offspring being	Banbey,	or Banbeyan.
Wongoo with Banbeyan; offspring being	Kargilla,	or Kargillahan.
Kargilla with Obooken; offspring being	Wongoo,	or Wongooan.

The system of class-marriage, Mr. Muirhead informs me, obtains amongst two or three of the neighbouring tribes, and, in one of them, the nomenclature of the classes is the same as that given above, but in the others different. I also learn the game is divided into two sorts, called Mallera and Woothera respectively, as is also food generally, and that certain classes are only allowed to eat certain sorts of food. Thus, the Banbey are restricted to opossum, kangaroo, dog, honey of small bee, &c.

To the Wongoo is allotted emu, bandicoot, black duck, black snake, brown snake, &c.

The Oboo rejoice in carpet snakes, honey of the stinging bee, &c., &c.

The Kargilla live on porcupine, plain turkey, &c., &c., and to them it appears belong water, rain, fire, and thunder, and that they enjoy the reputation of being able to make rain at pleasure.

Of course there are innumerable articles of food, fish, flesh, and fowl, into the distribution of which Mr. Muirhead does not enter. Tribes, remarks my informant, receive their names generally from some peculiarity in their district or its products. The food eaten by the Banbey and Kargilla is termed Mallera, and that of the Wongoo, Oboo or Woothera. Should a Wongoo Black, camped out by himself, dream that he has killed a porcupine, he would believe that he would see a Kargilla Black next day.

As is the case in Australia generally, these Blacks believe that no strong man ever dies except as the consequence of witchcraft; that the old alone die from natural causes; that should A and B, two strong Blacks of the same tribe, who were quite friendly, go out hunting together, and A, on

returning to the camp, be taken suddenly ill and die, the tribe would believe that B had killed him by means of witchcraft, and demand his life accordingly ; and that B, in dread of the consequence, on the first sign of serious indisposition, would take to flight and seek the protection of some other tribe. The result of this unusual custom is that one or two strange Blacks are found domiciled with nearly every tribe in this neighbourhood. On the evening of A's death, his friends, painted for war, their weapons in hand, would assemble and proclaim that he owed his death to B ; B's friends, on the other hand, loudly maintaining that such was not the fact. If, after arguing the matter, A's friends adhered to their first opinion, they would wrap up the body of the deceased in bark, and having made a stage with a fire by it, would beat the ground about it into dust, making it smooth and level, and leave the corpse for that day. On the return next day of some of the warriors, the ground which had been smoothed would be carefully examined, and if any animal, bird, or reptile had passed over it, its track would be easily seen, and the murder be assigned to some member of the tribe in whose dietary scale the animal, bird, or reptile is included. If a brown or black snake had been there, some Wongoo would be declared to be the culprit ; if a carpet snake, an Obad ; if a dog, a Banbey, and so on. Then would come the consideration, to what particular Wongoo or Obad suspicion should attach. If no animal had left his tracks on the prepared ground, the friends of the deceased would try to frighten the ghost out of the bark shroud. Failing in this, they would again smooth down the dust, returning to the spot morning and evening until they succeeded in catching the ghost, from which incorporeal essence they would learn to whom its release from the body was due. This accomplished, the corpse would be temporarily deposited in a grave, covered only with bark, and be there allowed to remain for two months. A half-circle would then be dug round one side of the grave, the body be chopped up, put into fresh bark in as small a space as could be conveniently managed, and be given to the

mother or sister of the deceased to carry to all meetings of the tribe, or until the death were avenged. Remains are sometimes carried in this way for two years. When tired of carrying them about, they are dropped down the pipe of a hollow tree and left there, and a ring of bark is stripped off that and the neighbouring trees to mark the spot. Should they fail to obtain tidings of a murder in any way, a suspicion is apt to grow up that possibly the death came of natural causes. When a man dies, the women cry and cut themselves with sharp stones. When a woman dies, or is killed, her remains are burnt immediately. When bad humour pervades the camp, they often kill a woman and think nothing of it.

The Blacks, continues Mr. Muirhead, have a great dread of falling stars; sometimes they pretend to have seen one enter the ground and to have dug it up. Falling stars thus obtained are kept in their bags with mysterious secrecy and used for incantation. My informant got them to show him one of the stars alleged to have been dug up, and found it to be a piece of thick glass which its owner had picked up somewhere. My informant also writes that the Babingburra tribe is called after the bottle-tree; the Owenburra tribe after the emu; the Muthoburra after a variety of the brigalow-tree. Children are never called after their parents (as such names could not be used after the death of either of the parties), but after animals, reptiles, personal peculiarities, deformities, &c. Besides names of this sort, the first born male child is styled *Tayling*, or thumb; the second *Banganburra*, after the first finger; the third *Youlgo*, after the middle finger; the fourth *Boorby*, after the third finger; and the fifth *Nallumbrew*, after the little finger. Like other tribes, they never name the dead. They recover from wounds which would be certain death to White men.

Concerning the superstitions of the tribe, Mr. Muirhead says that there is in that part of the continent a non-venemous snake with a black head, called *Uthagoo*, or *Kuthagoo*, the body of which is marked like a carpet. Concerning this reptile, the Blacks say that ages ago he was

most venomous, and used to kill many Blacks; that the moon became angry and burnt his head as he slept at night in the grass, which made his head black and his bite harmless. They also relate of a snake called *Ollery*, or *Gollery*, which has long fangs, and is very venomous, that in past ages he had only small and harmless teeth; but meeting a venomous snake in the grass he said to him, "What fine long teeth you have; let me have yours and you mine?" and so the exchange was made, and *Ollery* became most venomous and his friend innocuous.

The above reminds me that years ago the Bangerang used to relate many wonderful tales in which the moon was constantly a principal performer.

The following Additional Words were forwarded by Mr. Muirhead:—

#### ADDITIONAL WORDS.

Native tobacco	- mickerry.	Young woman	- mungine.
Gum	- mokine.	Girl	- umbal.
Bat	- tibbingburra.	Boy	- walbra.
Thumb	- teiling or tay- line.	Eagle	- korrithulla.
Index finger	- bangangburra.	Scrub turkey	- wandora, cocobean.
Middle finger	- youlgo.	Plain turkey	- burkum.
Third finger	- boorly.	A plain	- burgulla.
Little finger	- nullumbrew.	Squatter pigeon	- mothoo-mothoo.
Clouds	- youngalla.	Bronzewing	bapa.
Lightning	- mathaknurra.	pigeon	-
Short	- thaan.	Heart	- bundine.
Water rat	- ohnool.	Elbow	- mungo.
Ashes	- boonga.	Loins	- barrew.
Indignation meet- ing	boa.	Wallaby	- doomba.
Funeral oration	- warrgul.	Walleroo	- achool.
Cry	- unclewla.	Wild cat	- nalgonna.
Ruddle	- boing.	White	- onyoo.
Band round head	milman.	Red	- dega.
Meat	- euri.	Black	- arroburra.
Corroboree	- mombo.	Heavy nulla-nulla	baloor.
Woman with child	ungine.	Crooked ditto	bow-bow.
		Boomerang	- wangal.



ADDITIONAL WORDS—*continued*.

Stone chisel	- tungroo.	Wombat	- warroo.
Chisel for making weapons	tabbingburra.	Spittle	- numba.
Knife	- angil.	Rainbow	- bangor.
Gum-tree about rivers	thandwalla.	Reeds	- bandera.
Mussel	- arring.	Devil	- megoola.
Seal	- talomby.	Bee	- woccoon.
Young of any animal	wongoa.	Black bee	- abba.
Letter	- wappegilla.	Stinging bee	obulla.
Hail-stone	- muckerry.	Small bee	- wathal.
Sugar	- bathero.	Eel	- wakel, oggella.
Maggots	- ooroo.	Male of any animal	barnby.
Squirrel	- mungeroo.	Female of any animal	younga.
Sand-fly	- mongy.	Stop	- naco.

## NAMES OF BLACK MEN, WITH THEIR SIGNIFICATIONS.

Bongerma	- venemous.	Doolooa	- stick.
Mathadilla	- nearly caught an eel.	Yandowongala	- come back.
Wongobungey	- after the action of a swallow.	Alundorra	- sand plover.
Arrungull	- black cockatoo.	Yangera-yanger	- passion fruit.
Orragillgill	- mutton bird.	Almoola	- native cotton.
Bilkurra	- narrow-leaved box-tree.	Moornoora	- a prickly burr found in giddya scrubs.

## No. 143.—BELYANDO RIVER.

BY JAMES MUIRHEAD, ESQ.

Kangaroo	-	wo-e-a.	Hand	-	mallā.
Opossum	-	dungoo.	2 Blacks	-	murray bulleroo.
Tame dog	-	wantie.	3 Blacks	-	murray bulleroo
Wild dog	-				wogin.
Emu	-	goondooloo.	One	-	wogin.
Black duck	-	coberri.	Two	-	booleroo.
Wood duck	-	knak-knak.	Three	-	booleroo wogin.
Pelican	-	boloon.	Four	-	booleroo boo-
Laughing jackass		kakaburra.			leroo.
Native companion		orowra.	Father	-	auntie, woddie.
White cockatoo	-	dickeri.	Mother	-	yunga.
Crow	-	waathan.	Sister-Elder	-	
Swan	-		„ Younger	-	
Egg	-	anjoo or anoo.	Brother-Elder	-	wahboo.
Track of a foot	-	deena.	„ Younger	-	
Fish	-	ohyoo.	A young man		cowla or owla.
Lobster	-		An old man		minda.
Crayfish	-	ander.	An old woman		bulgnan.
Mosquito	-	mundoo or	A baby	-	
		botheen.	A White man	-	
Fly	-	ninknum.	Children	-	
Snake	-	moonda.	Head	-	auther.
The Blacks	-		Eye	-	dilli.
A Blackfellow	-	murray.	Ear	-	wollo.
A Black woman	-	bungangy,			
		youngeroo.			
Nose	-	nunder.			

No. 143.—BELYANDO RIVER—*continued.*

Mouth - - -	tunga.	Boomerang - -	wongal.
Teeth - - -	eak or ea.	Hill - - -	-
Hair of the head -	-	Wood - - -	-
Beard - - -	anga or nunga.	Stone - - -	byo.
Thunder - - -	moongoo.	Camp - - -	yamba.
Grass - - -	walkoo, boken.	Yes - - -	yo.
Tongue - - -	talline.	No - - -	kurra, curra- berry.
Stomach - - -	knambooma.	I - - -	ia.
Breasts - - -	nammoon.	You - - -	indu.
Thigh - - -	-	Bark - - -	occa, occow.
Foot - - -	deenna.	Good - - -	marbel.
Bone - - -	balboon.	Bad - - -	-
Blood - - -	koomma, koom- maw.	Sweet - - -	-
Skin - - -	-	Food - - -	munda.
Fat - - -	tommi, nunda.	Hungry - - -	-
Bowels - - -	alkine.	Thirsty - - -	-
Excrement - - -	oonna.	Eat - - -	-
War-spear - - -	anda.	Sleep - - -	wongoruronana.
Reed-spear - - -	walloburra.	Drink - - -	-
Wommera or throwing-stick	toomulla.	Walk - - -	-
Shield - - -	goolmerri.	See - - -	naggalla.
Tomahawk - - -	balgo.	Sit - - -	-
Canoe - - -	warella.	Yesterday - - -	-
Sun - - -	kie, williby.	To-day - - -	-
Moon - - -	kackera.	To-morrow - - -	-
Star - - -	woorra, butho.	Where are the Blacks?	
Light - - -	-	I don't know -	-
Dark - - -	-	Plenty - - -	talgi.
Cold - - -	moora.	Big - - -	burca, talgi.
Heat - - -	-	Little - - -	bagerejnurre.
Day - - -	-	Dead - - -	wallalie.
Night - - -	knakoon.	By-and-by - - -	-
Fire - - -	burry.	Come on - - -	weingally.
Water - - -	ammoo, kammoo	Milk - - -	-
Smoke - - -	tocker.	Eaglehawk - - -	korrihulla.
Ground - - -	nannie.	Wild turkey - - -	-
Wind - - -	yerka.	Wife - - -	-
Rain - - -	kammoo.		
God - - -	-		
Ghosts - - -	-		

## No. 143.—BELYANDO RIVER.

BY CHARLES LOWE, Esq.

Kangaroo	-	murghoo.	Hand	-	mallā.
Opossum	-	thangool.	2 Blacks	-	-
Tame dog	-	moorra.	3 Blacks	-	-
Wild dog	-	-	One	-	wirburra.
Emu	-	oondooloo.	Two	-	bullarbu.
Black duck	-	oolberri.	Three	-	argooroo.
Wood duck	-	boonga-boonga.	Four	-	-
Pelican	-	bargala.	Father	-	yaboo.
Laughing jackass	-	arkooburra.	Mother	-	yungha.
Native companion	-	ooroon.	Sister-Elder	-	-
White cockatoo	-	tequrri.	„ Younger	-	-
Crow	-	wathoo.	Brother-Elder	-	-
Swan	-	arrungharrau.	„ Younger	-	-
Egg	-	anoo.	A young man	-	munga.
Track of a foot	-	deena.	An old man	-	boonqua.
Fish	-	weena.	An old woman	-	boongunna.
Lobster	-	-	A baby	-	mabala.
Crayfish	-	ngobbera.	A White man	-	murgooloo.
Mosquito	-	boodthim.	Children	-	tundoo.
Fly	-	ninya.	Head	-	adtha.
Snake	-	-	Eye	-	dille.
The Blacks	-	boonalgarra.	Ear	-	walloo or wolloo.
A Blackfellow	-	murree.			
A Black woman	-	-			
Nose	-	nundooroo.			

No. 143.—BELYANDO RIVER—*continued.*

Mouth	-	-	moonoo.	Boomerang	-	-
Teeth	-	-	guanga.	Hill	-	-
Hair of the head	-	-	woodtha.	Wood	-	- baii.
Beard	-	-	yarrain.	Stone	-	-
Thunder	-	-	moongnoo.	Camp	-	- woongarra.
Grass	-	-	wahoo.	Yes	-	- yo.
Tongue	-	-	thallain.	No	-	- ardda.
Stomach	-	-	wirra.	I	-	- ngaia.
Breasts	-	-	ngamoon.	You	-	- yunda.
Thigh	-	-	thurra.	Bark	-	- ooga.
Foot	-	-	deena.	Good	-	- bunbea.
Bone	-	-	baban.	Bad	-	-
Blood	-	-	oona.	Sweet	-	- wargoo.
Skin	-	-	nourmal.	Food	-	-
Fat	-	-	tommi.	Hungry	-	- obberru.
Bowels	-	-	bamboo.	Thirsty	-	- obybia.
Excrement	-	-	goonna.	Eat	-	- bunga.
War-spear	-	-	anda.	Sleep	-	- woongar.
Reed-spear	-	-	wallaburra.	Drink	-	- engowa.
Wommera or throwing-stick	-	-		Walk	-	- yuanil.
Shield	-	-	boorgoo.	See	-	- ngangoo.
Tomahawk	-	-		Sit	-	- yambabundi.
Canoe	-	-	balgoo.	Yesterday	-	-
Sun	-	-	aie.	To-day	-	-
Moon	-	-	oggera.	To-morrow	-	-
Star	-	-	boodthoo.	Where are the Blacks?	-	-
Light	-	-	elaroo.	I don't know	-	-
Dark	-	-	ngoorgun.	Plenty	-	- thalgui.
Cold	-	-	moora.	Big	-	- thalguberri.
Heat	-	-	thalgui.	Little	-	- bargalberri.
Day	-	-	elaroo.	Dead	-	- marbar.
Night	-	-	ngoorgun.	By-and-by	-	- boongnoo.
Fire	-	-	boorroo.	Come on	-	- thangun.
Water	-	-	armoo.	Milk	-	-
Smoke	-	-	thugumi.	Eaglehawk	-	-
Ground	-	-	nundee.	Wild turkey	-	-
Wind	-	-	yarga.	Wife	-	-
Rain	-	-				
God	-	-				
Ghosts	-	-				

No. 144.—LOGAN CREEK, PART OF LOWER SUTTOR,  
AND OF LOWER MISTAKE CREEK.

NARBOO MURRE TRIBE.

ANONYMOUS.

A RESIDENT on Avon Downs Station, with whose name I am not acquainted, has kindly forwarded me the attached vocabulary. From his statements I gather that there are several associated tribes speaking dialects of a common language, who inhabit Logan Creek, part of the Lower Suttor, and of Lower Mistake Creek. One of these tribes, from an individual of which the vocabulary was obtained, is called Narboo Murre, whose country, or a portion of it, which was occupied by the Whites in 1863, is now known as Avon Downs Station. The original number of the Narboo Murre my informant set down at five hundred, and their present number at one hundred souls.

The ornaments of this tribe are mussel-shells, which hang on the forehead suspended from the hair, and necklaces made of coarse grass, cut into short lengths and threaded. Cannibalism occurs occasionally amongst them, it is said, even at the present day (1880). Polygamy prevails to some extent, and five or six of the old men have two wives each.

The back, shoulders, chest, legs, and arms of this people are ornamented with scars, and an upper tooth used to be knocked out, but this custom and many others are falling into disuse under the pressure of our colonization. The

hair of the Narboo Murre is straight and coarse, with a little curl when long. A message is sent to a neighbouring tribe by a man who carries a stick carved for the occasion; but my informant believes that without the messenger to interpret, the signs on the carved stick could not be understood.

Two Additional Words are given, viz.:—*mountain* = *barree*; *hive of wild bees* = *kabba*.

No. 144.—LOGAN CREEK AND PART OF SUTTON AND  
MISTAKE CREEK.

ANONYMOUS.

Kangaroo	-	woora.	Hand	-	mulla.
Opossum	-	tungoo.	2 Blacks	-	
Tame dog	-		3 Blacks	-	
Wild dog	-	ngoora.	One	-	warbur.
Emu	-	koondoloo.	Two	-	boolooroo.
Black duck	-	gooboori.	Three	-	boolooroo-war-
Wood duck	-				bur.
Pelican	-	booloo.	Four	-	boolooroo-boo-
Laughing jackass	-	karcoburra.			looroo.
Native companion			Father	-	yaboo.
White cockatoo	-	deckari, deroon.	Mother	-	yunga.
Crow	-	wadan.	Sister-Elder	-	boolgayoo.
Swan	-	moongabulla.	„ Younger	-	wahboo.
Egg	-	kungoo.	Brother-Elder	-	kodunna.
Track of a foot	-	deena.	„ Younger	-	wahboo.
Fish	-	weena.	A young man	-	cowla.
Lobster	-		An old man	-	pringaroo.
Crayfish	-		An old woman	-	boongan.
Mosquito	-	moonda.	A baby	-	camboo.
Fly	-	ninga.	A White man	-	
Snake	-	cabool.	Children	-	cambool-wahba.
The Blacks	-	murri.	Head	-	kada.
A Blackfellow	-	murri.	Eye	-	dillie.
A Black woman	-	kieyoo.	Ear	-	wolloo.
Nose	-	nunda.			



No. 144.—LOGAN CREEK AND PART OF SUTTOR AND MISTAKE CREEK—  
continued.

Mouth - - tunga.	Boomerang - -
Teeth - - eangallaburoo.	Hill - - - mungoo.
Hair of the head - boona.	Wood - - - toolab.
Beard - - - unga.	Stone - - - pa-ee.
Thunder - - moongoo.	Camp - - -
Grass - - - wago.	Yes - - - yea.
Tongue - - - talling.	No - - - kurra.
Stomach - - narmboo.	I - - - nginye.
Breasts - - -	You - - - inda.
Thigh - - - toomoo.	Bark - - -
Foot - - - dinna.	Good - - - bembie.
Bone - - - balbin.	Bad - - - coitba.
Blood - - - gooma.	Sweet - - - cunga.
Skin - - - beedie.	Food - - - yooga.
Fat - - - tammie.	Hungry - - cabinoo.
Bowels - - -	Thirsty - - -
Excrement - - -	Eat - - -
War-spear - - kunda.	Sleep - - -
Reed-spear - - -	Drink - - -
Wommera or throwing-stick	Walk - - -
Shield - - - koolmurri.	See - - -
Tomahawk - - balgoo.	Sit - - -
Canoe - - - (none exist).	Yesterday - - birgow.
Sun - - - ki-ee.	To-day - - - eja.
Moon - - - karkurra.	To-morrow - - kiebadoo.
Star - - - bootoo.	Where are the Blacks?
Light - - -	I don't know - -
Dark - - -	Plenty - - -
Cold - - -	Big - - - dulgai.
Heat - - -	Little - - - bridgelberrie.
Day - - - ki-ee.	Dead - - - woolellie.
Night - - - wagoon.	By-and-by - - dagoo.
Fire - - - boorie.	Come on - - - woujow.
Water - - - kamoo.	Milk - - - nammoon.
Smoke - - - dooga.	Eaglehawk - - corridella.
Ground - - - nanie.	Wild turkey - - wurga.
Wind - - - yerga.	Wife - - - burgoo.
Rain - - - kamo.	
God - - -	
Ghosts - - - meederra.	

## No. 145.—FORT COOPER.—AMINUNGO TRIBE.

By W. O. HODGKINSON, Esq.

Kangaroo	-	-	woora.	Hand	-	-	mulla.
Opossum	-	-	kooliga.	2 Blacks	-	-	
Tame dog	-	-	wondi.	3 Blacks	-	-	
Wild dog	-	-	moura.	One	-	-	wurba.
Emu	-	-	koondooloo.	Two	-	-	plurro.
Black duck	-	-	barran.	Three	-	-	koodburra.
Wood duck	-	-		Four	-	-	cong.
Pelican	-	-	kroora.	Father	-	-	yabbo.
Laughing jackass			kowkurra.	Mother	-	-	yungan
Native companion			pargammo.	Sister-Elder	-	-	boungoon
White cockatoo	-	-	dingerri.	„ Younger	-	-	manrogunna,
Crow	-	-	wartagan.				megana.
Swan	-	-	goordedilla.	Brother-Elder	-	-	balloona.
Egg	-	-	kooki.	„ Younger	-	-	karmina,
Track of a foot	-	-	tinna.				kurdona.
Fish	-	-	winna.	A young man	-	-	maura.
Lobster	-	-	quarra.	An old man	-	-	broonega.
Crayfish	-	-		An old woman	-	-	broongewana.
Mosquito	-	-	ooongerra.	A baby	-	-	yallo.
Fly	-	-	nungun.	A White man	-	-	megolo.
Snake	-	-	moonda.	Children	-	-	kondo.
The Blacks	-	-	murri.	Head	-	-	koori.
A Blackfellow	-	-	murri.	Eye	-	-	tille.
A Black woman	-	-	warngo.	Ear	-	-	wollo.
Nose	-	-	nindi.				

No. 145.—FORT COOPER.—AMINUNGO TRIBE—*continued*.

Mouth	- tunga (lips).	Boomerang	- wongul.
Teeth	- era.	Hill	- boorganna.
Hair of the head	- kata.	Wood	- darla.
Beard	- unga.	Stone	- barri.
Thunder	- tigaroo.	Camp	- yamba.
Grass	- kindyerra.	Yes	- karra.
Tongue	- tullia.	No	- kadgimbinga, kurra.
Stomach	- punna.	I	- madyeu.
Breasts	- ammooa.	You	- yinda.
Thigh	- turra.	Bark	- petulla.
Foot	- tinna.	Good	- poongonna.
Bone	- bulban.	Bad	-
Blood	- koonga.	Sweet	- kantagoonda.
Skin	- tungera.	Food	- nilbo.
Fat	- tommy.	Hungry	- kabinno.
Bowels	- koonna.	Thirsty	- kanga bungana.
Excrement	- tulli.	Eat	- yugonga.
War-spear	- coombo.	Sleep	- woongarra.
Reed-spear	- kundura.	Drink	- kamo yugonga.
Wommera or throwing-stick	coombi yabunga.	Walk	- yanninga.
Shield	- koolmarri.	See	- nuckunga.
Tomahawk	- piramo.	Sit	- tannunga.
Canoe	- winda.	Yesterday	- koorgoo.
Sun	- karri.	To-day	- yegilga.
Moon	- kuggera.	To-morrow	- pootka.
Star	- wiregi.	Where are the Blacks?	kow-warri.
Light	- karri.	I don't know	- kurra nanga.
Dark	- koonda.	Plenty	- paamburra.
Cold	- putarri.	Big	- kongoobarri.
Heat	- karrimella.	Little	- pijarri.
Day	- moogonoo.	Dead	- boonda.
Night	- koonda.	By-and-by	- tako.
Fire	- boori.	Come on	- cooranga.
Water	- kamo.	Milk	- nammona.
Smoke	- tooka.	Eaglehawk	- purpunda.
Ground	- nunni.	Wild turkey	- koogia.
Wind	- kidjara.	Wife	- warngo.
Rain	- kamo bungera.		
God	-		
Ghosts	-		

## No. 146.—SCRUBBY CREEK.

BY EDWARD CURR, ESQ.

Kangaroo	-	-	woorra.	Hand	-	-	unna.
Opossum	-	-	kulaju.	2 Blacks	-	-	
Tame dog	-	-	mudda.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	warba.
Emu	-	-	kundooloo.	Two	-	-	kurgoo.
Black duck	-	-	barana.	Three	-	-	kurborra.
Wood duck	-	-	elganna.	Four	-	-	kangoo.
Pelican	-	-	kuddaboo.	Father	-	-	yabboon.
Laughing jackass			nurbungal.	Mother	-	-	yanganna.
Native companion			kooroora.	Sister-Elder	-	-	kudna.
White cockatoo	-	-	tingari.	„ Younger	-	-	
Crow	-	-	wadagan.	Brother-Elder	-	-	kadana.
Swan	-	-		„ Younger	-	-	
Egg	-	-	kummara.	A young man	-	-	kaoola.
Track of a foot	-	-		An old man	-	-	broonga.
Fish	-	-	winna.	An old woman	-	-	undagana.
Lobster	-	-		A baby	-	-	wabooroo.
Crayfish	-	-		A White man	-	-	migolo.
Mosquito	-	-	kannieroo.	Children	-	-	
Fly	-	-		Head	-	-	manoo.
Snake	-	-	tugiri, warrura.	Eye	-	-	dilli.
The Blacks	-	-	kurrumbay.	Ear	-	-	wolloo.
A Blackfellow	-	-					
A Black woman	-	-	warnoo.				
Nose	-	-	ooroo.				

No. 146.—SCRUBBY CREEK—*continued.*

Mouth -	-	tha.	Boomerang -	-	
Teeth -	-	irra.	Hill -	-	
Hair of the head -		kurri.	Wood -	-	tulla.
Beard -	-	nanga.	Stone -	-	parri.
Thunder -	-	moorinoo.	Camp -	-	yamba.
Grass -	-	widira.	Yes -	-	
Tongue -	-		No -	-	
Stomach -	-	bullo.	I -	-	
Breasts -	-	ammoona.	You -	-	
Thigh -	-	tarra.	Bark -	-	kooga.
Foot -	-	thinna.	Good -	-	bungoona.
Bone -	-	balban.	Bad -	-	urga.
Blood -	-	koonga.	Sweet -	-	
Skin -	-	koondo.	Food -	-	talcaralla.
Fat -	-	tammi.	Hungry -	-	kabbiri.
Bowels -	-	kurrui.	Thirsty -	-	
Excrement -	-	koonana.	Eat -	-	ugangoopooroo.
War-spear -	-	burrunara.	Sleep -	-	ooga.
Reed-spear -	-	kirmba.	Drink -	-	bitangoo.
Wommera or throwing-stick			Walk -	-	
Shield -	-		See -	-	
Tomahawk -	-	balgoo.	Sit -	-	tanangoo.
Canoe -	-	winda.	Yesterday -	-	
Sun -	-	karri.	To-day -	-	nilla.
Moon -	-	kagara.	To-morrow -	-	kalgingen.
Star -	-	kangalbi.	Where are the Blacks?		
Light -	-	talngana.	I don't know -	-	
Dark -	-	munnoo.	Plenty -	-	
Cold -	-	butaringa.	Big -	-	marga.
Heat -	-	burnga.	Little -	-	wabugooroo.
Day -	-	karri.	Dead -	-	bunda.
Night -	-	munnoo.	By-and-by -	-	
Fire -	-	tunburri.	Come on -	-	tawan, poorianni.
Water -	-	kammoo.	Milk -	-	
Smoke -	-	tuga.	Eaglehawk -	-	
Ground -	-	nanni.	Wild turkey -	-	
Wind -	-	kaiba.	Wife -	-	
Rain -	-	yoogana.			
God -	-				
Ghosts -	-				

No. 147.—PORT MACKAY AND ITS  
NEIGHBOURHOOD.

BY GEORGE F. BRIDGEMAN, ESQ., AND THE REV. H. BUCAS.

FOR the following information relative to the Port Mackay tribes I am indebted to the gentlemen named above, and also to a resident in the locality, who has forwarded his contribution anonymously. The vocabularies furnished by these three gentlemen agree so well, that I have thought it unnecessary to give more than one of them. Other than as regards language, the information I have received respecting these tribes is to the following effect:—

Within a radius of fifty miles or so of Port Mackay dwell four tribes which differ but little in speech. Their names are the *Yuipera*, in whose territory is the town; the *Kungaburra*, whose country is between Port Mackay and Broad Sound; *Toolginburra*, resident just to the west of the territory of the last-named tribe; and the *Googaburra*, or Island Blacks. The occupation by the Whites of the country of these tribes began, I learn, in 1860, or thereabouts. During the eight or ten years which followed, about one-half of the aboriginal population was either shot down by the Native Mounted Police and their officers, or perished from introduced loathsome diseases before unknown. The Black troopers, however, are said to have been the chief destroyers. What the actual numbers of the tribes were when the Whites came amongst them is not known, but my anonymous correspondent gives

the number of the Toolginburra tribe at the present time (1880) as one hundred, made up of 40 men, 40 women, and 20 children, and mentions that large numbers were carried off by measles in 1876.

As regards clothing, these tribes used opossum-rugs at night, but went naked during the day, with the exception of the women, who wore a belt round the waist, which supported a fringe, which hung down in front nearly as low as the thigh. Fringes of this sort are common throughout Australia, and are made of vegetable fibre, or of the fur of the opossum twisted into strings, or of the skins of animals greased and cut into strips. Not a few of these people reached, it is thought, the age of seventy years, and there are still some alive whose hair is quite white. Both sexes wear ornaments made from the shell of the *Karreela*, or nautilus. In times of rejoicing they paint themselves red, and when in mourning, white.

Except that boomerangs of both sorts are in use, and that the wommera is not, there is nothing to record in connection with the weapons and implements of these tribes, as they differ in nothing from what has been already so often described. Cannibalism used to be practised, but on rare occasions only; polygamy was in vogue, and infanticide existed.

Mr. Bridgeman informs me that all things, animate and inanimate, are divided by these tribes into two classes, named *Yungaroo* and *Wootaroo*. In conformity with this idea, each of the tribes under consideration is divided into *Yungaroo* and *Wootaroo*. These are again each divided into two sub-classes, with a view to the regulation of marriage and prevention of the union of persons nearly related by blood. The first into *Gurgela* and *Gurgelan*, masculine and feminine, and *Bunbai* and *Bunbaian*. The second into *Koobaroo* and *Koobarooan*, masculine and feminine, and *Woongo* and *Woongoan*. Every member of the tribe belongs to one of these classes, and the arrangement works in the manner shown by the following table:—

Primary Divisions.	1st Generation.	2nd Generation.	3rd Generation.
Yungaroo	Gurgela marries Koobarooan—Children	Woongo marries Bunbaian—Children Woongoan marries Bunbai—Children	Gurgela. Gurgelan. Koobaroo. Koobarooan.
Wootaroo	Koobaroo marries Gurgelan—Children	Bunbai marries Woongoan—Children Bunbaian marries Woongo—Children	Koobaroo. Koobarooan. Gurgela. Gurgelan.
Wootaroo	Woongo marries Bunbaian—Children	Gurgela marries Koobarooan—Children Gurgelan marries Koobaroo—Children	Woongo. Woongoan. Bunbai. Bunbaian.
Yungaroo	Bunbai marries Woongoan—Children	Koobaroo marries Gurgelan—Children Koobarooan marries Gurgelan—Children	Bunbai. Bunbaian. Woongo. Woongoan.



The reader will thus understand that a Gurgela can only marry with a Koobarooan, and that she must not be nearly related to him; and so of the others. For him to cohabit with a Koobarooan, not his wife, is looked on as an offence against her husband only; but to cohabit with a woman of any other class is esteemed shameful and unnatural. Every Gurgela calls every other Gurgela brother, and every Koobarooan wife, and every Woongo son, unless they be of the preceding generation, when he calls them father, &c. Woongo calls every Koobaroo *kulnagu*, which probably means *uncle*, and so on.

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PHRASES BY MR. BRIDGEMAN.

Where are the Blacks ?	-	-	anja murry ?
I don't know	-	-	curra ngia knuckelly, or Not I seen.
Where are all the women ?	-	-	anja kaiyeu tappo ?
Fishing -	-	-	winna manera, or Fish taking.
One woman is in the camp	-	-	kaiheu wurbur yambunga woonera, or Woman one camp remains.
Where is Tommy ?	-	-	anja Tommy ?
I have not seen him to-day	-	-	currenga kurra knuckelly ngea, or Sun this not seen I.
I am hungry	-	-	gobbeno ngia, or Hungry I.
A hungry Black	-	-	murry gobdenberry, or Black hun- ger with.
Give me some animal food	-	-	nowra yapamo, Meat give.
Here it is	-	-	ngi woonera, or There remains.
Come and fish	-	-	winna manera ngally, or Fish take we.
No, let us hunt opossum	-	-	kurra, colijo yanera, No, opossum let us go.
By-and-by I will eat opossum -	-	-	tacko colijo ukera ngia.
Opossum (is) no good	-	-	quea colijo, Bad opossum.
Emu is best	-	-	goondoloo binbee, or Emu good.
Come and swim	-	-	goodgimō (imperative).
Be off	-	-	yarromō.
I will go	-	-	ngally yanera.
Are you tired ?	-	-	dinnabingera indu ? or Tired you ?

PHRASES BY MR. BRIDGEMAN—*continued*.

I am very tired	-	-	- dinnabingera ngia woorwaya, Tired I much.
Well ! go to sleep	-	-	- woonomō, <i>or</i> Sleep.
By-and-by I will sleep	-	-	- tacko woonera ngia.
Where is my husband ?	-	-	- anja bulgin ? Where husband ?
You will see him by-and-by	-	-	- tacko knuckanow indu.
I see two women	-	-	- kaiyeu boolera knuckana ngia.
Where is my spear ?	-	-	- anja coombo ngio, Where spear mine ?
I have not seen your spear	-	-	- coombo curra knuckelby, <i>or</i> Spear not seen.
Give me one spear	-	-	- coombo wurbur ngombomō.
Come and see my canoe	-	-	- yandoolia ( <i>or</i> winda) ngio knuckomō, <i>or</i> Canoe mine see.
Don't talk	-	-	- kurra yamala.

## PHRASES, ETC., BY THE REV. H. BUCAS.

Prepositions, says Mr. Bucas, are an important feature in this language, and are always affixed to substantives or pronouns, of which instances will be seen in what follows:—

The Blacks are coming	-	-	- murri woorpera.
What are they bringing ?	-	-	- angabirri ? <i>or</i> What with ?
A kangaroo	-	-	- woorabirri, <i>or</i> Kangaroo with.
Where from ?	-	-	- anjatam ?
From a long way	-	-	- cow-warri-tum.
Why have you taken my meat ?	-	-	- angirri nowra ngigo murrulba ? <i>or</i> What for meat mine taken ?
I have not taken it	-	-	- kurra ngia murrulba.
I have thrown it away stinking	-	-	- wandala ngia kaiga; wandomō, throw away (imperative); wandulba, thrown away.
Why do you speak nonsense ; you were always greedy ?	-	-	- angirri cuttee yamala woono bunda indoo murri; literally, Why nonsense speak, always greedy you man ?
When I finish (digging) this ground, what will the White man give me ?	-	-	- nanni curmbulba anny-go wininow megolo ? Earth finished, what will give White man ?

*Who* = *andalo*; *what* = *anni*; *where* = *anga* or *andalgo*; words of this sort always begin with the syllable *an*.

## VERBS.

Tenses do not alter in person. Many verbs seem to be irregular.

Present.	Past.	Future.	Imperative.	Remarks.
I see or know Knuckana	seen knuckilba	I shall see knuckanow	see knuckomō	I have not seen the Blacks kurra ngia murri knuckalba
I do or make Burumbula	done burumbulba	I shall make barumbano	do it barumbomō	this verb resembles the Latin verb <i>Facio</i>
I bring Gorinna	I brought woprilba	I shall bring gorinow	bring goromō	
I tie or fasten Yuckanna	fastened yackaba	I shall fasten yuckanow	fasten yuckomō	rope strongly fasten gubbera winberri yuckomō.
I cut Goolma	cut goomulba	I shall cut —	cut goolmonō	

## No. 147.—PORT MACKAY AND ITS NEIGHBOURHOOD.

BY GEORGE F. BRIDGEMAN, Esq.

In this vocabulary will be noticed *head* and *hair* expressed by one word, and *hill* and *stone* by another, *White man* and *ghosts* by another. *To drink* is rendered *eat water*.

Kangaroo	-	-	woora.	Hand	-	-	mulla.
Opossum	-	-	kolijo.	2 Blacks	-	-	murry boolera.
Tame dog	-	-	wandy, mirree.	3 Blacks	-	-	murry boolera warpur.
Wild dog	-	-	moura.	One	-	-	warpur or wat- chin.
Emu	-	-	goondooloo.	Two	-	-	boolera.
Black duck	-	-	barran.	Three	-	-	boolera warpur.
Wood duck	-	-	goobirry.	Four	-	-	-
Pelican	-	-	gootaburra.	Father	-	-	yaboo.
Laughing jackass	-	-	kowur, cowur- burra	Mother	-	-	younga.
Native companion	-	-	kooroora.	Sister-Elder	-	-	meekana, wango- baya.
White cockatoo	-	-	tingeri.	„ Younger	-	-	the same.
Crow	-	-	wotigana.	Brother-Elder	-	-	kuttia, cutta- nurra.
Swan	-	-	booroobirry.	„ Younger	-	-	wobbun or wob- bunurra.
Egg	-	-	kato.	A young man	-	-	mindera.
Track of a foot	-	-	yalka.	An old man	-	-	bingabirry (with grey hairs).
Fish	-	-	winna.	An old woman	-	-	bullingana.
Lobster	-	-	-	A baby	-	-	yalo.
Crayfish	-	-	nguchul.	A White man	-	-	meegolo.
Mosquito	-	-	goongera, bakina.	Children	-	-	yalobaga.
Fly	-	-	nungina.	Head	-	-	kutta.
Snake	-	-	(no general term).	Eye	-	-	tilly or dilly.
The Blacks	-	-	murry.	Ear	-	-	walloo.
A Blackfellow	-	-	bomma.				
A Black woman	-	-	kaiyew or kaioo.				
Nose	-	-	bootan.				

No. 147.—PORT MACKAY AND ITS NEIGHBOURHOOD—*continued.*

Mouth - -	Boomerang - -	wongala.
Teeth - - - erar.	Hill - - -	toolkoon, paree.
Hair of the head -	Wood - - -	bunga, dullo.
Beard - - - ngunga.	Stone - - -	paree.
Thunder - - - tickeroo.	Camp - - -	yamba.
Grass - - - kaigera, wockera.	Yes - - -	yo, yoi.
Tongue - - - tallia.	No - - -	kurra.
Stomach - - - bunna.	I - - -	ngia.
Breasts - - - ngomone.	You - - -	indu.
Thigh - - - toomo.	Bark - - -	bitty, gooka.
Foot - - - dinna.	Good - - -	boongana, binbe.
Bone - - - bulbun.	Bad - - -	guea.
Blood - - - gooma.	Sweet - - -	(no term).
Skin - - - bitty.	Food - - -	munda (vegetable), ury (animal).
Fat - - - tammee, nurpy.	Hungry - - -	gobbin.
Bowels - - - ngalko.	Thirsty - - -	comma miena (sick[for]water).
Excrement - - - goonna.	Eat - - -	euchera.
War-spear - - - koombo.	Sleep - - -	woomba.
Reed-spear - - -	Drink - - -	kommo euchera.
Wommera or meero.	Walk - - -	toera.
throwing-stick	See - - -	knukela or tilly-knuckela.
Shield - - - goolmurry.	Sit - - -	womera.
Tomahawk - - - beeramo.	Yesterday - - -	goorcanga.
Canoe - - - winda.	To-day - - -	ageba (now), curree ageba (this sun).
Sun - - - kurree.	To-morrow - - -	beerkou.
Moon - - - kockurra.	Where are the Blacks?	anga murry?
Star - - - wirrigee.	I don't know	kurra ngia nogela (not I see).
Light - - - curree-birry (with sun).	Plenty - - -	lumburra.
Dark - - - meta.	Big - - -	woorwaya, tul-kurry.
Cold - - - bootarry.	Little - - -	batchary.
Heat - - - burngabirry (with sweat).	Dead - - -	miebo.
Day - - - kurreebirry.	By-and-by - - -	taiko.
Night - - - goonda.	Come on - - -	
Fire - - - boree.	Milk - - -	ngomone.
Water - - - kommo.	Eaglehawk - - -	coreedulla.
Smoke - - - tooka.	Wild turkey - - -	berkum.
Ground - - - nanny.	Wife - - -	kaiyew ngijo (woman mine).
Wind - - - kaipa.		
Rain - - - kommo.		
God - - -		
Ghosts - - - meegolo.		

No. 148.—BROAD SOUND, YAAMBA, MARYBOROUGH, AND ST. LAWRENCE.

BY FREDERIC MULLER, Esq.

IN this vocabulary of Broad Sound, Yaamba (camp), Maryborough, and St. Lawrence, which was forwarded to me by Mr. Frederic Muller, many words will be noticed very similar to those which occur at Port Mackay, whilst others agree with those of Rockhampton, the Upper Barcoo, and the Diamantina. The word *Bina* = *ear* is occasionally met with as far south as Queanbeyan.

No. 148.—BROAD SOUND, YAAMBA, MARYBOROUGH, AND ST. LAWRENCE.

BY FREDERIC MULLER, Esq.

Kangaroo - -	woora.	Hand - -	nelli.
Opossum - -	naring.	2 Blacks - -	kattar blaue.
Tame dog - -	merri.	3 Blacks - -	kattar kango.
Wild dog - -		One - -	onegan.
Emu - -	koondaloo.	Two - -	blaue.
Black duck - -	baun.	Three - -	kango.
Wood duck - -		Four - -	blaue warpar.
Pelican - -	kooyabula.	Father - -	pena.
Laughing jackass	kocaburra.	Mother - -	nararoo.
Native companion	goowar.	Sister-Elder	maroo.
White cockatoo -	willoo.	„ Younger -	
Crow - -	wathan.	Brother-Elder	mairang.
Swan - -	guron.	„ Younger	
Egg - -	koolpoor.	A young man -	kaola.
Track of a foot -	womina.	An old man -	barparoo.
Fish - -	gooyar.	An old woman -	bapawan.
Lobster - -	goowarra.	A baby - -	woor.
Crayfish - -	elin.	A White man -	taboon.
Mosquito - -	moowyn.	Children - -	wooroo.
Fly - -	kooroo.	Head - -	naue.
Snake - -		Eye - -	meel.
The Blacks - -	kattar.	Ear - -	bina.
A Blackfellow -	kattar.		
A Black woman -	kingil.		
Nose - -	wooroo.		

No. 148.—BROAD SOUND, YAAMBA, MARYBOROUGH, AND ST. LAWRENCE—  
*continued.*

Mouth	-	-	danga.	Boomerang	-	-
Teeth	-	-	neera.	Hill	-	-
Hair of the head	-	-	manam.	Wood	-	-
Beard	-	-	anga.	Stone	-	-
Thunder	-	-	tekoroo.		-	-
Grass	-	-	kalla.	Camp	-	-
Tongue	-	-	tallang.	Yes	-	-
Stomach	-	-	booloo.	No	-	-
Breasts	-	-	ampa.	I	-	-
Thigh	-	-	darra.	You	-	-
Foot	-	-	dinna.	Bark	-	-
Bone	-	-	billoo.	Good	-	-
Blood	-	-	gawoon.	Bad	-	-
Skin	-	-	winnoor.	Sweet	-	-
Fat	-	-	balge.	Food	-	-
Bowels	-	-	koonan.	Hungry	-	-
Excrement	-	-	koonan.	Thirsty	-	-
War-spear	-	-	kanai.	Eat	-	-
Reed-spear	-	-		Sleep	-	-
Wommera or			woomeea.	Drink	-	-
throwing-stick				Walk	-	-
Shield	-	-	koolmare.	See	-	-
Tomahawk	-	-	wagar.	Sit	-	-
Canoe	-	-	wynda.	Yesterday	-	-
Sun	-	-	kaue or karre.	To-day	-	-
Moon	-	-	nillan.	To-morrow	-	-
Star	-	-	kandalle.	Where are the		
Light	-	-		Blacks?		
Dark	-	-		I don't know	-	-
Cold	-	-	puttail.	Plenty	-	-
Heat	-	-	karremal.	Big	-	-
Day	-	-	katte.	Little	-	-
Night	-	-	bandaman.	Dead	-	-
Fire	-	-	oui or wee	By-and-by	-	-
Water	-	-	kalle.	Come on	-	-
Smoke	-	-	tooka.	Milk	-	-
Ground	-	-	kappa.	Eaglehawk	-	-
Wind	-	-	kaipa.	Wild turkey	-	-
Rain	-	-	yammal.	Wife	-	-
God	-	-				
Ghosts	-	-				

## No. 149.—ROCKHAMPTON AND GRACEMERE.

BY THOMAS ARCHER, Esq., C.M.G.

THE following vocabulary and very interesting letter were kindly forwarded to me by Mr. Thomas Archer:—

“ Dear Sir,—I have filled in the vocabulary sent herewith as nearly as any combination of English letters can be made to convey the sounds and accents of a native language. The letter *r* should as a rule be sounded liquid, except when it is the final letter of a word, and even then it is often slurred so as to be nearly inaudible. In words of more than one syllable the accent should almost always be on the first. On looking over the list I find that the following words are identical with or closely resemble those of the Wirraddury language, which is (or rather was) spoken throughout a very large extent of country, commencing a short distance west of Mudgee and continuing on down the Castle-reagh River towards the Barwon, and from the Lower Macquarie to the Wallambungle mountains. With this language I was pretty familiar five-and-twenty years ago, but many of the words have now escaped my memory. The words I allude to are:—

English.	Rockhampton.	Wirraddury.
Dog - - -	mirri - -	mirri (?)
Laughing jackass -	kookooburra -	the same.
Crow - - -	wagan - -	the same.
Two - - -	bullari - -	bull.
Foot - - -	dinna - -	dinnang.
Excrement - - -	koonnang - -	the same.
Fire - - -	wee - - -	wien.
Water - - -	kalli - - -	kallin.
You - - -	inda - - -	indo.
I - - -	atta - - -	addo.
To see - - -	nain - - -	nagi.



“The language of the natives in the Brisbane, Wide Bay, Port Curtis, and Rockhampton districts is so broken into dialects spoken every twenty or thirty miles that I have known a dozen boys playing together who would have given a different name for the same object, even such familiar ones as wood, water, fire, &c. It is therefore difficult for a White to pick up the languages used by the Blacks inhabiting these districts, unless he makes them his business and studies them. In the western districts of New South Wales (and I doubt not the same holds good in Victoria) one language would be spoken throughout a large extent of country (as, for instance, the Wirraddury), and the names of these languages were generally made up, more or less, of the negative of the language; as, for instance, Wirraddury, negative Wirrai; Kamilaroi, negative Kamil; Wailwun, negative Wail, and so on.

“I am, &c.,

“THOMAS ARCHER.”

## No. 149.—ROCKHAMPTON AND GRACEMERE.

BY THOMAS ARCHER, Esq.

Kangaroo	-	boorro.	Hand	-	illy.
Opossum	-	naring.	2 Blacks	-	bullari kattar.
Tame dog	-	mirri.	3 Blacks	-	bulliariwerpa
Wild dog	-				kattar.
Emu	-	koondooloo.	One	-	werpa.
Black duck	-	barran.	Two	-	bullari.
Wood duck	-	mah.	Three	-	bulliariwerpa.
Pelican	-	boolan.	Four	-	kangoondie.
Laughing jackass		kookooburra.	Father	-	bina.
Native companion		koorur.	Mother	-	ngeia.
White cockatoo	-	kaiagoor.	Sister-Elder	-	maram.
Crow	-	wagan.	„ Younger	-	
Swan	-	kootool.	Brother-Elder	-	maram.
Egg	-	koolpoor.	„ Younger	-	
Track of a foot	-	barin.	A young man	-	wooroo.
Fish	-	kooya.	An old man	-	yantarrie.
Lobster	-	wambein.	An old woman	-	yantarrian.
Crayfish	-	ella.	A baby	-	koolmoo.
Mosquito	-	mingur.	A White man	-	taboom.
Fly	-	kooroo.	Children	-	mattan.
Snake	-	tookkirri.	Head	-	ngarrie.
The Blacks	-	kattar mattan.	Eye	-	mill.
A Blackfellow	-	kattar.	Ear	-	pinna.
A Black woman	-	kinkil.			
Nose	-	wooroo.			

No. 149.—ROCKHAMPTON AND GRACEMERE—*continued.*

Mouth	-	-	munno.	Boomerang	-	-
Teeth	-	-	kirra	Hill	-	-
Hair of the head	-	-	mannan.	Wood	-	- dutulla.
Beard	-	-	anka.	Stone	-	- barri.
Thunder	-	-	booroongai.	Camp	-	- yampa.
Grass	-	-	karra.	Yes	-	- yowie.
Tongue	-	-	talain.	No	-	- tamma.
Stomach	-	-	bolloo.	I	-	- atta.
Breasts	-	-	ammou.	You	-	- inda.
Thigh	-	-	ka-al.	Bark	-	- kokka.
Foot	-	-	dinna.	Good	-	- balki.
Bone	-	-	tilloo.	Bad	-	- wailim..
Blood	-	-	kawoon.	Sweet	-	- balki.
Skin	-	-	nooman.	Food	-	- mattantalti.
Fat	-	-	talki.	Hungry	-	- kramman.
Bowels	-	-	tuidil.	Thirsty	-	- woolain.
Excrement	-	-	koonnang.	Eat	-	- talta.
War-spear	-	-	wooyoola.	Sleep	-	- konimbo.
Reed-spear	-	-		Drink	-	-
Wommera or throwing-stick				Walk	-	- belin.
Shield	-	-		See	-	- nain.
Tomahawk	-	-	bandara.	Sit	-	- teein.
Canoe	-	-	andool.	Yesterday	-	- ooinda.
Sun	-	-	kain.	To-day	-	- yarrura.
Moon	-	-	ngillan.	To-morrow	-	- mallago.
Star	-	-	kainpil.	Where are the	-	woondaيدا
Light	-	-	kain.	Blacks?	-	katta?
Dark	-	-	kooroo.	I don't know	-	tainmanangi.
Cold	-	-	kirroo.	Plenty	-	woorrain.
Heat	-	-	palpalla.	Big	-	woorrain.
Day	-	-	woodayan.	Little	-	kangoolkor.
Night	-	-	koorrio.	Dead	-	wattoo.
Fire	-	-	wee.	By-and-by	-	keago.
Water	-	-	kalli.	Come on	-	malkalli.
Smoke	-	-	taitookka.	Milk	-	-
Ground	-	-	kappa.	Eaglehawk	-	-
Wind	-	-	kanam.	Wild turkey	-	-
Rain	-	-	ka-al.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

No. 150.—EASTERN SLOPES OF EXPEDITION RANGE, LOWER DAWSON, UPPER FITZROY, MACKENZIE, AND ISAACS RIVERS, AND MANY OF THEIR TRIBUTARIES.

By PETER MCINTOSH, Esq., W. D. COOKE, Esq., C. G. BARTHELEMY, Esq.

THE following vocabulary of one of the dialects spoken on the waters named above was, with the exception of a few words, forwarded to me by Mr. Peter McIntosh. His spelling I have altered for convenience' sake to that adopted in the vocabularies taken down by myself, as set out in Chapter I. I think it probable that the first *a* in *Wadthan* = *crow*, *Wangoora* = *baby*, and in several other words, is meant to convey the sound of *o*. Besides a vocabulary, Mr. McIntosh also forwarded me a very interesting letter, from which the following are extracts:—

“ I have filled up the accompanying vocabulary as far as my memory serves me in the *Kaangooloo Thaa*, in which I could converse indifferently some thirteen years since. I regret to find how much I have forgotten. I have thought it best, however, to fill up as far as I can, as you may be able to supply the deficiency from other sources. The *Kaangooloo* are a tribe, or rather a confederation of several tribes—the *Karranbal*, the *Maudalgo*, the *Mulkali*, and others inhabiting the country on the eastern slopes of Expedition Range, the Lower Dawson, the Upper Fitzroy, and the Mackenzie Rivers, and their tributaries—all speaking the same *Thaa* or *tongue*. In common with many other tribes,

their negative *Kaangoo* also expresses the generic name of their tribe, *Kaangooloo*.

"The name of every individual in this tribe ends with the syllable *om*, as *Manoonmaow*, *Yakkoolabow*, *Mulkaidow*, *Doorenmadow*, *Koongooranbow*, *Maiaroonmow*, *Bearioonow*, *Bai-in-moor-ow*, *Manboonbadthnow*, *Tarrathagow*, *Moor-koonbathow*, *Inganbow*, &c. All the sons of a family bear the same name, and are given, or take for distinction, the name of some animal; as *Mulkaidom Kooroodilea* = the eagle; *Mulkaidom Kokobin* = the scrub turkey; *Mulkaidom Koondooloo* = the emu. Nicknames are also made use of, as *Mallanaramba* = left-armed; *Dhilli maieba* = blind-eyed. Some of the names have fanciful derivations, as *Yakkoolabow*, from *Yakkool*, the water-lily; *Koongoorabow*, from *Koon-goo-oo*, hoar-frost. The names of places seem to have been given in view of local peculiarities, as *Nanni nai*, or brown earth; *Yakoolabarri*, a place of water-lilies; *Toogoonbarri*, tomahawk place, or place whence the stone of which tomahawks are made is obtained; *Kakoolabarri*, wallaby place, &c. The terminations *angi*, *dangi*, and *bindangi* mean nearly the same thing as *barri*, viz., home or dwelling-place, as *Kakoolbindangi*, or home of the wallaby; *Dthirabindangi*, or home of the lizzards. Either of these terminals tacked on to the name of an animal, tree, or flower changes it into the name of a place, and a place where the animal, tree, or plant indicated may be understood to exist in greater abundance than elsewhere. Many words are differently pronounced by different branches of the same tribe. Lagoon is variously called *Tatying*, *Kaakan*, *Ngiakan*, and *Ngarkan*. . . . . *Nganni* or *Ngandtha* is a general interrogative, as *Ngandthangar?* = Where? *Ngandtharroo?* = Why?"

Then follows these phrases:—

*Nganni-mooroo mawa Bamma inda wantaba?*

How many strange Blacks you see?

*Ungoor ungoor.*

Many many.

Ngandthangoo nthoola yamba?

Where they camp?

Piari pippoorra.

Near river.

Nganni yaroongali pippoorra?

Interrogative, other side river?

Kaangoo, uloomali.

No, this side.

Nganthanoo inda wanthaba?

When you saw?

Piari karri oodara.

Near sun slept.

Nganni inda umbarra nthoola kambirranoo?

Interrogative, you think they will fight?

Yoe, yarroo ngia umbarra.

Yes, that way I think.

Ngantheroo inda yarroo umbarra?

Why you that way think?

Kaangoo kaiye ngalli, kaangoo walburra, kangoo, wangoora, ungoor

No women there, no boys, no children, all

wallali, mindi bindarra mulka, kandai, wangel, miro.

strong(men), with many shields, spears, boomerangs, wommeras.

“Another form of questioning,” continues Mr. McIntosh, “is *alla*. *Alla ooloo Bama* is equivalent to *Andthangoo Bama*? i.e., Where are the Blacks? *Yakari!* is an expression of joyful surprise; if I were to try to render it literally, *joyful heart* is as near as I could come. *Yeera katha!* is an expression of condolence about equivalent to *dear me!* I met an old man of the Kaangooloo tribe lately, who, on addressing me in his own tongue, and finding I did not understand it so well as formerly, exclaimed—‘*Yeera katha! andtharoo inda waloo pierâ ngatue thaa?*’—i.e., *teeth* (of my) *heart!*—‘*Why your ear lost my tongue!*’ (or why have you forgotten my language?). *Mangarea* means failure in anything. *Mangarea yapaba ngia*, *I threw and failed to hit the mark*. *Mangarea yangaba*, *I failed to find*.

## ADDITIONAL WORDS.

Comrade	-	waminda.	To break	-	padthenoo.
White	-	mooli.	Broken	-	padtheba.
Red	-	wopool.	Rotten	-	moothang.
Black	-	koora.	A path	-	bial.
Brown	-	naie-naie.	A ridge	-	thoom.
Far	-	kowari.	A plain	-	birkalla.
Near	-	peari.	A scrub	-	moongaa.
Straight	-	thoon.	Bream	-	kamooroo.
Right	-	boolimba.	Garfish	-	beanooroo.
Left	-	warramba.	Five	-	karkoone.
There	-	inai.	Six	-	karkoone waiba.
Laugh	-	yatyerra.	A bright planet	-	ooyalgan.
Weep	-	pungera.	Orion	-	maakaraan.
Whistle	-	koopiel.	Southern Cross	-	kodyoorinadyak.
Cooee	-	kaugal.	One night	-	waiba oongar, i.e., one sleep.
Speak	-	dthooni.	Running water	-	dilkoon.
Spoke	-	dthooniba.	River	-	pipoorra.
Cut	-	goonmanoo.	Creek	-	tarra, i.e., leg.
Stab	-	panpanoo.	Mine	-	ngatue.
Strike	-	kondanoo.	Yours	-	unoo.
Struck	-	koondaba.	I walk	-	wakarra or yan- negarra.
Kill	-	noonpanoo.	I walked	-	wakareba or yanneba.
Killing	-	nooparra.	Sleeping	-	oongarra.
Killed	-	noopaba.	Slept	-	oongaba.
Swim	-	oongainoo.	I see	-	wantharra.
Walk	-	wakera.	I saw	-	wanthaba.
Run	-	yaperakera.	I sit	-	ulongarra.
Be quick	-	yapera ma.	I sat	-	ulongaba.
To fly	-	mallawakera (walk with wings).	Posteriors	-	moola.
Jump	-	bulkanoo.	Go on or walk	-	gonda yaune. away
Strong	-	wallalli.	Sick with hunger	-	koopira mai-era.
Tall or long	-	goorgan.	Tree	-	banga.
Short	-	koolkooroo.	Honey	-	kappa.
Tired	-	nthulla.			
Sick	-	mai-era.			
Sore	-	nimoo.			

Besides the information given by Mr. McIntosh, I have also received a few words of the Common Vocabulary from

W. D. Cooke, Esq., taken on the Isaacs River, which agree in the main with those of Mr. McIntosh, and from which I have filled up a few vacancies left by the latter gentleman. I have also used in the same way a few words kindly forwarded to me by C. G. Barthelemy, Esq.

No. 150.—EASTERN SLOPES OF EXPEDITION RANGE, LOWER DAWSON, UPPER FITZROY, MACKENZIE, AND ISAACS RIVERS, AND MANY OF THEIR TRIBUTARIES.

BY PETER MCINTOSH, Esq.

The reader may compare *White man* and *ghosts*, also *stone* and *hill*.

Kangaroo	- oora.	Hand	- maa, malla.
Opossum	-	2 Blacks	- boolaroo bama.
Tame dog	- ngooda.	3 Blacks	- boolaroo waiba bama.
Wild dog	-	One	- waiba.
Emu	- koondooloo.	Two	- boolaroo.
Black duck	- barran.	Three	- boolaroo waiba.
Wood duck	-	Four	- boolaroo-boolaroo.
Pelican	-	Father	- yapoonye.
Laughing jackass	.	Mother	- yanginde.
Native companion		Sister-Elder	-
White cockatoo	- gair-gair.	„ Younger	-
Crow	- wadthaan.	Brother-Elder	- wapooringyi.
Swan	-	„ Younger	- kathanye.
Egg	-	A young man	- kaoola.
Track of a foot	- dthinna.	An old man	- wadtharaan.
Fish	- winna.	An old woman	- wadthoogaan.
Lobster	-	A baby	- wangoora.
Crayfish	-	A White man	- mikkooloo.
Mosquito	-	Children	- wangoora.
Fly	- bootyill.	Head	- kattha.
Snake	- kooli, kabool.	Eye	- dthilli.
The Blacks	- bama.	Ear	- waloo.
A Blackfellow	- bama.		
A Black woman	- kaiye.		
Nose	- wootra (also to smell).		



No. 150.—EASTERN SLOPES OF EXPEDITION RANGE, ETC.—*continued*.

Mouth - -	Boomerang - -	wangal.
Teeth - - yiirra.	Hill - -	parri.
Hair of the head- kalla.	Wood - -	punk (also tree).
Beard - -	Stone - -	parri.
Thunder - - mukkurra.	Camp - -	yamba.
Grass - - woodthoon.	Yes - -	yoe.
Tongue - - thaa.	No - -	kaangoo.
Stomach - - nalkoon.	I - -	ngia.
Breasts - - ngammoon.	You - -	inda or linda.
Thigh - - tarra.	Bark - -	pelthal, unboon.
Foot - - dthinna.	Good - -	binbi.
Bone - - palpana.	Bad - -	waikoo.
Blood - - yirkoon.	Sweet - -	kupa barri, i.e., honey-like.
Skin - - nookal.	Food - -	mandtha.
Fat - - thammi.	Hungry - -	koopira.
Bowels - -	Thirsty - -	kamootchi.
Excrement - - goona.	Eat - -	ukanoo.
War-spear - - kandal.	Sleep - -	oongar.
Reed-spear - -	Drink - -	
Throwing-stick - meeroo.	Walk - -	wakarraroo.
Shield - - mulka.	See - -	wanthanoo.
Tomahawk - - toogoon.	Sit - -	ulongoo.
Canoe - - tandool.	Yesterday -	karri wadtha, i.e., the othersun.
Sun - - karri.	To-day - -	errai karri, i.e., this sun.
Moon - - kaaka.	To-morrow -	bogan-bogan, bogango.
Star - - boodthoo.	Where are the	andangoo bama ?
Light - -	Blacks ?	
Dark - - koora.	I don't know	kangoo umbarra ngia.
Cold - - ithawa.	Plenty - -	mulea.
Heat - -	Big - -	oogal.
Day - -	Little - -	pit.
Night - - yamba koora, i.e., camp dark.	Dead - -	mai-i-ba.
Fire - - booyia.	By-and-by -	ittakko, itakoora.
Water - - kamoo.	Come on - -	oko yanna, i.e., this way walk.
Smoke - - toonbool.	Milk - -	ngammoon.
Ground - - nanni.	Eaglehawk -	kooroodilea.
Wind - -	Wild turkey	
Rain - - dyroom.	Wife - -	
God - -		
Ghosts - - mikkooloo.		

No. 151.—PEAK DOWNS DISTRICT, LOGAN  
DOWNS STATION.

BY SIR SAMUEL WILSON AND T. MURRAY, SENIOR-CONSTABLE.

THE name of the tribe which inhabits Logan Downs Station is Yambeena. In connection with its language, two copies of my Common Vocabularies have been filled up and sent to me; one by Sir Samuel Wilson and the other by Senior-constable T. Murray; but as they are almost identical, only one of them is inserted. The Senior-constable has also forwarded replies to some of my questions, of which the following is the substance.

The Yambeena tribe numbers about 100 persons, several of whom have reached an advanced age. Before the coming of the Whites some few of the people had opossum-rugs, which they only made use of at night; the rest went naked day and night. At present those who can obtain clothes from the Whites wear them. For the purpose of ornamentation, a mussel-shell is worn on the forehead, suspended from the hair, and the skin is smeared with a mixture of grease and charcoal. Spears are thrown by hand without the assistance of the wommera. Boomerangs of both sorts are used, and many of their weapons are colored with red ochre and carved with flints. Restrictions as to the use of certain sorts of food are in vogue. The Yambeena do not object to tell their names. Of their laws of marriage the following particulars are given.

The tribe is divided into two primary classes, called *Youngaroo* and *Wootharoo*, which are subdivided as follow: *Youngaroo* into males, *Koorchella*; females, *Koorchellagan*; *Bunbyoo*, males, and *Bunbyoogan*, females; *Wootharoo* into *Koobooroo*, males, and *Koobooragan*, females; and *Woongooga*, males, and *Woongoogan*, females.

The law is that the men of each of these four classes are restricted in marrying to the females of a particular class, and that their children bear a specific class-name, in this way:—

Males.	Females.		Males.	Females.
Koorchella	marries	Koobooragan ;	offspring	Woongooga, Woongoogan.
Koobooroo	„	Koorchellagan ;	„	Bunbyoo, Bunbyoogan.
Bunbyoo	„	Woongoogan ;	„	Koobooroo, Koobooragan.
Woongooga	„	Bunbyoogan ;	„	Koorchella, Koorchellagan.

The marriage laws were very strictly observed. Women were stolen occasionally from other tribes. A widow generally carried about for some months the bones of her deceased husband wrapped in bark, and became the wife of a brother of the deceased. In this tribe the skin is scarred and the septum of the nose pierced.

The language of the Yambeena bears a considerable resemblance to the *Kaangooloo Thaa*. In the former, as my correspondent observes, there is but one word to express *eat* and *drink*. Some terms of relationship, such as *aunt*, *uncle*, &c., which will be found amongst the Additional Words, are interesting.

## ADDITIONAL WORDS.

Husband	-	bul-gin.	High	-	koor-kan.
Wife	-	bir-koo-nerrah.	Short	-	kootoo-kootoo.
Son	-	wool-bur-rah,	Long	-	koor-kun.
Daughter	-	wool-bur-rah-nah.	Deep	-	koom-bah.
Bees' nest	-	kub-bah.	Wet	-	oom-bum.
Honey	-	kur-moo-nah.	Dry	-	boor-gill.
Uncle	-	culgn-nah.	Heavy	-	in-gur-rah.
Aunt	-	bippy.	Light (not heavy)	-	boorm-been.
Nephew	-	too-an-nee.	Which	-	and-jen-nah.
Niece	-	boor-koo-nerrah.	That	-	oon-nah.
Butcher's knife	-	kun-kurree.	Oh!	-	yack-ky!
Pocket knife	-	burrān.	A bag	-	woppie.
Shirt	-	yoongoo-jane.	Lightning	-	ker-min-noo.
Trousers	-	thar-rah-jane.	To sing	-	bunda.
Hat	-	kutha-jane.	To pull	-	boor-ree-mah.
Head-band	-	mill-maun.	To dance	-	wurrah.
Butterfly	-	booroo booroo.	To jump	-	bulkah.
Wool	-	knittee.	To listen	-	imbah.
Raddle	-	ban-nee.	To creep	-	murrung.
Pipe-clay	-	tha-koo-lah.	To catch	-	murrah.
Wallaby	-	wyah.	To sew	-	bunbah.
Kangaroo-rat	-	birrah-moo.	To cry	-	parree.
Wallaroo	-	kau-kool.	To kill	-	mung-gah.
Mountain	-	ning-oo-lah.	To embrace	-	oom-bung-goo.
Carpet snake	-	coo-leree.	To wrap	-	wool-oor.
Black snake	-	kur-moo-nah.	To fall down	-	woor-rum-an-now.
Tree snake	-	koom-bull-ah.	To dream	-	bidg-gerree.
A maiden	-	kum-bul.	To tie	-	ky-goom-bel-lah.
A boy	-	kon-doo.	To dig	-	buck-kah.
A flea	-	bindee bindee.	To wash	-	koo-jennah.
Flesh	-	tyne-gee-rah.	To follow	-	goo-run-dah.
Whirlwind	-	bool-boo-roo-roo.	To turn	-	will-ar-rah.
Sweat	-	kul-ger-rah.	To chop	-	kool-mul-lah.
Finger-nail	-	mitchin.	To cut	-	bum-boo.
Lip	-	bee.	To be angry	-	kool-lee.
Forehead	-	gna-moo.	To fly	-	boo-rah-rah.
Bronzewing	-	mumill.	To run	-	wauk-kur-rah.
pigeon	-		To talk	-	wur-tah.
Strong	-	wah-lel-lee.	To laugh	-	yath-tee.
Weak	-	boor-oom-bin.	To stay	-	than-errah.

ADDITIONAL WORDS—*continued.*

To climb	-	- yackah.	To hurry	-	- bur-bur-yen-nee.
To swim	-	- woo-gar-rah.	To go slow	-	- ung-ah-yen-nee.
To fight	-	- goon-der-rah.	To be afraid	-	- bung-gyne.
To throw	-	- yabbah.	To steal	-	- goon-dine-jellah.
To want	-	- bah-ra-rah.	A plain	-	- burk-kullah.
To give	-	- win-yee.	A bog	-	- boorn-gnah.
To take	-	- cunthee.	A scrub	-	- moon-gurah.
To carry	-	- cund-ér-rah.	To sneeze	-	- din-doo-rah.
To lift	-	- yack-ah-rim-bah.	Iguana	-	- thuck-ine.
To rise	-	- yack-kung-ah.	Native bear	-	- wol-mul.
To lie down	-	- woo-nah.	Widow	-	- thulk-kan.
To call	-	- kunk-kul.	Widower	-	- koog-goo-nerrah.

## No. 151.—PEAK DOWNS DISTRICT, LOGAN DOWNS STATION.

BY SIR SAMUEL WILSON.

Kangaroo	-	woora.	Hand	-	-	mulla.
Opossum	-	koolijo.	2 Blacks	-	-	pama boolaroo.
Tame dog	-	wanday.	3 Blacks	-	-	pama kurquin.
Wild dog	-	marrara, mowara	One	-	-	woorba.
Emu	-	goondooloo.	Two	-	-	boolaroo.
Black duck	-	barran, cooberry	Three	-	-	kurquin.
Wood duck	-	ngootoo-ngootoo.	Four	-	-	koongoo.
Pelican	-	kamoonberril.	Father	-	-	yabboo.
Laughing jackass	-	kakooburra.	Mother	-	-	younganerra, younga.
Native companion	-	karroola.	Sister-Elder	-	-	woongoobaya.
White cockatoo	-	tingarry.	„ Younger	-	-	meecumma.
Crow	-	wathagan.	Brother-Elder	-	-	kathanerra, wichamulli.
Swan	-	-	„ Younger	-	-	wooboonerra, murkurra.
Egg	-	koomurra.	A young man	-	-	nunga.
Track of a foot	-	yelka.	An old man	-	-	boonwa.
Fish	-	weena.	An old woman	-	-	boonwan.
Lobster	-	-	A baby	-	-	yalloo.
Crayfish	-	-	A White man	-	-	meekooloo.
Mosquito	-	kooaroo.	Children	-	-	koondoonburra.
Fly	-	ngulgnaum.	Head	-	-	kutha.
Snake	-	euree.	Eye	-	-	dilly.
The Blacks	-	ungul.	Ear	-	-	walloo.
A Blackfellow	-	murri, pama.				
A Black woman	-	kiyoo.				
Nose	-	wootha.				

No. 151.—PEAK DOWNS DISTRICT, LOGAN DOWNS STATION—*continued.*

Mouth - - - tunga.	Boomerang - - - waungulla.
Teeth - - - gulla, yeera.	Hill - - - .
Hair of the head - - - yayle.	Wood - - - .
Beard - - - unga.	Stone - - - .
Thunder - - - mookkurree.	Camp - - - yamba.
Grass - - - .	Yes - - - yaow, yo-yo.
Tongue - - - talline.	No - - - kurra.
Stomach - - - ngalkoo, ba-na.	I - - - ngia.
Breasts - - - ngamoora.	You - - - nginda.
Thigh - - - thurra.	Bark - - - kooka.
Foot - - - dinna.	Good - - - binbee, boon- goona.
Bone - - - bulbuna.	Bad - - - queeya.
Blood - - - gooma.	Sweet - - - .
Skin - - - noorakul.	Food (vegetable) - - - mundtha.
Fat - - - taumee.	„ (animal) - - - yuree.
Bowels - - - baunboo.	Hungry - - - kobinoo.
Excrement - - - goona.	Thirsty - - - boorbunjerra, boogie.
War-spear - - - kunda.	Eat - - - youkunna.
Reed-spear - - - .	Sleep - - - woongara.
Wommera or throwing-stick	Drink - - - youkunna.
Shield - - - koolmurri.	Walk - - - tooa, unga ennie.
Tomahawk - - - bulgoo.	See - - - nukkulla.
Canoe - - - .	Sit - - - kamboora.
Sun - - - karrie.	Yesterday - - - karrie bootho.
Moon - - - kuckurra.	To-day - - - yedgeela.
Star - - - butthoo.	To-morrow - - - birggow.
Light - - - bundurra.	Where are the Blacks?
Dark - - - meetta.	I don't know - - - .
Cold - - - boddtherrie.	Plenty - - - .
Heat - - - wungerra, aree.	Big - - - tulkiyoo.
Day - - - karrie-yamba.	Little - - - budjerry.
Night - - - oogoona.	Dead - - - myeaba.
Fire - - - boorie.	By-and-by - - - neewoolla.
Water - - - kamoo.	Come on - - - kauwoo.
Smoke - - - tooka.	Milk - - - ngammoon.
Ground - - - wahkoo.	Eaglehawk - - - .
Wind - - - towera.	Wild turkey - - - wurka.
Rain - - - kamoo.	Wife - - - cowan-nerra, birkoo-nerra.
God - - - .	
Ghosts - - - .	

## No. 152.—ALICE RIVER.

BY JOHN AHERN, Esq.

This vocabulary is akin to those of the Upper Thomson, Upper  
Diamantina, &c.

Kangaroo - - majumba.	Hand - - - murra.
Opossum - - tangoor.	2 Blacks - - -
Tame dog - - moora.	3 Blacks - - -
Wild dog - - -	One - - - wongara.
Emu - - - koolburra.	Two - - - booladie.
Black duck - - yalla murra.	Three - - - koorbaddie, cour-
Wood duck - - malla boonga.	baladie.
Pelican - - tarra.	Four - - - booladie-boo-
Laughing jackass	ladie.
Native companion toogoonoo.	Father - - yaboo.
White cockatoo - teekaree.	Mother - - yuna
Crow - - - worgan.	Sister-Elder - kommie.
Swan - - -	„ Younger -
Egg - - - tandoo.	Brother-Elder - taagunya.
Track of a foot -	„ Younger
Fish - - - narbunnee.	A young man - cawalaa.
Lobster - - boligar.	An old man - mogaree.
Crayfish - -	An old woman - mogaree.
Mosquito - - boonyee.	A baby - - candoe.
Fly - - -	A White man - coyn.
Snake - - cabbool.	Children - - -
The Blacks - - cubbee-cubbee.	Head - - - ulkey.
A Blackfellow -	Eye - - - tillee.
A Black woman - kumbee.	Ear - - - munger.
Nose - - ningo.	



## No. 152.—ALICE RIVER—continued.

Mouth	- towa.	Boomerang	-
Teeth	- - - pirra.	Hill	- - -
Hair of the head	- kuttar.	Wood	- - - toola.
Beard	- - - unga.	Stone	- - - banko.
Thunder	- - - baringa.	Camp	- - - yamber.
Grass	- - - yaako.	Yes	- - - wathee.
Tongue	- - -	No	- - - kurra.
Stomach	- - - goonar.	I	- - - ngia.
Breasts	- - - poorqua.	You	- - - inda.
Thigh	- - - pular.	Bark	- - -
Foot	- - - teena.	Good	- - - mickan.
Bone	- - - yaroona.	Bad	- - - angaburree.
Blood	- - - kooma.	Sweet	- - -
Skin	- - - yangoona.	Food	- - - cuppar.
Fat	- - - tomme.	Hungry	- - - cubbar.
Bowels	- - - goona.	Thirsty	- - -
Excrement	- - - goona.	Eat	- - - yooree.
War-spear	- - - koolyar.	Sleep	- - - ookar.
Reed-spear	- - -	Drink	- - - youkalgo.
Wommera or	wonala.	Walk	- - - waagilgo.
throwing-stick		See	- - - nukalgo.
Shield	- - - toombooroo.	Sit	- - - bundelgo.
Tomahawk	- - - ballune.	Yesterday	- - -
Canoe	- - -	To-day	- - - nilyar.
Sun	- - - tooru.	To-morrow	- - - burran.
Moon	- - - kakara.	Where are the	
Star	- - - bootoo.	Blacks?	
Light	- - -	I don't know	-
Dark	- - -	Plenty	- - - mooraa.
Cold	- - - mittara.	Big	- - - bunya.
Heat	- - - yakal.	Little	- - - kio.
Day	- - - buttal.	Dead	- - - goondilla.
Night	- - - ngoa.	By-and-by	- - -
Fire	- - - kourree.	Come on	- - - oakoo.
Water	- - - kummoo.	Milk	- - -
Smoke	- - - hatchoo.	Eaglehawk	- - -
Ground	- - - yamber.	Wild turkey	- - -
Wind	- - - yerga.	Wife	- - -
Rain	- - - moogabaa.		
God	- - -		
Ghosts	- - -		

No. 153.—THE BARCOO RIVER, FORTY MILES  
WEST OF BLACKALL.

BY JOHN AHERN, ESQ.

THE following account of the Yangeeberra tribe and vocabulary of their language were forwarded to me by Mr. John Ahern.

The country of this tribe is on the western border of the Eastern Division. Circumcision and the terrible rite—characteristics of the Central Division—are not practised in it. Several words, as the termination of the tribal name, *tami* = *fat*, *dgurdid* = *cockatoo*, *younga* = *mother*, *inda* = *you*, show that this tribe belongs to the Eastern Division. On the Diamantina River (No. 140) we find *orra* = 2, and *oro* on the Western River, and in the language of the Yangeeberra *our* 3. The occurrence of this word is proof enough that this tribe came from the North, as would naturally be expected from an examination of the map and a consideration of the watercourses in the locality, for language shows that throughout Australia migration was governed by the rivers and natural water supply.

In Mr. Ahern's account of this tribe no novelty presents itself. Their country was occupied by squatters in 1861, and the original number of the Yangeeberra, which is thought to have been about 170, is now (1883) reduced to 50 all told. Many boys have been taken away from the tribe by

stock-owners living in distant places, and been brought up to look after stock. The Yangeeberra scar themselves on the breasts, loin, and shoulders; pierce the septum of the nose; have message-sticks, tomahawks of bluestone, and the usual arms and utensils.

## No. 153.—THE BARCOO RIVER, 40 MILES WEST OF BLACKALL

BY JOHN AHERN, Esq.

Kangaroo	-	-	baoord.	Hand	-	-	murra.
Opossum	-	-	tangoord.	2 Blacks	-	-	murri muta.
Tame dog	-	-	oochapeni.	3 Blacks	-	-	
Wild dog	-	-	ombemia.	One	-	-	wongara.
Emu	-	-	umbaile.	Two	-	-	muta.
Black duck	-	-	obendia.	Three	-	-	our.
Wood duck	-	-	geeweela.	Four	-	-	adava.
Pelican	-	-	tarda.	Father	-	-	ie (ai-i?).
Laughing jackass	-	-	oolbarra.	Mother	-	-	younga.
Native companion	-	-	krteertha.	Sister-Elder	-	-	wongi.
White cockatoo	-	-	dgurdid.	„ Younger	-	-	our-wonna.
Crow	-	-	wogana.	Brother-Elder	-	-	mudji.
Swan	-	-	dundurra.	„ Younger	-	-	ougunna.
Egg	-	-	darndu.	A young man	-	-	
Track of a foot	-	-	pooboola.	An old man	-	-	mooi.
Fish	-	-	burtabulloo.	An old woman	-	-	utherteria.
Lobster	-	-		A baby	-	-	muorcoom.
Crayfish	-	-	oovarroo.	A White man	-	-	
Mosquito	-	-	bunyeal.	Children	-	-	onund.
Fly	-	-	niocora.	Head	-	-	thungo.
Snake	-	-	mimda.	Eye	-	-	dilli.
The Blacks	-	-	murri.	Ear	-	-	ammga.
A Blackfellow	-	-	leowla.				
A Black woman	-	-	ambe.				
Nose	-	-	nuttoo.				

No. 153.—THE BARCOO RIVER, 40 MILES WEST OF BLACKALL—*continued.*

Mouth - - thooer.	Boomerang - - wongela.
Teeth - - dier.	Hill - - birree.
Hair of the head - minga.	Wood - - boodi.
Beard - - unga.	Stone - - byar.
Thunder - - amobareelud.	Camp - - yamba.
Grass - - undoo.	Yes - - ee.
Tongue - - talina.	No - - arda.
Stomach - - oodooa.	I - - ngia.
Breasts - - goorgoo.	You - - inda.
Thigh - - thira.	Bark - - mookool.
Foot - - dinna.	Good - - weem.
Bone - - yaroonoo.	Bad - - banya.
Blood - - oma.	Sweet - - weem.
Skin - - nolullo.	Food - - udi.
Fat - - - - - tami.	Hungry - - wongulla.
Bowels - - munda.	Thirsty - - amo.
Excrement - - thaline.	Eat - - wono.
War-spear - - bara.	Sleep - - woodnano.
Reed-spear - - bar.	Drink - - wono.
Throwing-stick - - aramend.	Walk - - yarrano.
Shield - - tumberoo.	See - - yabona.
Tomahawk - - baroo.	Sit - - bendano.
Canoe - - wogara.	Yesterday - - matidga.
Sun - - thurroo.	To-day - - aimba.
Moon - - aurgunda.	To-morrow - - yeelokkur.
Star - - bootoo.	Where are the murribulla Blacks? wondi?
Light - - - - -	I don't know - - nuirda.
Dark - - wa, mongeend.	Plenty - - mooral.
Cold - - moorara.	Big - - badbreda.
Heat - - - - -	Little - - baythana.
Day - - ouchoorpeni.	Dead - - undilla.
Night - - bonoo.	By-and-by - - parri-perrin.
Fire - - booree.	Come on - - woa.
Water - - awo.	Milk - - namunoo.
Smoke - - thugar.	Eaglehawk - - urella.
Ground - - yamba.	Wild turkey - - bungoonya.
Wind - - yarraka.	Wife - - womoo.
Rain - - amo bundango.	
God - - - - -	
Ghosts - - wonboa.	

## No. 154.—BLACKALL—BARCOO RIVER.

BY JOSEPH L. DUDLEY, ESQ., AND T. S. WILLIAMS, ESQ.

The following vocabulary is made up of two imperfect ones, which agree in many particulars, forwarded to me from the locality and by the gentlemen named above:—

Kangaroo	-	bowra.	Hand	-	murra.
Opossum	-	dungroo.	2 Blacks	-	
Tame dog	-	moora.	3 Blacks	-	
Wild dog	-		One	-	wongoroo.
Emu	-	oolbury.	Two	-	wootah.
Black duck	-	hooire.	Three	-	hoodperry.
Wood duck	-		Four	-	mathari.
Pelican	-	mungaran.	Father	-	ana.
Laughing jackass		nookoo.	Mother	-	youngernanoo.
Native companion		oordatto.	Sister-Elder	-	miarar.
White cockatoo	-	dicordi.	„ Younger	-	
Crow	-	wogana.	Brother-Elder	-	mutchernoo.
Swan	-		„ Younger	-	wooveri.
Egg	-	tandoo.	A young man	-	
Track of a foot	-	deenung.	An old man	-	oteeri.
Fish	-	biarbarri.	An old woman	-	oobangi.
Lobster	-		A baby	-	guomanoo.
Crayfish	-	acheroo.	A White man	-	weetho.
Mosquito	-	boonyi.	Children	-	annia.
Fly	-	nugaroo.	Head	-	dungoo or yoongoo.
Snake	-	moondah.	Eye	-	dilli.
The Blacks	-	murri.	Ear	-	mungar.
A Blackfellow	-	yanja.			
A Black woman	-	wongo, annoo.			
Nose	-	noota.			

No. 154.—BLACKALL—BARCOO RIVER—*continued.*

Mouth	-	- towah.	Boomerang	-	- wungulla.
Teeth	-	- teera.	Hill	-	-
Hair of the head	-	- woolo.	Wood	-	- doola.
Beard	-	- unga.	Stone	-	- barrie.
Thunder	-	- barringa.	Camp	-	- yamba.
Grass	-	- woothanoo.	Yes	-	- yea.
Tongue	-	- dallanger.	No	-	- urra.
Stomach	-	- burte.	I	-	-
Breasts	-	- amina, boorkoo.	You	-	-
Thigh	-	- toia.	Bark	-	- biya.
Foot	-	- denna.	Good	-	- weemo.
Bone	-	- yarron, balla.	Bad	-	- undinga.
Blood	-	- ooma.	Sweet	-	- abba.
Skin	-	- noomanna.	Food	-	- unga.
Fat	-	- tammi.	Hungry	-	- abberri.
Bowels	-	- moorigunda.	Thirsty	-	- boogidung.
Excrement	-	- oonna.	Eat	-	- bunginunga.
War-spear	-	- bakar.	Sleep	-	- ooa.
Reed-spear	-	-	Drink	-	- ungunga.
Wommara or throwing-stick	-	-	Walk	-	- yabbanoo.
Shield	-	- doombooroo.	See	-	- nurrunga.
Tomahawk	-	- barroo.	Sit	-	- bindunga.
Canoe	-	- doombatung.	Yesterday	-	- vatucha.
Sun	-	- dooroo.	To-day	-	- jimba.
Moon	-	- howra.	To-morrow	-	- munga.
Star	-	- boothoo.	Where are the Blacks?	-	- inicha murri?
Light	-	- dokkungo.	I don't know	-	- urra.
Dark	-	- mungari.	Plenty	-	-
Cold	-	- weedurrah.	Big	-	- buchana.
Heat	-	- werequong.	Little	-	- aranoo.
Day	-	-	Dead	-	- oondilla.
Night	-	- howha.	By-and-by	-	- batacher.
Fire	-	- boree.	Come on	-	- yobbanoo.
Water	-	- ammoo.	Milk	-	-
Smoke	-	-	Eaglehawk	-	-
Ground	-	- yamba.	Wild turkey	-	-
Wind	-	- hurrica.	Wife	-	-
Rain	-	- ammoo.			
God	-	-			
Ghosts	-	-			

No. 155.—BARCOO RIVER—TAMBO, MOUNT  
ENNISKILLEN, AND RAVENSBOURNE CREEK.

By T. H. HYDE, Esq., H. L. BELL, Esq., JAMES WHITE POWELL, Esq.,  
L. F. DALHUNTY, Esq., AND JAMES CROMBIE, Esq.

THE following vocabularies are specimens of the nearly-connected dialects of several tribes which dwell on the Ravensbourne Creek, and on the part of the Barcoo indicated above, the aboriginal name of which river in this portion of its course is *Mokkardi*.

The vocabulary forwarded by Mr Hyde, I am informed in a letter, was drawn up by an aboriginal trooper of the Native Mounted Police, born in the locality, who can write tolerably well. I have also written replies to my list of questions from the same person.

The handwriting of this Blackfellow is irregular, but, though only a pencil has been used, for the most part easily read. The spelling is very faulty, and when an aboriginal word occurs twice it is not always spelt in the same way. *C* when it occurs I have altered to *k*. The terminal sound usually rendered by *a* is written *er* by the trooper, and the Italian *i*; *ie*. It is noticeable that for *eat* and *drink* there is but one word, and another for *spear* and *wood*, both of which characteristics appear in other parts.

Mr. Hyde says that a great many of the Blacks in his neighbourhood are employed on the stations in looking after stock, and work well. Mr. Powell makes the same remark. Mr. Hyde adds that the Black trooper spends his time



reading novels and newspapers, has built himself a little house and detached kitchen, has a bed set on posts, and has become so civilized that he has lost the faculty of tracking and other accomplishments of aboriginal life. Of what this degenerate savage says, in reply to my questions on manners, I extract only a small part, as his contribution contains nothing which has not been already often told.

The name of his tribe is Torraburri, which in 1862 or thereabouts, when the Whites first settled in the neighbourhood, numbered, it is thought, some 700 persons, but is now reduced to 60 men, 50 women, 14 boys, and 12 girls, or 136 persons. A few of his tribe, the trooper thinks, lived to be ninety, and one of that age still survives. After giving the usual information connected with weapons, utensils, and ornaments, my informant goes on to say that small-pox, called *Weeteen*,\* existed in his tribe before he was born, and that four or five persons, all about fifty years of age, bear the marks of it at the present time. Polygamy prevails in the tribe. Marriage is both exogamous and endogamous, and from what my informant says (who evidently does not comprehend some of my questions, seeming to understand by tribes what I mean by classes) I gather that class-marriage prevails. Neither circumcision nor the terrible rite are known to the Torraburri tribe, who, however, scar the back and shoulders, and pierce the septum of the nose. No marriage ceremonies exist. The dead (males) are buried for a time, then disinterred and their bones carried about in bark coffins for six months, and then finally reburied. As regards message-sticks, my informant replies to my question in these words, "Cut a stick and tell him (the bearer) what he got to say to another." Many of the men of this tribe are six feet high and upwards. The trooper calls the tribes which adjoin his own—Koparburri, Peepinburri, and Onderleburri. Freemasonry is unknown.

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\* It will be noticed that there is no likeness between the various equivalents of small-pox, which supports the hypothesis that Australia was fully peopled prior to its introduction, and that this was of late date.

## No. 155.—BARCOO RIVER.

By T. H. HYDE, Esq.

Kangaroo - - narka.	Hand - - - murra.
Opossum - - tangoor.	2 Blacks - - murrie boolaroo.
Tame dog - - karirer wangal.	3 Blacks - - murrie boolaroo
Wild dog - - karirer kabin.	wangier.
Emu - - - kolbey.	One - - - wangier.
Black duck - - kobery marer.	Two - - - boolaroo.
Wood duck - - manaan.	Three - - - boolaroo wangier.
Pelican - - winner youerilly.	Four - - - boolaroo boolaroo.
Laughing jackass kakoburru.	Father - - yarboo.
Native companion none.	Mother - - younger.
White cockatoo - teaerburru.	Sister-Elder - buya tiller.
Crow - - - woterkan.	„ Younger - waboogan.
Swan - - - yourie.	Brother-Elder - turgoon tiller.
Egg - - - kubaon.	„ Younger waboo.
Track of a foot - teener.	A young man - kourla.
Fish - - - winner.	An old man - watoring.
Lobster - - bookill.	An old woman - poodgan.
Crayfish - - koarow.	A baby - - kantoo.
Mosquito - - ellpin.	A White man - weeto.
Fly - - - nemara.	Children - - kantoono.
Snake - - - monda.	Head - - - togoo.
The Blacks - - murrie.	Eye - - - teeley.
A Blackfellow - murrie.	Ear - - - manger.
A Black woman kumbi.	
Nose - - - kao.	

No. 155.—BARCOO RIVER—*continued.*

Mouth - - -	tarr.	Boomerang - -	wongnell.
Teeth - - -	teer.	Hill - - -	
Hair of the head -	woorow.	Wood - - -	biggar.
Beard - - -	yarong.	Stone - - -	pageao.
Thunder - - -	teegroo.	Camp - - -	yamber.
Grass - - -	wakoo.	Yes - - -	yoo.
Tongue - - -	tarlang.	No - - -	kurri.
Stomach - - -	youillkoo.	I - - -	ier.
Breasts - - -	wanker.	You - - -	ender.
Thigh - - -	pillar.	Bark - - -	kooker.
Foot - - -	tinner.	Good - - -	megin.
Bone - - -	yarrowoon.	Bad - - -	begar.
Blood - - -	koomer.	Sweet - - -	tarbooy.
Skin - - -	nomen.	Food - - -	woran.
Fat - - -	tammy.	Hungry - - -	guper.
Bowels - - -	booltang.	Thirsty - - -	kogeener.
Excrement - - -	yoonner.	Eat - - -	yookolloo.
War-spear - - -	baggar.	Sleep - - -	wangerkoo.
Reed-spear - - -	weleyburry.	Drink - - -	yookolloo.
Throwing-stick -	kottkoo, betoo.	Walk - - -	wotkillkoo.
Shield - - -	boorkoo.	See - - -	nugiby.
Tomahawk - - -	purow.	Sit - - -	binder.
Canoe - - -	weeter.	Yesterday - -	kaborow.
Sun - - -	tarow.	To-day - - -	gadrow.
Moon - - -	kagerer.	To-morrow - -	begdigoo.
Star - - -	dundoo.	Where are the	murri nuntder?
Light - - -	elierow.	Blacks?	
Dark - - -	kangder.	I don't know -	kurri ebelli.
Cold - - -	magder.	Plenty - - -	talkay.
Heat - - -	garrymully.	Big - - -	muller muller.
Day - - -	gadrow.	Little - - -	errow.
Night - - -	balkeron.	Dead - - -	odelow.
Fire - - -	burri.	By-and-by - -	
Water - - -	kammoo.	Come on - - -	yaukkomunderly.
Smoke - - -	toke.	Milk - - -	kammoon.
Ground - - -		Eaglehawk - -	kotelow.
Wind - - -	yerker.	Wild turkey -	baanguke.
Rain - - -	kammoo warber.	Wife - - -	koererow.
God - - -	bogu.		
Ghosts - - -	weta.		

## No. 155.—BARCOO RIVER.

By H. L. BELL, Esq.

In this vocabulary the reader will notice the harmonious manner in which the equivalents of 1 and 2 are compounded to mean 3. His attention is also drawn to the sound *amoo* in the equivalents of *breasts*, *drink*, and *water*. In these districts the White man's principal anxiety is to find grass for his stock, and the reader may compare the equivalents of *White man* and *grass*.

Kangaroo - - -	naragoo.	Hand - - -	murra.
Opossum - - -	tungooroo.	2 Blacks - - -	murri, boollaroo.
Tame dog - - -	mora.	3 Blacks - - -	murri boollaron- gera.
Wild dog - - -	koombinea.	One - - -	wongera.
Emu - - -	koolbi.	Two - - -	boollaroo.
Black duck - - -	koobaree.	Three - - -	boollarongera.
Wood duck - - -	munan.	Four - - -	boolaroo-boolla- roo.
Pelican - - -	kararoo.	Father - - -	yabbo.
Laughing jackass -	kakaburra.	Mother - - -	younga, young- arnoo.
Native companion		Sister-Elder -	beanoo.
White cockatoo -	dikkarri.	„ Younger -	
Crow - - -	woddon.	Brother-Elder -	tarkanoo.
Swan - - -		„ Younger -	
Egg - - -	karboin.	A young man -	nungar.
Track of a foot -	dinna.	An old man -	kiara.
Fish - - -	biabree, wiarer.	An old woman -	kooderi.
Lobster - - -		A baby - - -	kundoo.
Crayfish - - -	boogalli.	A White man -	widdoo.
Mosquito - - -	boodoin.	Children - - -	kundanoo.
Fly - - -	negeroo.	Head - - -	tungoo.
Snake - - -	moonda.	Eye - - -	dilli.
The Blacks - - -	murrenooyo.	Ear - - -	munger.
A Blackfellow -	murri.		
A Black woman -	kumbi.		
Nose - - -	nunderoo.		

No. 155.—BARCOO RIVER—*continued.*

Mouth - - -	da.	Boomerang - -	
Teeth - - -	teea.	Hill - - -	
Hair of the head -	wooroo.	Wood - - -	toolgarra.
Beard - - -	yarrine.	Stone - - -	bungo.
Thunder - - -		Camp - - -	
Grass - - -	widdoon.	Yes - - -	yoo.
Tongue - - -	tullini.	No - - -	kartoo.
Stomach - - -	munda.	I - - -	yooloo.
Breasts - - -	amoo.	You - - -	
Thigh - - -	pillar.	Bark - - -	beear.
Foot - - -	deena.	Good - - -	mikkane.
Bone - - -	yarroon.	Bad - - -	iudabooia.
Blood - - -	kooma.	Sweet - - -	
Skin - - -	nooman.	Food - - -	ngulgo.
Fat - - -	tommi.	Hungry - - -	kobarree.
Bowels - - -	bundoo.	Thirsty - - -	ikomeobla.
Excrement - - -	goorna.	Eat - - -	yoordoo.
War-spear - - -	bukka.	Sleep - - -	oongaue.
Reed-spear - - -		Drink - - -	kamogallo.
Wommera or	meeroo.	Walk - - -	wongaridga.
throwing-stick		See - - -	ianagulla.
Shield - - -	burrayoo.	Sit - - -	binda.
Tomahawk - - -	burroo.	Yesterday - - -	
Canoe - - -	tangin.	To-day - - -	wychal.
Sun - - -	taro.	To-morrow - - -	bedgi.
Moon - - -	kogera.	Where are the	murri indeea?
Star - - -	boodoo.	Blacks?	
Light - - -	yambatilli.	I don't know	inde adee.
Dark - - -	koonda.	Plenty - - -	mulquarlo.
Cold - - -	medaree.	Big - - -	wigga.
Heat - - -	quinqueean.	Little - - -	kico.
Day - - -	goondagoon.	Dead - - -	koondilla.
Night - - -	kanalgo.	By-and-by - - -	
Fire - - -	booree.	Come on - - -	kolle.
Water - - -	kammoo.	Milk - - -	
Smoke - - -	togar.	Eaglehawk - - -	
Ground - - -	nundee.	Wild turkey - - -	
Wind - - -	yarraya.	Wife - - -	
Rain - - -	kumbundelong.		
God - - -			
Ghosts - - -			

No. 155.—RAVENSBOURNE CREEK—MOKABURRA TRIBE—  
TARAWALLA DIALECT.

BY JAMES WHITE POWELL, Esq.

In this vocabulary the reader may compare *spear* and *wood*, *eat* and *drink*, *sun* and *day*.

Kangaroo - - narko.	Hand - - - murra.
Opossum - - tangool.	2 Blacks - - -
Tame dog - - mora.	3 Blacks - - -
Wild dog - - -	One - - - wongera.
Emu - - - koolberra.	Two - - - boolaroo.
Black duck - - -	Three - - - boolaunga.
Wood duck - - -	Four - - - nalira.
Pelican - - - miarwa.	Father - - - yarboon.
Laughing jackass kargooburra.	Mother - - - yungara.
Native companion kooroora.	Sister-Elder - pina.
White cockatoo - diggari.	„ Younger -
Crow - - - wawder.	Brother-Elder - targanoo.
Swan - - -	„ Younger -
Egg - - - kobboo.	A young man - nangoo.
Track of a foot - tina,	An old man - anger.
Fish - - - piaberri.	An old woman - gycher.
Lobster - - -	A baby - - - kandoo.
Crayfish - - boogarli, quar-	A White man - withoo.
roo.	Children - - - kandoo.
Mosquito - - boothun.	Head - - - tungoo.
Fly - - - nimmoon.	Eye - - - dilli.
Snake - - - kobbool.	Ear - - - mungar.
The Blacks - - malkaloo.	
A Blackfellow -	
A Black woman - kampe.	
Nose - - - ko.	

No. 155.—RAVENSBOURNE CREEK—*continued*.

Mouth -	-	moonoo.	Boomerang -	-	
Teeth -	-	teer.	Hill -	-	
Hair of the head -	wooroon.		Wood -	-	barga.
Beard -	-	nangur.	Stone -	-	woothun (?).
Thunder -	-	dindoo.	Camp -	-	yamba.
Grass -	-	woothun.	Yes -	-	indindi.
Tongue -	-	tallyne.	No -	-	kurra.
Stomach -	-		I -	-	iya.
Breasts -	-	nammoon.	You -	-	inda.
Thigh -	-	bulla (?).	Bark -	-	beer.
Foot -	-	tina.	Good -	-	mekinni.
Bone -	-	yarroon.	Bad -	-	banya.
Blood -	-	kooma.	Sweet -	-	jaer.
Skin -	-	numen.	Food -	-	inde.
Fat -	-	tamme.	Hungry -	-	kobbarde.
Bowels -	-	goonna.	Thirsty -	-	monargallelen.
Excrement -	-	goonna.	Eat -	-	ukalgo.
War-spear -	-	barga.	Sleep -	-	onga.
Reed-spear -	-		Drink -	-	ukalgo.
Throwing-stick -	mora.		Walk -	-	wyjalgo.
Shield -	-	bulgoo.	See -	-	nekalgo.
Tomahawk -	-	baroo.	Sit -	-	bindalgo.
Canoe -	-		Yesterday -	-	kooleroo.
Sun -	-	toro.	To-day -	-	naler.
Moon -	-	koggera.	To-morrow -	-	kunderoo.
Star -	-	boothoo, tandoo.	Where are the	indu bendang	
Light -	-		Blacks?	malkaloo?	
Dark -	-	karrangalla.	I don't know	-	kurra nidula.
Cold -	-	yakkal.	Plenty -	-	mulkerloo.
Heat -	-	boine.	Big -	-	mulla-mulla.
Day -	-	toro.	Little -	-	kooger.
Night -	-		Dead -	-	kongella.
Fire -	-	boree.	By-and-by -	-	kygarroo.
Water -	-	kamo.	Come on -	-	wooger, wyger.
Smoke -	-	toongin.	Milk -	-	
Ground -	-	nante.	Eaglehawk -	-	
Wind -	-	yorka.	Wild turkey	-	
Rain -	-	kamo.	Wife -	-	
God -	-				
Ghosts -	-				

## No. 155.—TAMBO.

By L. F. DALHUNTY, Esq.

Kangaroo	-	nargoo.	Hand	-	murra.
Opossum	-	dongeroo.	2 Blacks	-	murri bulleroo.
Tame dog	-		3 Blacks	-	mulli bulleroo
Wild dog	-	goombina.			wongera.
Emu	-	koolby.	One	-	wongera.
Black duck	-		Two	-	bulleroo.
Wood duck	-	murra boon.	Three	-	bulleroo won-
Pelican	-	derraroeroo.			gera.
Laughing jackass		kargooburra.	Four	-	karkooroo.
Native companion		kooro.	Father	-	yakkoeela.
White cockatoo	-	tikkarri.	Mother	-	youngereela.
Crow	-	wardergun.	Sister-Elder	-	murrangeela.
Swan	-		„ Younger	-	
Egg	-	kobin.	Brother-Elder	-	targoongeela.
Track of a foot	-	dennerboola.	„ Younger	-	
Fish	-	weena.	A young man	-	nunger.
Lobster	-		An old man	-	kooba.
Crayfish	-	kandera.	An old woman	-	boonargun.
Mosquito	-	booding.	A baby	-	karndoo.
Fly	-	neemeroo.	A White man	-	womboo.
Snake	-	kokoolo.	Children	-	karndonoo.
The Blacks	-	murrumulgoo.	Head	-	doongoo.
A Blackfellow	-	murri.	Eye	-	dilli.
A Black woman	-	kumby.	Ear	-	munga.
Nose	-	noondooroo.			



No. 155.—TAMBO—*continued.*

Mouth	-	-	moonoo.	Boomerang	-	-
Teeth	-	-	deeya.	Hill	-	-
Hair of the head			wooroo.	Wood (or tree)	-	warker, pagger.
Beard	-	-	yaring.	Stone	-	- bungoo.
Thunder	-	-	moongoo.	Camp	-	- yamber.
Grass	-	-	woodthon.	Yes	-	- wi.
Tongue	-	-	tarding.	No	-	- karra.
Stomach	-	-	pontoo.	I	-	- iya.
Breasts	-	-	nammoona.	You	-	- inda.
Thigh	-	-	daria.	Bark	-	- beya.
Foot	-	-	dinna.	Good	-	- meginee.
Bone	-	-	yarroon.	Bad	-	- bunya.
Blood	-	-	kooma.	Sweet	-	- garber.
Skin	-	-	noomun.	Food	-	- euri.
Fat	-	-	tommi.	Hungry	-	- karberri.
Bowels	-	-		Thirsty	-	- boongerroo.
Excrement	-	-	goonna.	Eat	-	- euri.
War-spear	-	-	pugger.	Sleep	-	- woga.
Reed-spear	-	-	(none).	Drink	-	- komo, ngulgo.
Wommera	-	-	(none).	Walk	-	- woodgealgo.
Shield	-	-	boorgoo.	See	-	- nugalgo.
Tomahawk	-	-	baroo.	Sit	-	- binda.
Canoe	-	-		Yesterday	-	- konberroo.
Sun	-	-	yooroo.	To-day	-	- kargega.
Moon	-	-	kokkera.	To-morrow	-	- bidgigo
Star	-	-	boodtha.	Where are the murri indea?		
Light	-	-	bombi.	Blacks?		
Dark	-	-	gonda.	I don't know	-	- dongodi.
Cold	-	-	medurra.	Plenty	-	- telgi.
Heat	-	-	dingun.	Big	-	-
Day	-	-	bombi.	Little	-	- kya.
Night	-	-	gonda.	Dead	-	- goondella.
Fire	-	-	boori.	By-and-by	-	- kurando.
Water	-	-	komo.	Come on	-	- koole, ow-wo.
Smoke	-	-	dooger.	Milk	-	-
Ground	-	-	nundee.	Eaglehawk	-	-
Wind	-	-	yarega.	Wild turkey	-	-
Rain	-	-	komo.	Wife	-	-
God	-	-				
Ghosts	-	-				

## No. 155.—MOUNT ENNISKILLEN.

BY JAMES CROMBIE, Esq.

In this vocabulary we find the termination *burri* in the equivalents of *three* and *big*. Also *amoonoo* and *amoo*, signifying *breasts*, *water*, *rain*, and *drink*.

Kangaroo - - -	naralkoo.	Hand - - -	murra.
Opossum - - -	oongeroo.	2 Blacks - - -	
Tame dog - - -	moora.	3 Blacks - - -	
Wild dog - - -	oombina.	One - - -	wonga.
Emu - - -	oorai.	Two - - -	woodtha.
Black duck - - -	oora.	Three - - -	woodburri.
Wood duck - - -	oobuddi.	Four - - -	ngithera.
Pelican - - -	durra.	Father - - -	jena.
Laughing jackass		Mother - - -	yunga.
Native companion	moorooella.	Sister-Elder - - -	yuggoo.
White cockatoo	diggari.	„ Younger - - -	
Crow - - -	waugan.	Brother-Elder - - -	yuggoon.
Swan - - -		„ Younger - - -	
Egg - - -	parroo.	A young man - - -	koola.
Track of a foot - - -		An old man - - -	oo-oo-gin-a.
Fish - - -	akroo.	An old woman - - -	mungini oorilli.
Lobster - - -		A baby - - -	
Crayfish - - -		A White man - - -	widtha.
Mosquito - - -	bothing.	Children - - -	
Fly - - -	newra.	Head - - -	yelli.
Snake - - -	moonda.	Eye - - -	dilli.
The Blacks - - -	murri.	Ear - - -	munga.
A Blackfellow - - -	murri.		
A Black woman - - -			
Nose - - -	woota.		

No. 155.—MOUNT ENNISKILLEN—*continued*.

Mouth	- bakka.	Boomerang	-
Teeth	- thea.	Hill	-
Hair of the head	- wooroo.	Wood	- doola, baa.
Beard	- yarrang.	Stone	- unga.
Thunder	- moongo.	Camp	- titheringalli.
Grass	- oonoo.	Yes	- yea.
Tongue	-	No	- alla.
Stomach	- oorina.	I	-
Breasts	- amoonoo.	You	-
Thigh	- boomurra.	Bark	- beia.
Foot	- deena.	Good	- boodi.
Bone	- yarnoon.	Bad	- indawannia (?).
Blood	- ooma.	Sweet	-
Skin	- binda.	Food	- nanoo.
Fat	- tommi.	Hungry	- awirrindilla.
Bowels	-	Thirsty	-
Excrement	-	Eat	- daka.
War-spear	- bugra.	Sleep	- ooa.
Reed-spear	-	Drink	- amoo.
Wommera or throwing-stick	metoo.	Walk	-
Shield	- toombarroo.	See	- nangannoo.
Tomahawk	- bao.	Sit	- bindanna.
Canoe	- oorun.	Yesterday	-
Sun	- doonoo.	To-day	- jambuginni.
Moon	- aurra.	To-morrow	- yellukka.
Star	- boodthoo.	Where are the Blacks?	
Light	-	I don't know	-
Dark	-	Plenty	- ungilla.
Cold	- moori.	Big	- padberra.
Heat	- dinganna.	Little	- adyeri.
Day	- oonoola.	Dead	- audinga.
Night	- ooa.	By-and-by	-
Fire	- boori.	Come on	- awae.
Water	- amoo.	Milk	-
Smoke	- dooau.	Eaglehawk	-
Ground	- yamba.	Wild turkey	-
Wind	- yarga.	Wife	-
Rain	- amoo.		
God	-		
Ghosts	-		

## No. 156.—NOGOA RIVER.

BY THOMAS MIDDLETON, ESQ., AND E. IRVING NOBLE, ESQ.

I HAVE received vocabularies of the dialects of two tribes which dwell on the Nogoia River. The first is from Mr. T. Middleton, and is accompanied by an account of the tribe which use the language, and the second from Mr. E. I. Noble, who does not state the particular part of the river from which he obtained his words. It is clear, however, that the two languages are nearly related.

The name of the tribe concerning which Mr. Middleton writes is Bimurraburra. Their country lies twenty-five miles north of Springsure, and was first occupied as a station in 1861. The people of this tribe wear a fringe, which hangs from a girdle round the waist, and some of them have opossum-rugs, which they use at night. For ornaments, they have necklaces of shells and others of eagles' claws; also a canoe-shaped shell brought from the coast, which is worn suspended from the hair above the forehead, or from the neck. The wommera is not used by this tribe, otherwise their weapons and belongings are those commonly met with. They have the boomerang, but are not very skilful in its use. Amongst their articles of food are the bulbs of the lily and the seeds of a grass called *jaboola*, which are reduced to flour by pounding between two stones, and afterwards kneaded with water and baked on the ashes in the same way as a damper. They also use the common ground oven in cooking, but no large accumulations of ashes are found in their country as in the South, where the Blacks very constantly

camp and cook at fixed places. Certain restrictions respecting the use of food exist. Old people, for instance, are the only persons allowed to eat the flesh of the emu. Other articles of food are forbidden to a man whose brother has recently died, but this custom does not extend to sisters. A father, on the death of a child, male or female, abstains from eating iguanas, opossums, and snakes, of the male sex, but nothing of the kind occurs on the death of a wife. This prohibition of animals of a particular sex as food is widely prevalent in Australia.

Nothing is known by this tribe of small-pox. They do not object to tell their names, of which the following specimens are given:—*Males*: Bangoonbingi, Nandooringi, Tanarilla. *Females*: Yandao, Marleo, Moomoyo, Jarranbilli, and Moolabullungo. Class-marriage exists in the tribe under the same arrangement as at Port Mackay, as follows:—

Males.	Females.	Children.
Wungo marries	Bambi	Korgilla.
Bambi „	Wungoon	Koboror.
Korgilla „	Koboron	Wungo.
Korboron „	Korgilla	Bambi.

Mr. Middleton also mentions a second set of class-names, which, I presume, belong to some neighbouring tribe, as follows:—Nullum, Yoolgo, Bungumburra, and Teilling. This tribe scar the shoulders, chest, and back. Circumcision and the terrible rite are unknown. They say that the dead go, after some time, to the Milky Way. When burying a man his big toes are tied together, and also his knees. My informant remarks that this tribe have as totems the opossum, scrub turkey, dog, emu, kangaroo, eaglehawk, and native bee, but does not state to what they have reference. He further remarks that the following signs are used. Puffing out the cheeks indicates the absence of water; placing the fist on the forehead, the presence of a *wallaroo*; stroking the face with open fingers, a kangaroo; and the arm held up and hand bent down, an emu.

Mr. Noble forwards the following Additional Words :—

Ant . . .	- nimi.	Husband . .	- ungaila.
Angry . .	- baubobi.	Hut . . .	- oka.
Ashes . .	- ongoit.	Knee . . .	- moko.
Bird . . .	- māngoola.	Leaf . . .	- ptala.
Cheek . .	- dtgala.	Neck . . .	- urga.
Chin . . .	- augong.	Club . . .	- miru.
To weep . .	- badewailong.	Nostril . .	- nongol.
Creek . . .	- bulbur.	Navel . . .	- yepi.
Child-birth .	- andorillong.	Opossum-rug	- ori.
Clouds . .	- tyun.	Shoulder . .	- wongola.
Eye-brow . .	- dtenbin.	Sand . . .	- nandgki
Eyelash . .	- āngola.	Saliva . . .	- numba.
Feather . .	- pbagomundella.	Swim . . .	- wa-i-ong.
Finger . . .	- mardu.	Sky . . .	- banduru.
Gum . . .	- uda.	Bring some water	ammoo, yardi.
Honey . . .	- aba.	The fire is out	- burdi maila.

#### No. 156.—NOGOA RIVER.

By THOMAS MIDDLETON, Esq.

Kangaroo . .	- nurkoo.	Hand . . .	- marra.
Opossum . .	- tangoor.	2 Blacks . .	-
Tame dog . .	- ngoora.	3 Blacks . .	-
Wild dog . .	- goombeno.	One . . .	- wungara.
Emu . . .	- gondaloo.	Two . . .	- boolaroo.
Black duck .	- maraboona.	Three . . .	- boolaroo-wungara.
Wood duck .	- boorgoon.	Four . . .	- boolaroo-boolaroo
Pelican . .	- kongoo-gurn.	Father . . .	- yabbo.
Laughing jackass	kakooburra.	Mother . . .	- younga.
Native companion	koar-roor.	Sister-Elder	- wijim-bye.
White cockatoo	- tikardi.	„ Younger	- warbimmera, kargeem.
Crow . . .	- wodthun.	Brother-Elder	- weger-tarquin.
Swan . . .	- yalbatboroo.	„ Younger	- karoo-murgurra.
Egg . . .	- goomera.	A young man	- kowoola.
Track of a foot	- deena.	An old man	- wodduring, boongner.
Fish . . .	- weena.	An old woman	- wodduring, boongau.
Lobster . .	-	A baby . . .	- kandoo.
Crayfish . .	- komdar.	A White man	- mikkaloo.
Mosquito . .	- boothing.	Children . .	- kandoorring.
Fly . . .	- nemarroo.	Head . . .	- kartha.
Snake (brown)	- moonda.	Eye . . .	- dilli.
The Blacks .	- malgarloo.	Ear . . .	- manga.
A Blackfellow	- mardí.		
A Black woman	- mia-a-ara.		
Nose . . .	- woodtha.		

No. 156.—NOGOA RIVER—*continued.*

Mouth	-	-	moonoo.	Boomerang	-	-	wongul.
Teeth	-	-	e-eer-a.	Hill	-	-	pango.
Hair of the head	-	-	wooroo.	Wood	-	-	barka.
Beard	-	-	yarring.	Stone	-	-	pardi, pomgo.
Thunder	-	-	moongwer.	Camp	-	-	yambago.
Grass	-	-	waggoo.	Yes	-	-	yoe.
Tongue	-	-	tateing.	No	-	-	kara.
Stomach	-	-	panbo.	I	-	-	ia.
Breasts	-	-	ngammoon.	You	-	-	inda,
Thigh	-	-	tara.	Bark	-	-	koka.
Foot	-	-	deena.	Good	-	-	binbi.
Bone	-	-	yarroon.	Bad	-	-	bineyer.
Blood	-	-	gooma.	Sweet	-	-	kauga.
Skin	-	-	niewman.	Food	-	-	aming.
Fat	-	-	tarmi.	Hungry	-	-	karjeno.
Bowels	-	-	kalkine.	Thirsty	-	-	boomul.
Excrement	-	-	goonna.	Eat	-	-	yoo-gomna.
War-spear	-	-	nerimo.	Sleep	-	-	wunger.
Reed-spear	-	-	meeraing.	Drink	-	-	yoo-gulga.
Throwing-stick	-	-	(none).	Walk	-	-	yeningga.
Shield	-	-	borkoo.	See	-	-	nakkulla.
Tomahawk	-	-	paru.	Sit	-	-	binda.
Canoe	-	-	weanda.	Yesterday	-	-	gumboiniger.
Sun	-	-	duroo.	To-day	-	-	yongarunga.
Moon	-	-	karkadda.	To-morrow	-	-	bierkow.
Star	-	-	boodthoo.	Where are the	-	-	mardi unthalgo?
Light	-	-	meedtha.	Blacks?	-	-	
Dark	-	-	ngorkoon.	I don't know	-	-	ia kara nakkulla.
Cold	-	-	boodthari.	Plenty	-	-	yangier.
Heat	-	-	kooran.	Big	-	-	talgai.
Day	-	-	doorunga.	Little	-	-	badgeeree.
Night	-	-	ngorkoon.	Dead	-	-	myeela.
Fire	-	-	bore.	By-and-by	-	-	boogaroo.
Water	-	-	kamoo.	Come on	-	-	tanja-e-nee.
Smoke	-	-	chuga.	Milk	-	-	ngammoon.
Ground	-	-	nanee.	Eaglehawk	-	-	koradella.
Wind	-	-	gowera.	Wild turkey	-	-	wirka.
Rain	-	-	kamoo.	Wife	-	-	biergoonera.
God	-	-					
Ghosts	-	-	woobin.				

## No. 156.—NOGOA RIVER.

BY E. IRVING NOBLE, Esq.

It will be noticed that *hill* and *stone* are expressed by one word in this vocabulary.

Kangaroo	-	argoo.	Hand	-	-
Opossum	-	taugni.	2 Blacks	-	-
Tame dog	-	urra.	3 Blacks	-	-
Wild dog	-	umbayno.	One	-	wongara.
Emu	-	ulbai.	Two	-	bularu.
Black duck	-		Three	-	omu.
Wood duck	-		Four	-	nganinon.
Pelican	-		Father	-	
Laughing jackass	-		Mother	-	
Native companion	-		Sister-Elder	-	
White cockatoo	-		„ Younger	-	
Crow	-		Brother-Elder	-	
Swan	-		„ Younger	-	
Egg	-	abul.	A young man	-	
Track of a foot	-		An old man	-	
Fish	-	yedi.	An old woman	-	
Lobster	-		A baby	-	
Crayfish	-		A White man	-	
Mosquito	-	yeri-gheri.	Children	-	
Fly	-	nimula.	Head	-	
Snake	-	abul, bumba.	Eye	-	dili.
The Blacks	-		Ear	-	manga.
A Blackfellow	-				
A Black woman	-	amin.			
Nose	-	nundurra.			



No. 156.—NOGOA RIVER—*continued.*

Mouth	-	numu or munu (?)	Boomerang	-	waugul.
Teeth	-	drir.	Hill	-	bangu.
Hair of the head	-	whir.	Wood	-	baka.
Beard	-		Stone	-	bangu.
Thunder	-		Camp	-	yamboyna.
Grass	-	waku.	Yes	-	
Tongue	-	dtalai.	No	-	
Stomach	-	banbu.	I	-	
Breasts	-	amun.	You	-	
Thigh	-		Bark	-	oka.
Foot	-	dinna.	Good	-	mai.
Bone	-	yaru.	Bad	-	tambalai.
Blood	-	uma.	Sweet	-	
Skin	-	numana.	Food	-	
Fat	-		Hungry	-	
Bowels	-		Thirsty	-	
Excrement	-		Eat	-	bibi.
War-spear	-	parulau.	Sleep	-	ongounong.
Reed-spear	-		Drink	-	along.
Wommera or throwing-stick			Walk	-	munaion.
Shield	-		See	-	
Tomahawk	-	paru.	Sit	-	
Canoe	-		Yesterday	-	
Sun	-	dura.	To-day	-	
Moon	-		To-morrow	-	
Star	-	duru.	Where are the Blacks?		
Light	-		I don't know	-	
Dark	-		Plenty	-	
Cold	-	midurra.	Big	-	djalma.
Heat	-	waru.	Little	-	maigaru.
Day	-		Dead	-	mailong.
Night	-	tindarilla.	By-and-by	-	
Fire	-	burdi.	Come on	-	
Water	-	amu.	Milk	-	
Smoke	-	burdibirlook.	Eaglehawk	-	
Ground	-	yamba.	Wild turkey	-	
Wind	-		Wife	-	
Rain	-	amarina.			
God	-				
Ghosts	-				

## No. 157.—HEAD OF THE COMET RIVER.

BY THOMAS JOSEPHSON, ESQ.

THE following vocabulary and account of the Kanoloo tribe were kindly forwarded to me by Mr. Thomas Josephson.

The territory of this tribe is on the head of the Comet River, and was occupied by the Whites, my informant thinks, in about 1860. At that date it is believed the tribe numbered about five hundred persons; that in 1869, when Mr. Josephson first resided in their country, it had been reduced to three hundred, and in April, 1879, the date of that gentleman's communication to me, to two hundred souls. The causes of the decrease are stated to have been the results of venereal introduced by the Whites, consumption, and a general resort to the practice of infanticide. Opossum-rugs are worn by this tribe, who smear themselves from head to foot with grease and red ochre on occasions of corroboree; the face is daubed with pipe-clay and the body with charcoal when in mourning. They have buckets made from the kurrajong-tree; baskets, nets, and belts made of grass-fibre; and, originally, tomahawks of porphyry

and trap rock, ground to an edge with sandstone. They have also toy and war boomerangs, shields which are carved and colored red, and spears which are thrown by hand. The members of this tribe decline to eat pork, as I have known the Bangerang tribes to do in the neighbourhood of Echuca. This is very curious in tribes so far apart, which hardly reject anything edible. I never learnt the reason of it. Of course pigs were unknown in Australia until we brought them here.

Men only are allowed to eat the flesh and eggs of the emu, and on certain hunting expeditions only a particular sort of food is allowed. In the territory of this tribe there is a cave full of the bones of Blacks, who are said by Mr. Josephson's informant, *Kamungela*, to have died about forty years back of some disease of the nose. Some of the tribe, however, have a few marks which it is thought might be the result of small-pox.\* Cannibalism seems to have prevailed to some extent. These people have no objection to tell their names, of which Mr. Josephson gives the following:—*Males*: Kamungela, Embalateloo. *Females*: Tinumburra and Woolloomungunya. *Children*: Wagooroo and Koolaroo. Marriages take place both within and without the tribe. Polygamy prevails, and girls have husbands at twelve, and become mothers at thirteen years of age, or thereabouts. Ornamental scars are made on the shoulders and thighs. Circumcision and the terrible rite are unknown. Teeth are knocked out, and the septum of the nose is pierced. Fish are taken with nets and spears. On the day of a corroboree the performers retire to arrange the performance in secret. The male youths of eighteen have the rights of men conferred on them by means of secret ceremonies. "Messages," says Mr. Josephson, "are sent orally, but the messenger is accredited by a notched stick."

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\* In vocabulary No. 28 the Cheangwa tribe will be found calling small-pox *moolya errillya-rill-ya*, or stone (in the) nose; one instance out of many in which we notice tribes thousands of miles apart taking similar views of strange things.

## No. 157.—HEAD OF THE COMET RIVER.

By T. JOSEPHSON, Esq.

In this vocabulary we find the verb *to drink* rendered *eat water*; that *breasts, water, rain, and milk* are expressed by words derived from the root *amoo*; that there is but one word for *wife and woman*, and another for *head and hill*.

Kangaroo - - bogoloi.	Hand - - - 'mara.
Opossum - - tangor.	2 Blacks - - -
Tame dog - - wondi.	3 Blacks - - -
Wild dog - - kagargi.	One - - - wonga.
Emu - - - meun.	Two - - - boolaree.
Black duck - manam.	Three - - - boolare wonga.
Wood duck - wya-wya.	Four - - - boolaree boola-
Pelican - - boloin.	ree.
Laughing jackass kokargar.	Father - - yaboo.
Native companion gooroor.	Mother - - kika.
White cockatoo - tegarri.	Sister-Elder - pyengela.
Crow - - - wyakun.	„ Younger - mungagela.
Swan - - - yallaboroo.	Brother-Elder - taqungela.
Egg - - - kaboin.	„ Younger babooregela.
Track of a foot - tennar.	A young man - nanga.
Fish - - - weena.	An old man - wotoori.
Lobster - - yegari.	An old woman - munke.
Crayfish - - myngul.	A baby - - nabooloo.
Mosquito - - boordooin.	A White man - koin.
Fly - - - nemun.	Children - - nabooloo.
Snake (carpet) - kabool.	Head - - - toongoo.
The Blacks - - maree.	Eye - - - telee.
A Blackfellow - maree.	Ear - - - munga.
A Black woman - woa.	
Nose - - - koo.	

No. 157.—HEAD OF THE COMET RIVER—*continued.*

Mouth	-	-	taa.	Boomerang	-	-	wongal.
Teeth	-	-	eaa.	Hill	-	-	toongoo.
Hair of the head	-	-	toorooi.	Wood	-	-	pagaa.
Beard	-	-	yarrein.	Stone	-	-	pyu.
Thunder	-	-	boowoindi.	Camp	-	-	yamba.
Grass	-	-	kaijul.	Yes	-	-	yo.
Tongue	-	-	talai.	No	-	-	kara.
Stomach	-	-	goona.	I	-	-	ya.
Breasts	-	-	amon.	You	-	-	enda.
Thigh	-	-	koongal.	Bark	-	-	kooga.
Foot	-	-	tinna.	Good	-	-	megeun (?).
Bone	-	-	magoo.	Bad	-	-	waeen.
Blood	-	-	gooma.	Sweet	-	-	-
Skin	-	-	moomul.	Food	-	-	gambool.
Fat	-	-	weetha.	Hungry	-	-	boonga.
Bowels	-	-	beinjul.	Thirsty	-	-	boomal.
Excrement	-	-	goonna.	Eat	-	-	thala.
War-spear	-	-	ngooroo.	Sleep	-	-	ooga.
Reed-spear	-	-	kargun.	Drink	-	-	kama-thalgo.
Throwing-stick	-	-	baga.	Walk	-	-	munda.
Shield	-	-	boorgoo.	See	-	-	nagalgo.
Tomahawk	-	-	koobar.	Sit	-	-	poinda.
Canoe	-	-	kooga.	Yesterday	-	-	mothangana
Sun	-	-	thoroo.	To-day	-	-	neela.
Moon	-	-	kargara.	To-morrow	-	-	oongai.
Star	-	-	boothoo.	Where are the	-	-	maree inda bin-
Light	-	-	ngaa.	Blacks ?	-	-	dena ?
Dark	-	-	koonda.	I don't know	-	-	kara ranagala.
Cold	-	-	metha.	Plenty	-	-	mulga.
Heat	-	-	poonbul.	Big	-	-	mulgalo.
Day	-	-	thooroo.	Little	-	-	kagara.
Night	-	-	koonda.	Dead	-	-	woolunga.
Fire	-	-	booree.	By-and-by	-	-	babanathe.
Water	-	-	kamoo.	Come on	-	-	woo-ou.
Smoke	-	-	tooga.	Milk	-	-	namoon.
Ground	-	-	nanee.	Eaglehawk	-	-	goothalla.
Wind	-	-	ewa.	Wild turkey	-	-	warka.
Rain	-	-	kamoo.	Wife	-	-	wooa or woa.
God	-	-	koroo-koroo.				
Ghosts	-	-	kagage.				

## No. 158.—BROWN RIVER.

By F. J. MURRAY, Esq, INSPECTOR OF MOUNTED POLICE.

The correctness of some of the words of this vocabulary is doubtful. *To drink is expressed eat water.*

Kangaroo	-	woora.	Hand	-	maa.
Opossum	-	goolan.	2 Blacks	-	
Tame dog	-	ngooda.	3 Blacks	-	
Wild dog	-		One	-	waybee.
Emu	-	undoola.	Two	-	boolarra.
Black duck	-	weena.	Three	-	boolarra waybee.
Wood duck	-	gnoolia.	Four	-	boolarra boolarra.
Pelican	-	boolin.	Father	-	yaboona.
Laughing jackass		kamminmalli.	Mother	-	yarrunan.
Native companion		kooroor.	Sister-Elder	-	goonanagoo (?).
White cockatoo	-	gahr.	„ Younger	-	
Crow	-	wadirrin.	Brother-Elder	-	goonanagoo (?).
Swan	-	yalbooboora.	„ Younger	-	
Egg	-	kooma.	A young man	-	nanga.
Track of a foot	-	ginna.	An old man	-	wadoora.
Fish	-	dooloora.	An old woman	-	wadawan.
Lobster	-	walloon.	A baby	-	yanaan.
Crayfish	-		A White man	-	widoo.
Mosquito	-	meenyer.	Children	-	undoo.
Fly	-	mein.	Head	-	kuddo.
Snake	-	boongai.	Eye	-	dilMe.
The Blacks	-	yalaari.	Ear	-	walloo.
A Blackfellow	-	goolboora.			
A Black woman	-				
Nose	-	wooda.			

No. 158.—BROWN RIVER—*continued*.

Mouth - - -	yeera (?)	Boomerang - -	
Teeth - - -	yeera.	Hill - - -	
Hair of the head -	ail.	Wood - - -	dooli.
Beard - - -	unga.	Stone - - -	barree.
Thunder - - -	balbai.	Camp - - -	yaamba.
Grass - - -	woodoor.	Yes - - -	youi.
Tongue - - -	dalli.	No - - -	kaugoo.
Stomach - - -	booldi.	I - - -	waga.
Breasts - - -	kamoo.	You - - -	deebe.
Thigh - - -	darra.	Bark - - -	cooka.
Foot - - -	ginna.	Good - - -	goonegool.
Bone - - -	bulban.	Bad - - -	waboo.
Blood - - -	eregoon.	Sweet - - -	attoo.
Skin - - -	ngoogul.	Food - - -	toomoo.
Fat - - -	dama.	Hungry - - -	cabeera.
Bowels - - -	ngalgo.	Thirsty - - -	kamoo waggara.
Excrement - - -	goona.	Eat - - -	yoowanna.
War-spear - - -	unda.	Sleep - - -	wongara.
Reed-spear - - -		Drink - - -	yoowanna kamoo.
Wommera or throwing-stick	medoo.	Walk - - -	yanino.
Shield - - -	goonmerri.	See - - -	wunna.
Tomahawk - - -	dooban.	Sit - - -	beendan.
Canoe - - -	kooka.	Yesterday - - -	
Sun - - -	karre.	To-day - - -	edgiga.
Moon - - -	kiaka.	To-morrow - - -	boogangio.
Star - - -	boodoo.	Where are the Blacks?	baamanda?
Light - - -		I don't know	aknoonilla.
Dark - - -		Plenty - - -	yenga.
Cold - - -	dowa.	Big - - -	weeirr.
Heat - - -	karrimul.	Little - - -	kurrgom.
Day - - -		Dead - - -	miebba.
Night - - -		By-and-by - - -	taacoo.
Fire - - -	booree.	Come on - - -	wookooanni.
Water - - -	kamoo.	Milk - - -	
Smoke - - -	tooka.	Eaglehawk - - -	
Ground - - -	nanee.	Wild turkey - - -	
Wind - - -	youoora.	Wife - - -	
Rain - - -	kamoo.		
God - - -			
Ghosts - - -			

## No. 159.—DAWSON RIVER.

BY JOHN O'CONNOR, ESQ., AND E. CUNNINGHAM, ESQ.

I HAVE received three vocabularies called after their negative adverbs—the *Wokka*, *Wogga*, or *Woga* dialects—two from Mr. John O'Connor and the other from Mr. E. Cunningham. The two first are said to belong to the Dawson River Blacks; the third Mr. O'Connor locates on the Burnett. Internal evidence, however, leads me to believe that though the Blacks from whom the vocabulary in question was obtained were met with on the Burnett, and said that they belonged to that river, as they probably do now, the language really belongs to the Dawson River country.

The following Additional Words and tenses of the verb *to go* were kindly kindly forwarded by Mr. O'Connor with the first of his two vocabularies:—

Left-handed	- waw-roon.	Box-tree	- quip-pe.
Tall	- to-kò-ra.	Scrub-box	- tit-ché-men.
To laugh	- mun-jure.	Scrub	- bow-ār.
Where is it?	- in-ja?	Bees' nest	- kow-wair.
Come here	- é-jà.	A large bees' nest	coo-já.
Tree iguana	- beer-bering-ga.	Frog	- poor-bung.
Grass iguana	- na-rān.	Angry	- baa.
Kangaroo-rat	- bar-roon-ga.	Just look that way	ya-roon-nea.
Bandicoot	- bin-noor.	A fine day	- ka-am-ba boo-ār.
Native bear	- june-dōon-noo.	A wet day	- jure-bai.
Creek	- tone-gay.	Sick	- ke-wor.
Give me	- nar-ai wo-ga.	Very sick	- ke-wor dun-de.
Whose is it?	- nan-ger-e-gow?	To travel	- y-i-wa.
Deaf adder	- mun-ōom.	To run	- gin-ning-your.
Quart-pot	- newm-newm.	To hunt	- me-a-w-a.
Pint-pot	- coo-tchú.	Male wallaby	- won-goon.
Gum-tree	- yar-à-ba.	Female wallaby	- y-a.
Broad-leafed iron-	goom-bà.	Father's brother	- boo-ra.
bark-tree		Father's sister	- cum-e.
Narrow-leafed	pe-ga.	Mother's brother	- mum-á.
ironbark-tree		Mother's sister	- we-young.
Bottle-tree	- pay-ung-a.	Cousin	- goom-bo.



ADDITIONAL WORDS—*continued*.

Paternal grand- mai.	New moon - - mi-an-gower.
father	Daybreak - - yaiberinge.
Maternal grand- nutchá.	Firelight - - goonai.
father	I go away - - nzea cherna.
Paternal grand- y-e-u.	Lightning - - djunibun.
mother	Hailstorm - - moar.
Maternal grand- boo-e-a.	To talk - - ya.
mother	To strike - - boomba.
Female kangaroo- grande.	Nulla-nulla (club) moreru.
Female opossum - goobe.	Be gone - - waka kowan.
Black cockatoo - neyong.	A young woman - nerroom.
Carpet snake - booye.	Very tired - - boobokarwine.
Brown snake - bogweer.	I want to see - nutchu nean.
Black snake - mingo.	To stop or cease - wooer.
The leg, from knee boon.	To wait - - woggokow.
downwards	Cloudy - - coomban.
Arm - - - gineen.	A clear sky - - year.
Finger-nail - - bingun.	To kill - - boombayour.

## CONJUGATION OF THE VERB "To Go."

## PRESENT TENSE.

I go - - - mia mundal.	We go - - - nunna mulgul-e.
Thou goest - - yinda munda.	You go - - youa mulgul-e.
He goes - - - noo-la munda.	They go - - nia muldalgo.

## PERFECT TENSE.

I went - - - mia mundal.	We went - - - nunna mulgulle mundella.
Thou wentest - yinda mundella.	You went - - yona mundella.
He went - - - noo-la mundella.	They went - - nia mu-tan-gay mundella.

## FUTURE TENSE.

I will go - - - mia pa-boo mundalگو (by-and-by).	We will go - - - pa-boo-ra lung-ga.
Thou will go - yinda wongá mundalگو.	You will go - - boo-algo mulgulle.
He will go - - - noo-la cur-a mundalگو.	They will go - - tan-a mur-a cur-a ginda.

## IMPERATIVE MOOD.

Let me go - - - in-chay poor-ba.	Let them go - - tago mulgulle
Let him go - - poor-ba in-chay tago mundalگو.	poor-ba-loo.
Let us go - - - coon-du munda.	Go - - - munda.

The negative sense is given by using the word *ka-ra* between the pronoun and the verb.

## No. 159.—DAWSON RIVER.

By JOHN O'CONNOR, Esq.

The equivalent of *drink* is compounded of *water eat*.

Kangaroo	-	kroman.	Hand	-	na.
Opossum	-	grownda.	2 Blacks	-	booa mean.
Tame dog	-	bugin.	3 Blacks	-	kuram mean.
Wild dog	-	kerum.	One	-	kumbe.
Emu	-	wheey, murree.	Two	-	booa.
Black duck	-		Three	-	kuram.
Wood duck	-	junmeer.	Four (and all	bogo.	
Pelican	-	kowangooran.	numbers above)		
Laughing jackass		eurgaga.	Father	-	boora.
Native companion		krargong.	Mother	-	weyoung.
White cockatoo	-	gear.	Sister-Elder	-	tehet-ge.
Crow	-	waagun.	„ Younger	-	gundan.
Swan	-	gooan.	Brother-Elder	-	tehet-ja.
Egg	-	heua, meua.	„ Younger	-	gunda.
Track of a foot	-	dumba.	A young man	-	nunga.
Fish	-		An old man	-	mogun.
Lobster	-		An old woman	-	mogwine.
Crayfish	-	nenewn.	A baby	-	naba.
Mosquito	-	nine.	A White man	-	
Fly	-	ding.	Children	-	dunde naba.
Snake	-		Head	-	mawwa.
The Blacks	-	mean.	Eye	-	meay.
A Blackfellow	-	mean.	Ear	-	bina.
A Black woman	-	newroom.			
Nose	-	boodgeju.			

No. 159.—DAWSON RIVER—*continued.*

Mouth	-	-	yeaim.	Boomerang	-	-	warren.
Teeth	-	-	deyong.	Hill	-	-	-
Hair of the head	-	-	bogwin.	Wood	-	-	tatdu.
Beard	-	-	eka.	Stone	-	-	yle.
Thunder	-	-	merwa.	Camp	-	-	nunda.
Grass	-	-	bunen.	Yes	-	-	ya.
Tongue	-	-	dan.	No	-	-	wogga.
Stomach	-	-	djura.	I	-	-	nye, <i>also</i> natchu.
Breasts	-	-	nammo.	You	-	-	nin.
Thigh	-	-	jingar.	Bark	-	-	goondu.
Foot	-	-	bogar.	Good	-	-	kamba.
Bone	-	-	dear.	Bad	-	-	bunda.
Blood	-	-	googa.	Sweet	-	-	boonya.
Skin	-	-	booeum.	Food	-	-	kamambadjou.
Fat	-	-	meem.	Hungry	-	-	djura.
Bowels	-	-	-	Thirsty	-	-	coonjum.
Excrement	-	-	-	Eat	-	-	djou.
War-spear	-	-	duroon.	Sleep	-	-	innoar.
Reed-spear	-	-	-	Drink	-	-	koondjou.
Wommara or throwing-stick	-	-	-	Walk	-	-	yangoa.
Shield	-	-	goonmurray.	See	-	-	neana.
Tomahawk	-	-	birdung.	Sit	-	-	gundower.
Canoe	-	-	boonde.	Yesterday	-	-	oonoonga.
Sun	-	-	booar.	To-day	-	-	miing.
Moon	-	-	jeine.	To-morrow	-	-	horerama.
Star	-	-	goonda.	Where are the Blacks?	-	-	nungwa mean budjega?
Light	-	-	-	I don't know	-	-	wogga nutchu binga.
Dark	-	-	wunune.	Plenty	-	-	bogo.
Cold	-	-	beke.	Big	-	-	dunde.
Heat	-	-	brookka.	Little	-	-	nimbair.
Day	-	-	bunba.	Dead	-	-	tai-kai-ying-e.
Night	-	-	wunune.	By-and-by	-	-	cooyea.
Fire	-	-	kookum.	Come on	-	-	eja.
Water	-	-	coon.	Milk	-	-	-
Smoke	-	-	djum.	Eaglehawk	-	-	-
Ground	-	-	karbong.	Wild turkey	-	-	-
Wind	-	-	booran.	Wife	-	-	-
Rain	-	-	biinga.				
God	-	-	-				
Ghosts	-	-	eu-ber.				

## No. 159.—DAWSON RIVER.

By E. CUNNINGHAM, Esq.

Kangaroo -	-	kooramin.	Hand -	-	na.
Opossum -	-	kooby.	2 Blacks -	-	bulla meean.
Tame dog -	-	boogikue.	3 Blacks -	-	kooram meean.
Wild dog -	-		One -	-	wonga.
Emu -	-	moie.	Two -	-	bulla.
Black duck -	-	mannang.	Three -	-	kooram.
Wood duck -	-		Four -	-	
Pelican -	-		Father -	-	yaboo.
Laughing jackass		woorkarkar.	Mother -	-	too.
Native companion		kooralbung.	Sister-Elder	-	thudgee.
White cockatoo	-	keyarr.	„ Younger	-	
Crow -	-	waangun.	Brother-Elder	-	dutha.
Swan -	-		„ Younger	-	
Egg -	-	ngoa.	A young man	-	kuar.
Track of a foot	-	dinnong.	An old man	-	wadyourine.
Fish -	-	winnall.	An old woman	-	moogollan.
Lobster -	-		A baby -	-	bobo.
Crayfish -	-	ninyouen.	A White man	-	obeir.
Mosquito -	-	neenee.	Children -	-	aba-ano.
Fly -	-	ding.	Head -	-	kaum.
Snake -	-	onega.	Eye -	-	mill.
The Blacks -	-	meean.	Ear -	-	binnung.
A Blackfellow	-	meean.			
A Black woman	-	kinbum.			
Nose -	-	budjong.			

No. 159.—DAWSON RIVER—*continued.*

Mouth - - kam.	Boomerang - -
Teeth - - - deeong.	Hill - - -
Hair of the head - boogwin.	Wood - - - tatoo.
Beard - - - narran.	Stone - - - taye.
Thunder - - dthinbooin.	Camp - - - gooyong.
Grass - - - bunan.	Yes - - - ha-ha.
Tongue - - - dulline.	No - - - woga.
Stomach - - koomurr.	I - - - odjyo.
Breasts - - - dunder.	You - - - nindoo.
Thigh - - - booyoo.	Bark - - - gundoa.
Foot - - - dinnong.	Good - - - kollumba.
Bone - - - deea.	Bad - - - wahin.
Blood - - - googa.	Sweet - - - booinja.
Skin - - - bullim.	Food - - - ja.
Fat - - - meim.	Hungry - - - dura.
Bowels - - - boondo.	Thirsty - - - goongjum.
Excrement - - goonung.	Eat - - - gowwa.
War-spear - - dooruin.	Sleep - - - bowinninna.
Reed-spear - -	Drink - - - goongowa.
Wommera or murroo	Walk - - - nango.
throwing-stick	See - - - nyah.
Shield - - - gooinmurry	Sit - - - ninnah.
Tomahawk - - narrung.	Yesterday - - oonoonga.
Canoe - - - gundoa.	To-day - - - mying.
Sun - - - chewtoo.	To-morrow - - oorama.
Moon - - - goolangerra.	Where are the newnga meean?
Star - - - goondare.	Blacks?
Light - - - goonay.	I don't know - woga odjyo ny-
Dark - - - oungyou.	angee.
Cold - - -	Plenty - - - waway.
Heat - - - booraga.	Big - - - bim.
Day - - - chewtoo.	Little - - - wandirmurra.
Night - - - oungyou.	Dead - - - deya.
Fire - - - gooyong.	By-and-by - - gwyeea.
Water - - - goong.	Come on - - - cow-way.
Smoke - - - jome.	Milk - - -
Ground - - - kobbong.	Eaglehawk - -
Wind - - - burran.	Wild turkey - -
Rain - - - booba.	Wife - - -
God - - -	
Ghosts - - -	

## No. 159.—A WOKKA DIALECT TAKEN ON THE BURNETT.

By JOHN O'CONNOR, Esq.

Kangaroo - - kroman.	Hand - - - na.
Opossum - - growndda.	2 Blacks - - wombura jarl.
Tame dog - - bwgin.	3 Blacks - - chrommuda jarl.
Wild dog - - watcha.	One - - - karboon.
Emu - - - wheey or muree.	Two - - - wombura.
Black duck - - monaro.	Three - - - chrommuda
Wood duck - -	Four - - - chrommuda
Pelican - - maij-gwinge.	karboon.
Laughing jackass gongarga.	Father - - - baboon.
Native companion	Mother - - - memay.
White cockatoo - kara.	Sister-Elder - djonn (?).
Crow - - - waa-waa.	„ Younger -
Swan - - - may-gwin.	Brother-Elder - tchetja (?).
Egg - - - heua, meaa.	„ Younger
Track of a foot - dumba.	A young man - gepara.
Fish - - -	An old man - keringa.
Lobster - - -	An old woman - renignn.
Crayfish - - newn-newn.	A baby - - barbay.
Mosquito - - bree-bree.	A White man - mi.
Fly - - - ding.	Children - - newne.
Snake - - -	Head - - - moun or mour.
The Blacks - - jarl.	Eye - - - may.
A Blackfellow - jarl.	Ear - - - benang.
A Black woman -	
Nose - - - me.	

No. 159.—A WOKKA DIALECT TAKEN ON THE BURNETT—*continued.*

Mouth - - yambool.	Boomerang - - gran.
Teeth - - deyoing.	Hill - - -
Hair of the head - kum.	Wood - - - tatdu.
Beard - - eka.	Stone - - - tie.
Thunder - - merai.	Camp - - - muraun.
Grass - - bun.	Yes - - - yo or yoi.
Tongue - - tchunome.	No - - - wokka.
Stomach - - djaw.	I - - - ngea or nutchu.
Breasts - - dundara.	You - - - nin.
Thigh - - -	Bark - - - goondu.
Foot - - - tchenong.	Good - - - galang.
Bone - - - dear.	Bad - - - wealn.
Blood - - - dere.	Sweet - - - galang.
Skin - - - tome.	Food - - - galang djou.
Fat - - - mem.	Hungry - - - djure.
Bowels - - moonay.	Thirsty - - - goonge.
Excrement - - gownong.	Eat - - - djou.
War-spear - - juay.	Sleep - - - boanda
Reed-spear - - (not used).	Drink - - - djou.
Wommera or (not used).	Walk - - - yango.
throwing-stick	See - - - neau
Shield - - - poonmurray.	Sit - - - neena.
Tomahawk - - mouyum.	Yesterday - - annai.
Canoe - - - goondu.	To-day - - - taroo.
Sun - - - tchenun.	To-morrow - - woonna woonna.
Moon - - - goola, nermoon,	Where are the wanya jarl ?
gileen.	Blacks?
Star - - - googe.	I don't know - wokka nutchu
Light - - -	bang.
Dark - - - wunune.	Plenty - - - mian.
Cold - - - wolli.	Big - - - dande.
Heat - - - yarang.	Little - - - bure-bure.
Day - - - geurlo.	Dead - - - bonge.
Night - - - wunune.	By-and-by - - gouay.
Fire - - - coo-eu-ine.	Come on - - - eja.
Water - - - coon.	Milk - - -
Smoke - - - djum.	Eaglehawk - -
Ground - - - djar.	Wild turkey - -
Wind - - - bran.	Wife - - -
Rain - - - gouong.	
God - - -	
Ghosts - - -	

## No. 159.—ADDITIONAL WORDS.

By JOHN O'CONNOR, Esq.

The correctness of the accents inserted in this vocabulary is very doubtful.

Lightning	- mur-à.	Quart-pot	- newm-newm.
Hailstorm	- mo-àr.	Pint-pot	- jung-ga jung-ga.
Carpet snake	- boo-ye.	Gum-tree	- mun-bur-in.
Black snake	- gooràle.	Broad-leaved iron-keg-gair.	
Native bear	- goo-la.	bark-tree	
Bandicoot	- bin-noor.	Narrow-leaved	bi-e.
Deaf adder	- mun-ōm.	ironbark-tree	
Frog	- go-bung.	Bottle-tree	- bung-air.
Hawk	- coo-rea.	Box-tree	- too-too-re.
Bee	- too-mul.	Scrub-box	- born-nan.
Bees' nest	- ki-a.	Scrub	- kow-à.
Large bees' nest	- coo-jà.	Angry	- ba-al.
Male wallaby	- won-goon.	White	- chil-ing.
Female wallaby	- y-a.	Black	- woor-ru-we-a.
Meat	- jum.	Red	- queén queén.
Iguana	- djune-ban.	Yellow	- coo-na coo-na.
Large lizard, called ma-roon.		Green or blue (no expression for)	
grass iguana		To walk	- yan-go.
Cloudy	- kow-òng.	We make a start	ya-an-da.
A clear sky	- woon-àr.	now	
A fine day	- gal-àng tchen-nun.	Go away, or be	wa-ca-go-an.
A wet day	- mun-àln.	gone	
Moonlight	- goo-la-ra.	I am going now	- nye-a yan-an-da.
Club	- tchab-beer.	Go quickly	- yan-an-da boor-re boor-re ma.
A young woman	- ginbum.	He goes very	jal-lai yan-go.
Left-handed	- waw-dán-ga.	slowly	
Tall	- gwen-ge.	I will not go	- woc-ka nye-a yan-an-da.
Kangaroo-rat	- bar-roon-gà.	I will go to-	woon-a woon-a
Creek	- gemale.	tomorrow	yan-an-da.
Tobacco-pipe	- po-mal.	I went yesterday	nye-a yan-an-da
Dry	- djar.		ōnn-naí.
Sick	- tchan-go.	You went yester-	nin yan-yai ōnn-
Very sick	- dān-de tchan-go.	day	aí.
Tired	- co-an-jum.	We went yester-	na-ām yan-yai
Very tired and out new-rone-bong-e.		day	ōnn-aí.
of breath			



He will go by moonlight    -    goo-ai        yan-an-da gun        goo-la-ra.  
by-and-by will go    that fellow moonlight.

To talk	-	-	ya.	Just look that way	ya-boo-na.
To strike	-	-	boom-mà.	To travel	- waa-lu.
I want to see	-	-	natchú nēāu.	To run	- mai-ring-new.
To stop or cease	-	-	ne-ro.	To hunt	- mai-du.
To wait or delay	-	-	ya-ko.	I run an old-man	natchú mai-du
To kill	-	-	boom-djan.	kangaroo by my-	kro-man kar-
To laugh	-	-	mun-jur.	self	bōōn dja.
Where is it?	-	-	won-ya?	An exclamation of	gun-ben-an !
Come here	-	-	é-jā.	surprise !	
Whose is it?	-	-	nan-ger-e-gun?		
I hear thunder	-	-	-	nut-chu be-ing-a	me-rai.
				I hear	thunder.
I want to sit down, as I am tired	-	-	-	nye-a neen-na	co-an-jum.
				I want to sit	tired.
Get ration bags	-	-	-	poon-be ma-na	plau-ro.
				bags get	flour.
Give me	-	-	nar-ai wa.	I will give it by-	goo-ai nutchu
Give it to him or	-	-	in-do wa.	and-by	wug-goo.
to her					
Don't give it	-	-	woc-ka wa.	I gave it to you	nutchu woong-e
I will give you an	-	-	nut chú wug-goo	yesterday	onn-ai.
opossum	-	-	djan-àn.		
Give me a pipe	-	-	nar-ai po-mal or	I will not give it	nutchu woo-ka
			nar-ai wa po-	to you	wug-goo.
			mal.		

## PRESENT TENSE.

I go	-	-	nea yango.	You and I go	-	naam neen
Thou goest	-	-	neen yanna.			yango.
He goes	-	-	kunnambe yan-	Georgy and I go	-	Georgy naam
			anda.			yananda.
We go	-	-	ne yango.	Georgy and Billy	yo-am	yananda
You go	-	-	neu yanda.	go		Georgy Billy.
They go	-	-	kunnambe			
			yanna.			

CONJUGATION OF THE VERB "To Go"—*continued.*

## PRETERITE TENSE.

I went	-	nea yanye.	They went	-	kunnambe yanye.
Thou wentest	-	arringya neen yanye.	You and I went	-	naam neen yanye.
He went	-	kunnambe yanye.	Georgy and I went	-	Georgy naam yanye.
We went	-	ne yanye.	Georgy and Billy went	-	Georgy Billy yoam yanye.
You went	-	neen yanye.			

## FUTURE TENSE.

I will go	-	nea yananda or nea gere yango.	They will go	-	kunambe yananda.
Thou wilt go	-	neen gere yana.	You and I will go	-	naam gere yango.
He will go	-	kunambe yango.	Georgy and I will go	-	Georgy gere naam yananda.
We will go	-	ne gere yango.	Georgy and Billy will go	-	yananda yaan Georgy Billy.
You will go	-	neu gere yana.			

## IMPERATIVE MOOD.

Let me go	-	yaboo nea yango.	Go you two	-	mooam yaboo yanna, or neu yaboo yanna.
Go thou	-	neen yanna.			
Let him go	-	yaboo yanga.			
Let us go	-	yaboo neam yango.	Let them go	-	yaboo mooam yango, or yaboo neu yanga.
Let Billy and me go	-	yaboo Billy naam yango.			

## CONJUGATION OF THE VERB "To SEE."

## PRESENT TENSE.

I see	-	nutchu nanee.	You and I see	-	naambo neendu nanee.
Thou seest	-	neendu nanee.	Georgy and I see	-	Georgy naam nanee.
He sees	-	kunambe nanee.	Georgy and Billy see	-	Billy yoambo nanee Georgy.
We see	-	ne nanee.			
You see	-	neu nanee.			
They see	-	kunambe nanee.			

## FUTURE TENSE.

I will see	-	nutchu gere nean.	They will see	-	kunambe nanee.
Thou wilt see	-	neendu gere nean.	You and I will see	-	naambo gere neendu.
He will see	-	kunambe gere nean.	Georgy and I will see	-	Georgy naam boo nean.
We will see	-	ne gere nean.	Georgy and Billy will see	-	Georgy Billy na-ang-ge.
You will see	-	neu gere nean.			

CONJUGATION OF THE VERB "TO SEE"—*continued.*

## IMPERATIVE.

Let me see	- nutchu nean, <i>or</i> nutchu yaboo nean.	Let you two see	- neendu nean.
See thou	- neendu nean.	Let them see	- kai nean.
Let him see	- kai nean.	Let Georgy and naamboo Georgy me see	nean.
Let us see	- neemgeu nean, <i>or</i> neemgeu yaboo nean.	Let Georgy and yoambo Georgy Billy see	Billy nean.
I do not see	- woka nutchu nean.	They won't see woka ginda his tracks	jinang nean.
I did not see	- woka eubura nutchu nean.		

## CONJUGATION OF THE VERB "TO RUN."

## PRESENT TENSE.

I run	- nea mai-ring-e.	You run	- neen mai-ring-e.
Thou runnest	- neen mai-ring-e.	They run	- gun-a-ai mai- ring-nu, <i>or</i> gun- a-ra mair-gin- ge.
He runs	- kun-nam-be mai- ring-e.		
We run	- ne mai-ring-nu.		

## PERFECT TENSE.

I ran	- nea mai-ring-e.	We ran	- ne mai-ring-nu.
Thou rannest	- neen mai-ring-e.	You ran	- neen mai-ring-e.
He ran	- kun-nam-be mai- ring-e.	They ran	- mai-ring-nu jan-e, <i>or</i> kun-á mai-ring-nu.

## FUTURE TENSE.

I will run	- nea ger-e mair- ging-e.	We will run	- ne mio mai-ring- nu.
Thou wilt run	- neen ger-e mair-ge.	You will run	- neen ger-e mair- ge.
He will run	- hun-nam-be gere-e mair-gu.	They will run	- kun-á gere mair- ging-e.

## IMPERATIVE MOOD.

Let me run	- yan-be-mung mai-ring-nu.	Let us run	- yanga-ma nēa mai-ring-nu.
Run	- nulla mai-ring-e.	Run (2nd person plural)	Run (2nd person plural) nulla mai-ring-e.
Let him run	- kun-nam-be mai-ring-nu.	Let them run	- kun-á-gi-na mai- ring nur-y.

## No. 160.—KEPPEL BAY, CALLIOPE RIVER, AND CURTIS ISLAND.

ANONYMOUS.

THE country of the Byellee tribe stretches from Keppel Bay to the Calliope River, and includes Curtis Island. It was occupied by the Whites in 1855. The tribe at that time numbered about 300 persons, and is now (1882) reduced to 32. My informant, who was amongst the first White men who resided in the country of the Byellee, remembers that a few of them were marked with the small-pox; that the tribe described it as having visited them about the beginning of the century, and carried off large numbers. It is called *wanboy*. Opossum-rugs are used by this tribe. Besides these facts, nothing new has reached me concerning the Byellee.

## No. 160.—KEPPEL BAY, CALLIOPE RIVER, AND CURTIS ISLAND.

ANONYMOUS.

Kangaroo	- my.	Hand	- mooloom.
Opossum	- koommonka.	2 Blacks	-
Tame dog	-	3 Blacks	-
Wild dog	- meeree.	One	- webben.
Emu	- nurin.	Two	- booli.
Black duck	- goonanga.	Three	- koorel.
Wood duck	- goochang.	Four	-
Pelican	- parangool.	Father	- meegan.
Laughing jackass	toonee.	Mother	- yaya.
Native companion	goolongan.	Sister-Elder	- darwar.
White cockatoo	- keegoom.	„ Younger	- koondoolan.
Crow	- toonwell.	Brother-Elder	- marm.
Swan	-	„ Younger	weegool.
Egg	- booroom.	A young man	- wondool.
Track of a foot	- eli.	An old man	- darl.
Fish	- goodna.	An old woman	- barbooran.
Lobster	-	A baby	- wondoo.
Crayfish	- didbee.	A White man	- koowin.
Mosquito	- boowan.	Children	-
Fly	- moolum.	Head	- karun.
Snake	- darm.	Eye	- mill.
The Blacks	- booma.	Ear	- bidna.
A Blackfellow	- kingkel.		
A Black woman	- wooroo.		
Nose	- piree.		

# KEPPEL BAY, CALLIOPE RIVER, CURTIS ISLAND. 115

No. 160.—KEPPEL BAY, CALLIOPE RIVER, AND CURTIS ISLAND—*continued.*

Mouth	-	tonka.	Boomerang	-	darga.
Teeth	-	puta.	Hill	-	biapa.
Hair of the head			Wood-	-	boowi.
Beard	-	yan.	Stone	-	dargin.
Thunder	-	broomgi.	Camp-	-	koonim.
Grass	-	bowan.	Yes	-	kooal.
Tongue	-	dalmin.	No	-	wondo.
Stomach	-		I	-	
Breasts	-	doolgool.	You	-	
Thigh	-	karl.	Bark	-	kooka.
Foot	-	didna.	Good	-	
Bone	-		Bad	-	
Blood-	-	koomi.	Sweet-	-	
Skin	-	korral.	Food	-	
Fat	-	koolkin.	Hungry	-	tooloorin.
Bowels	-		Thirsty	-	
Excrement-	-	koodna.	Eat	-	
War-spear	-	kiam.	Sleep	-	yeengan.
Reed-spear-	-		Drink-	-	
Wommera or			Walk	-	
throwing-stick			See	-	
Shield	-	koomar.	Sit	-	
Tomahawk-	-	mareway.	Yesterday	-	
Canoe	-		To-day	-	
Sun	-	kine.	To-morrow	-	
Moon	-	elam.	Where are the		
Star	-		Blacks?		
Light	-		I don't know	-	
Dark	-		Plenty	-	
Cold	-		Big	-	
Heat	-		Little-	-	
Day	-		Dead	-	
Night	-		By-and-by	-	
Fire	-	boowi.	Come on	-	
Water	-	koongo.	Milk	-	
Smoke	-		Eaglehawk-	-	
Ground	-		Wild turkey	-	
Wind	-	beeyan.	Wife	-	
Rain	-	bonoo.			
God	-				
Ghosts	-				



# **BOOK THE ELEVENTH.**





## BOOK THE ELEVENTH.

### PREFATORY REMARKS.

THIS book relates to several tribes now much reduced in numbers, which dwell on a tract of country in the neighbourhood of Moreton Bay, which has been long in our occupation. As might be anticipated, their original customs have fallen into partial disuse, and the remnants of the tribes now use in common the old tribal lands of which their ancestors were so jealous, the boundaries of which are now but imperfectly known. In the several languages of these tribes, we have, as equivalents of *the Blacks*, the words *Dan*, *Tan*, *Thun*, and other varieties of some original term. *Kabi*, or some similar word, is also the negative adverb in two or three of them, and it is curious to notice that *Murree*, which is the equivalent for *the Blacks* in districts situated both to the north and south of the country occupied by these tribes, bears in four of the vocabularies contained in this book the signification of *kangaroo*, a matter dwelt on in Vol. I., pp. 27 and 28. Also, in two instances, we find *head* and *hair* expressed by the same term. In some of the tribes the custom is, or lately was, in vogue of amputating one or two joints of one of the little fingers of the female children. The same practice we know obtained in the now long extinct Sydney tribe.

The principal feature, however, of this book is the long account of the language and customs of the *Kabi* tribe given by Mr. John Mathew. From that gentleman I learn that some years back he spent a short time in the country of the *Kabi*, and I attribute the fulness of his description of the tribe rather to his love of ethnological studies, which has led him to observe and remember what came under his notice, than to that ripe knowledge which results from long experience.

Neither must it be overlooked that when Mr. Mathew knew the *Kabi* their customs had been much broken down by the advent of the Whites, and the sharp edge of aboriginal manners had worn off. An instance of change of custom I take to be contained in Mr. Mathew's statement that, when he knew the *Kabi*, a widow used to leave the tribe of her late husband, and, taking her children with her, return to the one in which she was born. This cannot be accepted as a primitive custom, as it runs counter to all that we know of the marriage laws and the constitutions of tribes throughout the continent, which we are also aware extended to this particular neighbourhood.

Notwithstanding one or two statements which refer to modern and not to ancient and original customs, the reader will find Mr. Mathew's contribution an able and interesting one.

I may remark that in 1856 I passed a few months in the Bunya Bunya country, on a station called Gobongo, at that time my property. Whilst there, the season of the Bunya nuts was at its height, and, of course, I saw something of the *Kabi*. From them I learnt that the majority of the Blacks then in the Bunya scrubs were strangers, whom they had invited to their country to feast on the plentiful harvest of nuts, which occurs every third year, but that they were forbidden to help themselves to any fish, flesh, or fowl within the territory. After some weeks of an unbroken vegetable diet, an intense craving for animal food, it seems, came on. One day a few of the visitors, amongst whom was a young

woman, arrived at my head-station, and, the evening after, the rest of their party, one of which should have been the mother of the young woman just mentioned. Almost immediately a sound of screams and wailings was raised by the women who had reached the station the day before, and, on inquiry, I learnt that, as soon as the young woman and her friends had left the camp in the Bunya forest, the men who remained behind had killed her mother, and satiated their meat-hunger by eating her. Shortly after I heard of a little girl being killed and eaten.

I found at Gobongo that the *Kabi* had a curious mode of fighting out the quarrels which arose within the tribe. It was this. The combatants, who probably claimed the same woman as wife, each put his left arm round his adversary's neck, and passed his right hand, which grasped a sharp flint, behind the back of his opponent. This position being fairly taken up, and the naked combatants being locked tightly breast to breast, at a signal given by a bystander, proceeded, each with fierce energy, to rip, hack, and tear with the sharp rugged flint he held in his right hand the back of his antagonist, from as high as he could reach to as low as the waist, until one crying "hold enough," the matter was decided, and the combatants, dripping with gore, retired to their respective fires.

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### No. 161.—BOYNE RIVER.

FORWARDED BY THE COMMISSIONER OF POLICE, BRISBANE.

THE following particulars concerning the Toolooa or Dandan tribe were forwarded to me by the Commissioner of Police at Brisbane. By whom they were compiled I am not aware, as the original notes are unsigned. My anonymous informant, however, points out that he had visited the

territory of the tribe prior to its being occupied for squatting purposes, and then proceeds to give the following information.

The country of the Toolooa tribe was the watershed of the Boyne River. It was occupied as squatting runs in 1854, at which period the tribe which inhabited it is estimated to have numbered 700 persons, many of whom appeared to be sixty years of age, and not a few seventy or eighty years and upwards. The presence of men and women of such ages, it may be remarked, is reported by many of my correspondents, though I have not always recorded the fact, because we know that it was the rule to find aged persons in every tribe with which the Whites came in contact. The number of the Toolooa tribe is now (1882) reduced to 43 persons. It is mentioned by my informant that dropsy was one of the diseases which helped to carry them off.

Opossum-rugs are worn by the people of this tribe, who adorn themselves with necklaces made of reeds, cut into short lengths, and threaded, and also with netted bands round the head, each with a pearl shell attached to it. Feathers are also worn in the hair as ornaments. Their bags and nets are made of the bark of the grass-tree ; their tomahawks are wedge-shaped stones ground smooth. They have boomerangs of both sorts ; spears are thrown by hand ; and some of their weapons are carved, and colored with red ochre. Animals are cut open with a pointed stick, hardened in the fire.

Many of the members of the tribe who are over forty years of age bear the marks of small-pox. On this subject the tradition of the Toolooa people is, that about the year 1835 they were visited by the Burnett tribes, who brought the disease and gave it to them. Such great numbers died of it that the survivors were unable to bury them. The Toolooa name for small-pox is *decum*.

Polygamy prevailed, and marriages within the tribe are said to have been rare, the men exchanging their daughters and sisters for Byellee and Maroonee girls. Infanticide,

which always existed, is now the rule. The usual ornamental scars are made, and the septum of the nose is pierced. Circumcision and the terrible rite are unknown in this tribe, who bury their deceased males in the ground, and place the remains of females in the trunks of hollow trees.

## No. 161.—BOYNE RIVER.

In this vocabulary, which I received in a hand hardly legible, the presence of the sound *wi* in the equivalent of the words *sun*, *heat*, *day*, and *fire* is noticeable. As in many other of our languages, there is but one word for *good* and *sweet*.

Kangaroo -	- booroo.	Hand -	- peri.
Opossum -	- kooree.	2 Blacks -	- boodla dan.
Tame dog -	- karrang.	3 Blacks -	- inkanna dan.
Wild dog -	- mirree.	One -	- karroon.
Emu -	- nurra.	Two -	- boodla.
Black duck -	- mering.	Three -	- numma (?).
Wood duck -	- penang.	Four -	- (no word).
Pelican -	- parung.	Father -	- beya.
Laughing jackass	doonwill.	Mother -	- nabba.
Native companion		Sister-Elder	- yaoona.
White cockatoo -	keegoom.	„ Younger	- kontalgan.
Crow -	- toowell.	Brother-Elder	- kargo.
Swan -	- koonkool.	„ Younger	kontalim.
Egg -	- umma.	A young man	- karraa.
Track of a foot	- ditna.	An old man	- konkon.
Fish -	- pam.	An old woman	- konnooan.
Lobster -	-	A baby -	- butcham.
Crayfish	- wunmeen.	A White man	- barram.
Mosquito -	- nimkin.	Children -	-
Fly -	- moowin.	Head -	- karm.
Snake -	- wonki.	Eye -	- meil.
The Blacks -	- kungun dan.	Ear -	- pidna.
A Blackfellow	- dan.		
A Black woman	- wanmoo.		
Nose -	- mootoo.		

No. 161.—BOYNE RIVER—*continued.*

Mouth	- talli.	Boomerang	- bukkān.
Teeth	- toota.	Hill	- wondo-wondo.
Hair of the head	- moonoon.	Wood	- too.
Beard	- yara.	Stone	- wolba.
Thunder	- boomga.	Camp	- darr.
Grass	- boogargan.	Yes	- yooi.
Tongue	- doonnan.	No	- karbi.
Stomach	- budloo.	I	- nin.
Breasts	- ummore.	You	- innoo.
Thigh	- beyoo.	Bark	- durra.
Foot	- didna.	Good	- balka.
Bone	- pigul.	Bad	- woote.
Blood	- dee.	Sweet	- balka.
Skin	- kooba.	Food	- dalko.
Fat	- balkee.	Hungry	- wyeena.
Bowels	- wogooway.	Thirsty	- eburnboo.
Excrement	- koodna.	Eat	- dagga.
War-spear	- kanna.	Sleep	- koonim.
Reed-spear	-	Drink	-
Throwing-stick	-	Walk	- yenna.
Shield	- koodmary.	See	- natha.
Tomahawk	- moogan.	Sit	- ena-ena.
Canoe	- kooga.	Yesterday	- woolko-woolko.
Sun	- witpar.	To-day	- woongee.
Moon	- nelan.	To-morrow	- wootoowa.
Star	- kootingal.	Where are the	wontha dan?
Light	- koogal.	Blacks?	
Dark	- kooroom.	I don't know	- darginbal.
Cold	- nethar.	Plenty	-
Heat	- whyoom.	Big	-
Day	- witeabery.	Little	- karkoogarkool.
Night	- kooroomkannum.	Dead	- kunman.
Fire	- wi.	By-and-by	- karra-karra.
Water	- koonkool.	Come on	- kowi.
Smoke	- doomoo.	Milk	- kokkill.
Ground	- parr.	Eaglehawk	- nunkar.
Wind	- booran.	Wild turkey	- wargoön.
Rain	- dookoo.	Wife	- woonmoolan.
God	-		
Ghosts	-		

## No. 162.—THE COAST FROM BUSTARD BAY TO RODD'S BAY AND BACK TO MANY PEAK RANGE.

FORWARDED BY THE COMMISSIONER OF POLICE, BRISBANE.

THE account of the Meerooni tribe differs so little from the one which precedes it, that it is unnecessary to dwell on it. *Tingal* is the name by which small-pox is known in the tribe. They decline to eat pork. As the reader will notice, only a portion of the Common Vocabulary has been translated.

## No. 162.—BUSTARD BAY, ETC.

FORWARDED BY THE COMMISSIONER OF POLICE, BRISBANE.

Kangaroo . . .	goorooman.	Hand . . .	gillee.
Opossum . . .	googina.	2 Blacks . . .	
Tame dog . . .	meeree.	3 Blacks . . .	
Wild dog . . .	karoom.	One . . .	karlim.
Emu . . .	nooree.	Two . . .	boolla.
Black duck . . .	nurra.	Three . . .	goodthina.
Wood duck . . .	mering.	Four . . .	boolla-boolla.
Pelican . . .	parwon.	Father . . .	paboon.
Laughing jackass	doowal.	Mother . . .	nabong.
Native companion		Sister-Elder . . .	yaroon.
White cockatoo . . .	belim.	„ Younger . . .	narbungan.
Crow . . .	whakoon.	Brother-Elder . . .	nooan.
Swan . . .	konkekool.	„ Younger . . .	guntal.
Egg . . .	wang.	A young man . . .	nogoin.
Track of a foot . . .	dinnong.	An old man . . .	goorki, girkil.
Fish . . .	gooral.	An old woman . . .	goorgina.
Lobster . . .		A baby . . .	karkar.
Crayfish . . .		A White man . . .	moothar.
Mosquito . . .	tibing.	Children . . .	
Fly . . .		Head . . .	karm.
Snake . . .	wooni.	Eye . . .	meel.
The Blacks . . .	daan.	Ear . . .	bidna.
A Blackfellow . . .			
A Black woman . . .	keen.		
Nose . . .	mooroo.		



No. 162.—BUSTARD BAY, ETC.—*continued.*

Mouth	-	-	karlee.	Boomerang	
Teeth-	-	-	teeta.	Hill	- . .
Hair of the head-			monion.	Wood-	- . .
Beard-	-	-	yaree.	Stone-	- . .
Thunder	-	-	baroongi.	Camp-	- . .
Grass-	-	-	boogalgan.	Yes	- . .
Tongue	-	-		No	- . .
Stomach	-	-		I	- . .
Breasts	-	-		You	- . .
Thigh	-	-		Bark	- . .
Foot	-	-		Good	- . .
Bone	-	-		Bad	- . .
Blood-	-	-		Sweet-	- . .
Skin	-	-		Food	- . .
Fat	-	-		Hungry	- . .
Bowels	-	-		Thirsty	- . .
Excrement-	-	-		Eat	- . .
War-spear	-	-		Sleep	- . .
Reed-spear-	-	-		Drink-	- . .
Throwing-stick	-	-		Walk	- . .
Shield	-	-		See	- . .
Tomahawk-	-	-		Sit	- . .
Canoe	-	-		Yesterday	- . .
Sun	-	-		To-day	- . .
Moon	-	-		To-morrow-	- . .
Star	-	-		Where are the	
Light-	-	-		Blacks?	
Dark	-	-		I don't know	- . .
Cold	-	-		Plenty	- . .
Heat	-	-		Big	- . .
Day	-	-		Little	- . .
Night-	-	-		Dead	- . .
Fire	-	-		By-and-by	- . .
Water	-	-		Come on	- . .
Smoke	-	-		Milk	- . .
Ground	-	-		Eaglehawk-	- . .
Wind	-	-		Wild turkey	
Rain	-	-		Wife	- . .
God	-	-			
Ghosts	-	-			

## No. 163.—BAFFLE CREEK.

## ANONYMOUS.

My informant notices that all numbers over four are expressed by the word *yingatho*. To *drink* is rendered *water eat*.

Kangaroo	-	booroo.	Hand	-	birroo.
Opossum	-	nugai.	2 Blacks	-	boola dan.
Tame dog	-	mirri.	3 Blacks	-	dan boola neula.
Wild dog	-	garrome.	One	-	neula.
Emu	-	moi.	Two	-	boola.
Black duck	-	ngurra.	Three	-	boola-neula.
Wood duck	-	nguloarr.	Four	-	bomboin.
Pelican	-	boolumbullum.	Father	-	babon.
Laughing jackass		karroogul.	Mother	-	ya.
Native companion		koolooragun.	Sister-Elder	-	wuthim.
White cockatoo	-	garre-garre.	„ Younger	-	undalgun.
Crow	-	wong.	Brother-Elder	-	thet-thow.
Swan	-	goloin.	„ Younger	-	goonmee.
Egg	-	dail.	A young man	-	gadekoorrr.
Track of a foot	-	moola.	An old man	-	wooroobalrin.
Fish	-	daam.	An old woman	-	mootram.
Lobster	-		A baby	-	
Crayfish	-		A White man	-	
Mosquito	-	bluam.	Children	-	gooinnee.
Fly	-	wongain.	Head	-	warrole.
Snake	-		Eye	-	meel.
The Blacks	-	dan.	Ear	-	binnea.
A Blackfellow	-	dan.			
A Black woman	-	mouee (?).			
Nose	-	mooroo.			

No. 163.—BAFFLE CREEK—*continued.*

Mouth	-	-	kairm.	Boomerang	-	-	buggun.
Teeth	-	-	deera.	Hill	-	-	windundo.
Hair of the head	-	-	moningil.	Wood	-	-	doo.
Beard	-	-		Stone	-	-	wellae.
Thunder	-	-	booroomga.	Camp	-	-	wibai.
Grass	-	-	ban.	Yes	-	-	yo-i.
Tongue	-	-	djienome.	No	-	-	gooraong.
Stomach	-	-	booloo.	I	-	-	nge.
Breasts	-	-	maam, ngamoo.	You	-	-	ngun.
Thigh	-	-	bu.	Bark	-	-	toora.
Foot	-	-	djinna.	Good	-	-	
Bone	-	-		Bad	-	-	warang.
Blood	-	-	dee, du.	Sweet	-	-	
Skin	-	-	yulaine.	Food	-	-	tchengarlar.
Fat	-	-	bultree.	Hungry	-	-	
Bowels	-	-	maapo.	Thirsty	-	-	guamboolgun.
Excrement	-	-	goona.	Eat	-	-	thaltroe.
War-spear	-	-	gunna.	Sleep	-	-	yoonmag.
Reed-spear	-	-	(none).	Drink	-	-	koongo thaltroe.
Wommera	-	-	(none).	Walk	-	-	thaggo.
Shield	-	-	goonmurray.	See	-	-	naggim.
Tomahawk	-	-	booroogoo.	Sit	-	-	yinnago.
Canoe	-	-	kundole.	Yesterday	-	-	woorowung.
Sun	-	-	giumine.	To-day	-	-	woonnee.
Moon	-	-	ngaloolum.	To-morrow	-	-	butchungo.
Star	-	-	doojoongul.	Where are the	-	-	woodtha dan?
Light	-	-	girree.	Blacks?	-	-	
Dark	-	-		I don't know	-	-	woodthala gam.
Cold	-	-	ngrrtoon.	Plenty	-	-	yingatho.
Heat	-	-	ngengame.	Big	-	-	
Day	-	-		Little	-	-	gooninni.
Night	-	-	ngooloo.	Dead	-	-	boonthegim.
Fire	-	-	ngoon.	By-and-by	-	-	kurra.
Water	-	-	koongo.	Come on	-	-	kowai.
Smoke	-	-	boolun.	Milk	-	-	maam.
Ground	-	-	dou.	Eaglehawk	-	-	goollae.
Wind	-	-		Wild turkey	-	-	waggone.
Rain	-	-	boonoo.	Wife	-	-	ginbellum.
God	-	-					
Ghosts	-	-	ngoothoong.				

No. 164.

## 1.—NORTH SIDE OF MORETON BAY.

BY THE REV. W. WILLIAM RIDLEY, M.A.

## 2.—MARYBOROUGH.

BY THE WRITER.

## 3.—MARYBOROUGH.

BY JAMES MACPHERSON.

4.—PORTION OF THE COUNTRY BETWEEN  
BRISBANE AND GYMPIE.

BY RICHARD WESTAWAY, ESQ.

5.—PORTION OF THE COUNTRY BETWEEN  
BRISBANE AND GYMPIE.

BY W. LANDSBOROUGH, ESQ.

## 6.—FRASER'S ISLAND.

FROM CHIEF COMMISSIONER OF POLICE, BRISBANE.

SEVERAL vocabularies have reached me of languages spoken by tribes the remnants of which dwell between Moreton and Hervey Bays and the adjacent country for about fifty miles inland. These tribes and their languages have become so intermixed as the result of our intrusion that the precise localities occupied by each tribe are no longer known to any one. Under these circumstances, I have inserted under the present heading (No. 164) several of the vocabularies and

descriptions of tribes which have reached me from the area of country in question, without any attempt to locate them more precisely.

The first of the following vocabularies was sent to me by the late Revd. William Ridley, author of the well-known work entitled *Kamilaroi and other Australian Languages*. The name Mr. Ridley gives to this language is Dippil, and the area over which it is described as prevailing is "Wide Bay, north and south as far as the Burnett, over a large tract of country." Comparing the Dippil vocabulary in Mr. Ridley's work with the translation of the Common Vocabulary sent me by that gentleman, some differences will be found.

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ADDITIONAL WORDS, EXTRACTED FROM MR. RIDLEY'S WORK.

Scars on the chest	-	-	-	<i>moolkar</i> (in some parts = <i>shield</i> ).
Married woman	-	-	-	<i>yirum</i> .
Uncle	-	-	-	<i>immo</i> .
Aunt	-	-	-	<i>maroon</i> .
Male cousin	-	-	-	<i>yimudheme</i> .
Female cousin	-	-	-	<i>kumedheme</i> .
Kangaroo (full-grown male)	-	-	-	<i>kroman</i> .
„ (young male)	-	-	-	<i>durween</i> .
„ (female)	-	-	-	<i>yimmer</i> .
„ (young one in pouch)	-	-	-	<i>woolbai</i> .
Bee (small)	-	-	-	<i>dibbin</i> .
„ (large)	-	-	-	<i>turbain</i> .
Honey of small bee	-	-	-	<i>kobba</i> .
„ large „	-	-	-	<i>gilla</i> .
Morning star	-	-	-	<i>dirai yirki</i> .*
Milky Way	-	-	-	<i>muin</i> .

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\* On the other side of the continent we have *girola* = *morning star*.—See Vol. I., page 400.

## No. 164.—NORTH SIDE OF MORETON BAY.

BY THE REV. W. WILLIAM RIDLEY.

Compare *canoe* and *bark*. A canoe is made of a sheet of bark.

Kangaroo	-	-	kroman.	Hand	-	-	duruin or duk-
Opossum	-	-	narambi.				kur.
Tame dog	-	-	wutta.	2 Blacks	-	-	
Wild dog	-	-		3 Blacks	-	-	
Emu	-	-	nguruin.	One	-	-	kalim.
Duck	-	-	nar.	Two	-	-	bular.
Wood duck	-	-		Three	-	-	kuraßunta.
Pelican	-	-	nirringa.	Four	-	-	bular gira bular.
Laughing jackass			kaggoo.	Father	-	-	bobbin.
Native companion				Mother	-	-	ngavang.
White cockatoo	-	-	kiggoom.	Sister-Elder	-	-	yaoboön.
Crow	-	-		„ Younger	-	-	
Swan	-	-	nirring.	Brother-Elder	-	-	noon.
Egg	-	-	bam.	„ Younger			woodhoong.
Track of a foot	-	-	jinun daoër = to	A young man	-	-	kippa.
			foot ground.	An old man	-	-	winyagun.
Fish	-	-	billa.	An old woman	-	-	yirkun.
Lobster	-	-		A baby	-	-	methindoom.
Crayfish	-	-		A White man	-	-	makoron or mud-
Mosquito	-	-	boomba.				here.
Fly	-	-	tibing.	Children	-	-	
Snake (black)	-	-	moolloo.	Head	-	-	kam.
The Blacks	-	-	dan or tjan.	Eye	-	-	mi.
A Blackfellow	-	-	tjan.	Ear	-	-	binung.
A Black woman	-	-	yirum.				
Nose	-	-	murü.				

No. 164.—NORTH SIDE OF MORETON BAY—*continued.*

Mouth	-	tunka.	Boomerang	-	berkan.
Teeth	-	-	Hill	-	waikerdummai.
Hair of the head	-	dhella.	Wood	-	-
Beard	-	yeran.	Stone	-	kitta, mulla, koonkum.
Thunder	-	moomba.	Camp	-	-
Grass	-	-	Yes	-	yoai.
Tongue	-	doonoom.	No	-	kabbi.
Stomach	-	gunnung, doon- guu.	I	-	unna, ngai.
Breasts	-	amoong.	You	-	ngin, inta, indu.
Thigh	-	puiyu.	Bark	-	kumba.
Foot	-	jinnung.	Good	-	gilanggoor.
Bone	-	-	Bad	-	wurang.
Blood	-	kukki.	Sweet	-	-
Skin	-	brabra.	Food	-	-
Fat	-	-	Hungry	-	kandoo.
Bowels	-	-	Thirsty	-	-
Excrement	-	-	Eat	-	-
War-spear	-	billar.	Sleep	-	mibon.●
Reed-spear	-	kunnai.	Drink	-	-
Wommera or throwing-stick	-	kootha	Walk	-	yenna.
Shield	-	yao-run, good- murri.	See	-	nunyin.
Tomahawk	-	yemar-yemar.	Sit	-	ninnai.
Canoe	-	kumba.	Yesterday	-	nambura.
Sun	-	-	To-day	-	-
Moon	-	-	To-morrow	-	bunyrirke.
Morning star	-	dirai yirke.	Where are the winyo dan ? Blacks ?	-	-
Light	-	-	I don't know	-	-
Dark	-	-	Plenty	-	murrin.
Cold	-	-	Big	-	winwoor.
Heat	-	-	Little	-	dummai.
Day	-	-	Dead	-	bong. •
Night	-	-	By-and-by	-	-
Fire	-	gira.	Come on	-	-
Water	-	koong.	Milk	-	-
Smoke	-	woolui.	Eaglehawk	-	woorama.
Ground	-	daocer.	Wild turkey	-	-
Wind	-	-	Wife	-	-
Rain	-	yoorong.			
God	-	-			
Ghosts	-	-			

## No. 164.—MARYBOROUGH.

BY THE WRITER.

Kangaroo - - marri.	Hand - - - biri.
Opossum - - - koorooi.	2 Blacks - - -
Tame dog - - - waitcha.	3 Blacks - - -
Wild dog - - -	One - - - - kaalim.
Emu - - - - noroin.	Two - - - - poolla.
Black duck - ngara.	Three - - - - koorbanda.
Wood duck - wyoon.	Four - - - - papooro.
Pelican - - -	Father - - - - paboon.
Laughing jackass kargoona.	Mother - - - - naban.
Native companion koonoorang.	Sister-Elder - yabooin.
White cockatoo - kigong.	„ Younger -
Crow - - - - wawba.	Brother-Elder - nyoon.
Swan - - - -	„ Younger
Egg - - - - paam.	A young man - gibara.
Track of a foot - chinong.	An old man - winyer.
Fish - - - - andaia.	An old woman - winyercan.
Lobster - - - -	A baby - - - - berwan.
Crayfish - - - - naloro.	A White man - madar.
Mosquito - - - - poonbaa.	Children - - - - nogoin.
Fly - - - - dibing.	Head - - - - kaam.
Snake - - - - norang.	Eye - - - - mi.
The Blacks - - dchaana.	Ear - - - - penang.
A Blackfellow - dchaam.	
A Black woman - yircan.	
Nose - - - - mooroo.	



No. 164.—MARYBOROUGH—*continued*.

Mouth	-	-	tamboor.	Boomerang	-	-
Teeth	-	-	tanga.	Hill	-	-
Hair of the head	-	-	talla.	Wood	-	- choo.
Beard	-	-	yarrain.	Stone	-	- takhe.
Thunder	-	-	poromgoin.	Camp	-	- taa.
Grass	-	-	baan.	Yes	-	- ngi.
Tongue	-	-	choonoong.	No	-	- waa.
Stomach	-	-	toonoong.	I	-	- ngin.
Breasts	-	-	namoong.	You	-	- ngaia.
Thigh	-	-	booiou.	Bark	-	- bibin.
Foot	-	-	chinong.	Good	-	- kalangoro.
Bone	-	-	moondoo.	Bad	-	- warang.
Blood	-	-	kaki.	Sweet	-	- kigar.
Skin	-	-	kobara.	Food	-	-
Fat	-	-	marom.	Hungry	-	- kakainjo.
Bowels	-	-	poorownba.	Thirsty	-	- ngaiabolong.
Excrement	-	-	koonong.	Eat	-	- chagooba.
War-spear	-	-	bilara.	Sleep	-	- yinnian, boogan-doo.
Reed-spear	-	-		Drink	-	- chagoba.
Wommera or throwing-stick			(none).	Walk	-	- yanman.
Shield	-	-	koonmarine.	See	-	- nyagoba.
Tomahawk	-	-	moguim.	Sit	-	- nyinan.
Canoe	-	-	kolaro.	Yesterday	-	- nyaamba.
Sun	-	-	chiroom.	To-day	-	- kalibolanoronda.
Moon	-	-	baboin.	To-morrow	-	- yiriga.
Star	-	-	dirrai.	Where are the Blacks?		wandja dchaan?
Light	-	-	unda.	I don't know	-	wanjamba.
Dark	-	-	mooloo.	Plenty	-	- pagodar.
Cold	-	-	wallado.	Big	-	- pagodarju.
Heat	-	-	waggoo.	Little	-	- tamarramai.
Day	-	-	narron.	Dead	-	- paloin.
Night	-	-	woin.	By-and-by	-	- punna.
Fire	-	-	girrar.	Come on	-	- yinbugga.
Water	-	-	kong.	Milk	-	-
Smoke	-	-	wooloiwondain.	Eaglehawk	-	-
Ground	-	-	tchaa.	Wild turkey	-	-
Wind	-	-	boorran.	Wife	-	-
Rain	-	-	yooroong.			
God	-	-				
Ghosts	-	-				

## No. 164.—MARYBOROUGH.

BY JAMES MACPHERSON.

THE following remarks concerning the Maryborough Blacks were forwarded to me by Mr. Henry P. Somerset, who got them drawn up by James MacPherson, formerly a bushranger, and known by the name of the Wild Scotchman.

MacPherson says that the Maryborough or Wide Bay Blacks, whom he had a good opportunity of knowing, certainly believe in God, whom they call Birral, and who lives in the clouds beyond the sea; also in an Evil Spirit they call Moontoon, who enters into the bodies of birds and other creatures, and frightens them by night.

It is a custom of this tribe to strip the bodies of deceased males of their skins, dry them, and carry them about for a time. After the death of a man, the old men and women commence singing a dirge some hours before daylight, asking the deceased why he left them. The first sound they hear whilst thus engaged, whether it be the rustling of a bough or the cry of a bird or animal, they receive as his last farewell, and believe that his spirit, which till then had hovered about them, has taken its departure. If the deceased has been a bad character, he is compelled to wander over rocky mountains until all his earthly friends are dead, and that with the last of them he is allowed to enter the spirit land.

When a male of good character dies, he is allowed to enter the happy hunting-grounds at once, being first ferried over the wide river which bounds it by two young women in a bark canoe, one of whom subsequently becomes his wife. The following are some of the words forwarded by MacPherson :—

Breasts	-	nulla.
Back	-	poondoor.
Backside	-	moomoo.
Stomach	-	tangoor.
Knee	-	pone.
Heel	-	tinangmoomoo, i.e., foot back- side.
Stone or knife	-	takky.
Creek or thigh	-	tarang.
Water	-	koong.
Uncle	-	koomey.
Relations on the father's side	-	parang.
Relations on the mother's side	-	palkoong.

Brain	-	na.
Tree	-	to.
Scrub	-	toorg.
Plain	-	piro.
Forest	-	pompay.
Valley	-	nookoo.
Hole	-	nulla.
Good	-	kallangor.
Bad	-	wurrang.
A strong man	-	kivir poota.
An armed man	-	kungngoon.
A sick man	-	tookongoor.
A poet or maker of corroborees	-	yowarnoova.

No. 164.—A PORTION OF THE COUNTRY BETWEEN  
BRISBANE AND GYMPIE.

BY RICHARD WESTAWAY, Esq.

OF the Mooloola tribe, who inhabit some portion of the country which lies between Brisbane and Gympie, I have received a very full account from Mr. Richard Westaway. As, however, most of the statements made by my informant refer to customs already often described in this work, I shall merely insert a few extracts from Mr. Westaway's paper.

In 1863, when the country of this tribe was first occupied by the Whites, the Mooloola are thought to have numbered 300 persons; they are now reduced to 40 individuals. Mr. Westaway is of opinion that one of the members of the tribe who died lately must have been about ninety years of age and his son seventy. This tribe color themselves red when in mourning, white on occasions of corroboree, and red and white when about to fight. Amongst their arms, which are of the usual sorts, are the wommera and boomerang. For carrying water they make bags of the leaf of a certain sort of palm-tree which grows in their country. Men, when in mourning, fast from all food except fish. One woman is still alive strongly marked with small-pox, a disease which we know ravaged the whole of the country in this neighbourhood during the early days of our colonization. My informant, who knows the tribe well, remarks that he has often seen them skin dead men, eat of their flesh, and deposit their bones, tied in a bundle, in a tree. As usual,

the girls become wives early. Mr. Westaway says, "I knew Omian fifteen years ago; she was then a baby, and now (1883) has a child nearly two years of age." Marriage is exogamous, and wives are obtained in exchange for sisters and daughters. The usual avoidance of mother-in-law and son-in-law exists. The names of the dead are never mentioned. Mothers used to bind round, at the second joint, the little fingers of the left hands of their daughters when about ten years old with the coarse spiders' webs of their country, so as to stop circulation and cause the two joints to drop off.

The whole of Mr. Westaway's statements have reference to the days when the Whites first knew the Mooloola tribe. At present (1883) there is but little left amongst them of original tribal customs.

## No. 164.—BETWEEN BRISBANE AND GYMPIE.

BY RICHARD WESTAWAY, Esq.

It is noticeable that *murree*, which in many languages means a Black or the Blacks, means *kangaroo* in this instance. The reader may compare *father* and *moon*, *canoe* and *bark*, *sun* and *heat*.

Kangaroo	-	-	murree.	Hand	-	-	-
Opossum	-	-	narambay, koroy.	2 Blacks	-	-	-
Tame dog	-	-	wata.	3 Blacks	-	-	-
Wild dog	-	-	wata karoom.	One	-	-	- qualem.
Emu	-	-	orong.	Two	-	-	- budlow.
Black duck	-	-	nar.	Three	-	-	- kurwunda.
Wood duck	-	-		Four	-	-	- budlow-budlow.
Pelican	-	-	bowallam.	Father	-	-	- baboon.
Laughing jackass				Mother	-	-	- abon.
Native companion				Sister-Elder	-	-	- yabon.
White cockatoo	-	-	qeenum.	„ Younger	-	-	- neighbor.
Crow	-	-	wow-wa.	Brother-Elder	-	-	-
Swan	-	-	nering.	„ Younger	-	-	-
Egg	-	-	bom.	A young man	-	-	- budi.
Track of a foot	-	-	dinang.	An old man	-	-	- winyear.
Fish	-	-	murang.	An old woman	-	-	- maroon.
Lobster	-	-		A baby	-	-	- wone.
Crayfish	-	-		A White man	-	-	- mathar.
Mosquito	-	-	boomba.	Children	-	-	-
Fly	-	-	dibing.	Head	-	-	- kom.
Snake	-	-	wangeye	Eye	-	-	- me.
The Blacks	-	-	than.	Ear	-	-	- binang.
A Blackfellow	-	-	than.				
A Black woman	-	-	earang.				
(young)							
Nose	-	-	morrow.				

No. 164.—BETWEEN BRISBANE AND GYMPIE—*continued*.

Mouth or hole	- nudlar.	Boomerang	- buranne.
Teeth	- tunga.	Hill	-
Hair of the head	- tudlow.	Wood	-
Beard	- earanne.	Stone	- dokki.
Thunder	- mumba.	Camp	- turra.
Grass	- bon.	Yes	-
Tongue	- donomme.	No	- gable.
Stomach	- dunong.	I	- attoo.
Breasts	- among.	You	- in.
Thigh	- turang.	Bark	- kumbar.
Foot	- dinang.	Good	- kulangoor.
Bone	- em.	Bad	- warong.
Blood	- kokki.	Sweet	- kulangoor.
Skin	-	Food	-
Fat	- marom.	Hungry	- kandoo.
Bowels	- dunong.	Thirsty	- ialo.
Excrement	- gunang.	Eat	- tathin.
War-spear	- kry.	Sleep	- bondoo.
Reed-spear	-	Drink	- thow.
Throwing-stick	- goodar.	Walk	- yango.
Shield	- koontanne.	See	- nunyanne.
Tomahawk	- mooyam.	Sit	- ninaman.
Canoe	- keembar.	Yesterday	-
Sun	- orone.	To-day	-
Moon	- baboon.	To-morrow	- nungo.
Star	- deari.	Where are the	wunnea than?
Light	- unda.	Blacks?	
Dark	-	I don't know	-
Cold	- wolli.	Plenty	-
Heat	- orone.	Big	- weelnor.
Day	-	Little	- tima.
Night	-	Dead	- balonne.
Fire	- geara.	By-and-by	- bonawoppa.
Water	- kong.	Come on	-
Smoke	- wooloy.	Milk	- amung.
Ground	- tha.	Eaglehawk	- unga.
Wind	- burra.	Wild turkey	- w-y-wong.
Rain	- urung.	Wife	-
God	-		
Ghosts	- mundur.		

## No. 164.—MOOLOOLA TRIBE.

BY W. LANDSBOROUGH, Esq.

Mr. Landsborough's account of the Mooloola tribe is so similar to Mr. Westaway's that its insertion is unnecessary. In the vocabularies rendered by these two gentlemen, however, some differences occur.

Kangaroo - - murree.	Hand - - - berree.
Opossum - - - karooey.	2 Blacks - - -
Tame dog - - - kallangoor (see Good).	3 Blacks - - -
Wild dog - - - wotta korong.	One - - - kallim.
Emu - - - orroon.	Two - - - boodla.
Black duck - - -	Three - - - kurrwunda.
Wood duck - - - nar.	Four - - - bungul.
Pelican - - - boolooworm.	Father - - - baaboon.
Laughing jackass kowonga.	Mother - - - abung.
Native companion koondarang.	Sister-Elder - - winneer yaboon.
White cockatoo - gayome.	„ Younger - mybeer yaboon.
Crow - - - woowa.	Brother-Elder - nunun.
Swan - - - naerir.	„ Younger yarung.
Egg - - - baam.	A young man - buthey.
Track of a foot - dinang.	An old man - winney.
Fish - - - murung.	An old woman - marroon.
Lobster - - - elli.	A baby - - - ooing.
Crayfish - - -	A White man -
Mosquito - - - boonba.	Children - - wallum bun-
Fly - - - dabin.	ganne.
Snake - - - wongi.	Head - - - kam.
The Blacks - - thun.	Eye - - - me.
A Blackfellow - thun.	Ear - - - binnang.
A Black woman - earang.	
Nose - - - murroo.	



No. 164.—MOOLOOLA TRIBE—*continued.*

Mouth	-	- nudla.	Boomerang	-	- baranne.
Teeth	-	- tunga.	Hill	-	- tunebar.
Hair of the head	-	thudler.	Wood	-	- doo.
Beard	-	- erang.	Stone	-	- kukki.
Thunder	-	- moonba.	Camp	-	- turra.
Grass	-	- ban.	Yes	-	- area.
Tongue	-	- tanum.	No	-	- abay.
Stomach	-	- doon.	I	-	-
Breasts	-	- amoo.	You	-	-
Thigh	-	- taran.	Bark	-	- kumbar.
Foot	-	- dinang.	Good	-	- koolangoor.
Bone	-	- aime.	Bad	-	- warang.
Blood	-	- kokey.	Sweet	-	- koolangoor.
Skin	-	- gooure.	Food	-	- wingoor.
Fat	-	- marong.	Hungry	-	- kandoo.
Bowels	-	- dungan.	Thirsty	-	- alloe.
Excrement	-	- gunnang.	Eat	-	- binadow.
War-spear	-	- keeree.	Sleep	-	- bando.
Reed-spear	-	-	Drink	-	- thoo.
Wommerera or	-	goothar.	Walk	-	- yango.
throwing-stick	-	-	See	-	- moginee.
Shield	-	- goodmurrin.	Sit	-	- ninaman.
Tomahawk	-	- mooem.	Yesterday	-	- namba.
Canoe	-	- kumbur.	To-day	-	- kuyungaiga.
Sun	-	- oron.	To-morrow	-	- numingo.
Moon	-	- baboon.	Where are the wunya thun?	-	-
Star	-	- dirri.	Blacks?	-	-
Light	-	- unda.	I don't know	-	- kabeegay.
Dark	-	- woon.	Plenty	-	- binda, winure.
Cold	-	- worri.	Big	-	- winure.
Heat	-	- worringan.	Little	-	- timari.
Day	-	-	Dead	-	- boolmotha.
Night	-	- woon.	By-and-by	-	- bunaywobba.
Fire	-	- gera.	Come on	-	- ottaba.
Water	-	- kung.	Milk	-	- omo.
Smoke	-	- oolooley.	Eaglehawk	-	- unga.
Ground	-	- da.	Wild turkey	-	- wawung.
Wind	-	- buranne.	Wife	-	- malanmin.
Rain	-	- yarung.			
God	-	-			
Ghosts	-	- mundure.			

## No. 164.—GREAT SANDY OR FRASER'S ISLAND.

RECEIVED FROM CHIEF COMMISSIONER OF POLICE, BRISBANE.

THE following are the principal points in the description of the Great Sandy Island tribes, forwarded to me by the Chief Commissioner of Police at Brisbane.

This island, the aboriginal name of which is Thoorgine, was first occupied by the Whites in 1849. At that time the population, which was split into nineteen tribes, amounted to about 2,000 souls, of whom 300 or 400 still (in 1879) remain. This reduction in numbers is attributed by the Chief Commissioner's informant to drink, venereal, and the slaughter made by the Black Police.

Originally these people were quite naked. Their implements and ornaments differ in nothing from those so often enumerated. Small-pox seems never to have reached them. Cannibalism was practised, and still prevails to some extent, the *Karbi* (or *No* tribe) having been frequently seen eating human flesh. Polygamy prevails; girls become wives at about twelve years of age, and mothers at thirteen. Infanticide is common. The operation of scarring the skin they call *moolgarr*. Circumcision is not known. Females have amputated in youth the first joint of the little finger of the right hand. The septum of the nose is pierced. As usual, these tribes have doctors, who claim to make rain and perform the other usual feats of conjurors. Their canoes are sheets of bark, stripped from the ironbark-trees, and tied at the ends. Their corroborees present no new features. Males

of sixteen or eighteen years of age are admitted to the rank of young men by means of certain secret ceremonies. The dead are buried in the ground in the usual way. Message-sticks are in use. In connection with these tribes I have received four other communications, which it is not necessary to insert. All of them give *murree* as the equivalent of *kangaroo*, and distinct names for small-pox. The following remarks are extracted from *The Town and Country* newspaper of 5th October, 1872 :—

“A private letter from the Revd. E. Fuller, the devoted Missionary at Fraser's Island, to a friend in Ipswich, has been placed at the disposal of the *Brisbane Courier*. Mr. Fuller gives an interesting account of the work of the Mission, and gives an account of some of their prejudices and superstitious notions. The mother-in-law must not look upon her son-in-law at any time; they believe that if she did he would go mad, and would go and live in the bush like a wild man. Consequently, when they all come together to sing at school-time, after being taught in the classes, there is great covering of heads by the women who happen to have their sons-in-law there, and you will see them ‘backing’ into their places in a most laughable manner. The son-in-law, at the same time, will roll himself up in his blanket, or otherwise hide himself from his mother's gaze. The young man will not sit down on the same stool or box, or, in fact, anywhere where a young woman has been sitting at any time. They imagine that the young man would sicken and die. So that we have to have one form or stool for the ladies and another for the gentlemen. The shadow of young women must not pass over the sleeping-places of young men. If a schooner is passing the Mission about sunset, the natives will sometimes throw sand up into the air, and blow with their mouths towards the sun, in order to make the sun go under quickly, and thus compel the schooner to come to an anchor for the night in the channel, near the Mission, and enable them to get on board tobacco, biscuits, &c., which the captains generally supply them with.

A man cannot marry a woman belonging to his own tribe, and the children are supposed to belong to the 'mother's tribe.' As a rule, the natives will not eat pork, but I cannot get any of them to give a definite reason why they will not eat it. It seems custom, handed down to them by their forefathers, and, like nearly all their customs and superstitious notions, they can merely say it is so, or such is the case, &c. They are firm believers in ghosts; and they assured me that there are plenty in this island, and that they can be seen at certain times. As a rule, they are frightened to go down to the creek at night-time. They believe that there is a devil (*mellong*), but they have no idea of a God. To give you an idea how the natives have decreased in numbers, since they have come in contact with Europeans, I may just say—that on this island, which is about eighty-five miles long by twelve broad, there are, I think, not more than 300 Blacks, and yet there are no less than nineteen distinct tribes. But strong drink and disease, introduced among them by ungodly White people, have made such havoc among them that the tribal bond, in many instances, is almost obliterated, and, like a few sheep left from many flocks, they amalgamate as a last resource. And, as regards chiefs, that title has almost died out, the strongest man, or the greatest bully, 'takes upon himself' to be No. 1. Although the aborigines were not in the habit of smoking before the arrival of the White man, yet now, since tobacco has been introduced among them, they are great smokers—men, women, and children. A little girl or boy about two or three years old may be seen with a pipe in its mouth smoking tobacco; yet they assure me that sometimes the mother will even take the breast out of the child's mouth and put the pipe in. We do not supply them with tobacco, but they manage to get it at the townships and from the vessels passing. The pipe is scarce ever out of their mouths when they are awake. And, again, the Europeans not only supply them with packs of cards, but also take the trouble to teach them how to play; so that we not only have to preach Jesus to them, but also

to preach against card playing, for they get so engrossed in playing them that they will not leave their game to come to school, and sometimes neglect their food. There are parts and portions of the land which they look upon as individually theirs; on the death of the father it descends to the sons. They are cannibals; they eat the young men when they die, and the young women if they are fat. But cannibalism is not so prevalent among them now as it was before the White man came. When a person dies, they skin him (old men and women excepted); the skin is dried, and carried about by one of the relatives as a sort of charm. The bones and other parts of the body are divided among the kinsfolk. Sometimes they burn the body and carry the ashes about. They believe that the spirits of the dead Blacks come up and sometimes kill their enemies. They generally shift their camp when one has died among them. We have a native doctor here, who, they positively assert, has extracted rope, stones, pieces of glass, &c., from natives that were sick; they also affirm that he can fly up like a bird, and that he can go in the earth here and come out again at some considerable distance off; and they also say that they cannot kill him, and that he will never die."

## No. 164.—FRASER'S ISLAND.

FROM THE CHIEF COMMISSIONER OF POLICE, BRISBANE.

I should doubt the correctness of the translations of the words from *elder sister to old woman*, inclusive.

Kangaroo - -	koorooman.	Hand - -	birre.
Opossum - -	kooroy.	2 Blacks - -	tharn boolla.
Tame dog - -		3 Blacks - -	tharn boppoor.
Wild dog - -	watcher karome.	One - -	kalim.
Emu - -	ngoorin.	Two - -	boolla.
Black duck - -	ngarr.	Three - -	boppoor.
Wood duck - -		Four - -	koorbuntar.
Pelican - -		Father - -	baboon.
Laughing jackass -	greggoom.	Mother - -	ubong.
Native companion	koontoorgun.	Sister-Elder -	yaboon tummi.
White cockatoo -	giggoom.	„ Younger -	yaboon winye-year.
Crow - -	wahba.	Brother-Elder -	
Swan - -		„ Younger	
Egg - -	paam.	A young man -	tharn wa nunye.
Track of a foot -		An old man -	nunye tharn.
Fish - -	untire.	An old woman -	nunye yeargun.
Lobster - -		A baby - -	woorgoo.
Crayfish - -		A White man -	muthare.
Mosquito - -	teebing.	Children - -	ogoyne.
Fly - -	oro-oro.	Head - -	karm.
Snake - -	wongi.	Eye - -	me.
The Blacks - -	gibere or tharn.	Ear - -	binnung.
A Blackfellow -	tharnabo.		
A Black woman -	yeargun.		
Nose - -	moorol.		

## No. 164.—FRASER'S ISLAND—continued.

Mouth	-	-	tungare.	Boomerang	-	-	burr gum.
Teeth	-	-	illing.	Hill	-	-	yare.
Hair of the head	-	-	boorompore.	Wood	-	-	thorr.
Beard	-	-	yaring.	Stone	-	-	ducko or mooloo.
Thunder	-	-	booroonkine.	Camp	-	-	tharrmo.
Grass	-	-		Yes	-	-	wy.
Tongue	-	-	thoneoom.	No	-	-	karbi.
Stomach	-	-		I	-	-	atchu.
Breasts	-	-	umoong.	You	-	-	eando.
Thigh	-	-	thurrer.	Bark	-	-	pibing.
Foot	-	-	thinna.	Good	-	-	gullungore.
Bone	-	-	moondoo.	Bad	-	-	wurrung.
Blood	-	-	gucke.	Sweet	-	-	kellarore.
Skin	-	-		Food	-	-	thumun.
Fat	-	-	murroom.	Hungry	-	-	karnchoo.
Bowels	-	-	tookoo.	Thirsty	-	-	yeppeguia.
Excrement	-	-	koonnung.	Eat	-	-	thirtkan.
War-spear	-	-	guni.	Sleep	-	-	boowon.
Reed-spear	-	-	belar-guni.	Drink	-	-	
Throwing-stick	-	-		Walk	-	-	thargana.
Shield	-	-	koonmerri.	See	-	-	nioyen.
Tomahawk	-	-	moorgeam.	Sit	-	-	yeannom.
Canoe	-	-	kooloro.	Yesterday	-	-	
Sun	-	-	thirroom.	To-day	-	-	oorooner.
Moon	-	-	babbooyin.	To-morrow	-	-	barunker.
Star	-	-	deri.	Where are the	-	-	tharn woncher?
Light	-	-	ooroonter.	Blacks?			
Dark	-	-	wooinbum.	I don't know	-	-	wungumba.
Cold	-	-	wolli.	Plenty	-	-	wingore.
Heat	-	-	murrgee.	Big	-	-	wingore.
Day	-	-	ooroonter.	Little	-	-	tumurrermy.
Night	-	-	wooinbum.	Dead	-	-	barloyin.
Fire	-	-	kirrar.	By-and-by	-	-	bunna-bunna.
Water	-	-	koong.	Come on	-	-	barga.
Smoke	-	-		Milk	-	-	ummoo.
Ground	-	-	tharr.	Eaglehawk	-	-	biggoo.
Wind	-	-	booran.	Wild turkey	-	-	yam or woggoon.
Rain	-	-	wroom.	Wife	-	-	melelbir.
God	-	-					
Ghosts	-	-					

## No. 165.—UPPER BURNETT RIVER, MOUNT DEBATEABLE, AND GAYNDAH.

BY ROBERT C. RILEY, ESQ., AND MONTAGU CURR, ESQ.

OF the language spoken at the places mentioned above, I have received four specimens—one from R. C. Riley, Esq., a second from my brother, Montagu Curr, Esq., and two others from gentlemen who have not sent me their names. All of these agree so well that it is only necessary to insert one of them. It will be noticed in this vocabulary that there is but one word to express *head* and *hair*. *I don't know* is rendered *no I*; also *wife* and *woman* are expressed by the same word.

## No. 165.—UPPER BURNETT RIVER, MOUNT DEBATEABLE, AND GAYNDAH.

BY ROBERT C. RILEY, ESQ., AND MONTAGU CURR, ESQ.

Kangaroo	-	booroo.	Hand	-	peeroo, birroo.
Opossum	-	dthelul.	2 Blacks	-	dthan boolla.
Tame dog	-	mirri or merri.	3 Blacks	-	
Wild dog	-	karoom.	One	-	noola, noolang.
Emu	-	moa, moabang.	Two	-	boolla.
Black duck	-	naap.	Three	-	boolangoola or noolangboolla.
Wood duck	-		Four	-	
Pelican	-	wongi.	Father	-	papa, papilum.
Laughing jackass		karkungoon.	Mother	-	yoo, ya
Native companion		daroo.	Sister-Elder	-	watchim.
White cockatoo	-	gair-gair.	„ Younger	-	kakure.
Crow	-	wong.	Brother-Elder	-	dtchar.
Swan	-	goloin.	„ Younger	-	tapil.
Egg	-	dile.	A young man	-	gippar.
Track of a foot	-	dthumpool.	An old man	-	goorawel.
Fish	-	goorole.	An old woman	-	mookine.
Lobster	-		A baby	-	dappil.
Crayfish	-	kakine.	A White man	-	woo.
Mosquito	-	moongoroo.	Children	-	dappilwarra.
Fly	-	dthippin.	Head	-	warrole.
Snake	-	tuppoo.	Eye	-	meel.
The Blacks	-	dthan, marree.	Ear	-	binna.
A Blackfellow	-	dthan.			
A Black woman	-	moonl.			
Nose	-	mooroo.			



No. 165.—UPPER BURNETT RIVER, MOUNT DEBATEABLE, AND  
GAYNDAH—*continued.*

Mouth	-	kaam.	Boomerang	-	bookan.
Teeth	-	deera.	Hill	-	wontoo.
Hair of the head	-	warrole.	Wood	-	dalline.
Beard	-	yerrbi, unbay.	Stone	-	tukkeel.
Thunder	-	boowoomga.	Camp	-	waibay.
Grass	-	baan.	Yes	-	yo-i.
Tongue	-	dthunome.	No	-	korang, goorang.
Stomach	-	mappoo.	I	-	atchoo, yeen.
Breasts	-	maam, mam.	You	-	ngini, kuga.
Thigh	-	darra, bee.	Bark	-	doora.
Foot	-	dinna.	Good	-	kullungul.
Bone	-	digarl.	Bad	-	worarang.
Blood	-	dee.	Sweet	-	toorn.
Skin	-	uline.	Food	-	daingole, jalm.
Fat	-	bulgi.	Hungry	-	dookalli.
Bowels	-	koono tenta.	Thirsty	-	iditalgo, nango.
Excrement	-	koono, kun.	Eat	-	jalm-dalgo?
War-spear	-	kunni.	Sleep	-	koonim.
Reed-spear	-		Drink	-	goong-dalgo.
Throwing-stick	-	mokko, makkoo.	Walk	-	bego.
Shield	-	goodmarri, kole-marri.	See	-	
Tomahawk	-	boorgoo.	Sit	-	giname.
Canoe	-	kundool.	Yesterday	-	wurrung.
Sun	-	kinmine.	To-day	-	kalooroo.
Moon	-	alloolum.	To-morrow	-	karngo.
Star	-	tookoongul.	Where are the Blacks?	-	winthalla dthan?
Light	-		I don't know	-	goorang atchu.
Dark	-	mean.	Plenty	-	walloon.
Cold	-	yittoon.	Big	-	yingarra
Heat	-		Little	-	goonine.
Day	-	allara, tookim.	Dead	-	boontin.
Night	-	mean.	By-and-by	-	gurra.
Fire	-	moon, oone.	Come on	-	beye, yunna.
Water	-	goong.	Milk	-	mam.
Smoke	-	boolim.	Eaglehawk	-	gullia.
Ground	-	dthow, jaow.	Wild turkey	-	wakoon.
Wind	-	ban.	Wife	-	moon.
Rain	-	boonoo.			
God	-				
Ghosts	-	barriumne.			

No. 166.—MARY RIVER AND BUNYA BUNYA  
COUNTRY.

BY JOHN MATHEW, Esq., M.A.

THE watershed of the Mary River would serve as a rough boundary to enclose the territory occupied by the aborigines who call themselves and their language Kabi, this word being their commonest negative. The people throughout this area cannot, however, be regarded as of one compact tribe. They are split up into several sections or small tribes, speaking dialects which exhibit marked differences, but do not vary to the extent of making the speech of one section unintelligible to a native of another.

In this treatise the name Kabi is restricted to one of these small tribes and its dialect; to that, namely, which possessed a tract in the heart of the Bunya country.

Its territory embraced the Manumbar Run in the south-west corner of the Burnett District, the country watered by the Amamoor and Koondangoor Creeks, tributaries of the Mary River, and the Imbil Station. While this was the peculiar inheritance of the tribe, it had access to the land all round, and was very closely allied to the natives on the north, south, and east especially.

Murudhalin, the leading man in the district here called Kabi, declared to me that the Kabi country proper reached to the coast, and as far south as Mooloolah and Durundur.

Since 1865, the tribe has been rapidly dwindling away. In 1881 it did not comprise a score of individuals, and the few survivors rarely visited their old haunts, but hung about the neighbouring diggings. There were, in 1865, three or four people who appeared to be of great age, notably one woman who required to be carried about, and was tenderly cared for; now there is none very old. The mortality among children has been quite as great as among adults. Lung diseases were prevalent thirty years ago, before the influence of White men had been much felt. A slow consumption, rheumatism, and indigestion may fairly be considered as inherent in the tribe. Since contact with White people, the effects of these complaints have been greatly aggravated; strong drink and prostitution have undermined constitutions naturally robust, and made them an easy prey to concomitant diseases. On the opening of diggings in the neighbourhood, the demoralization of the Kabi natives increased terribly, and mortality with it.

In the stature of both sexes there is great variation. The height of the men is from five feet to six feet, and of the women from four feet six inches to five feet six inches. The average height of the men is about five feet six inches, and of the women five feet.

Both sexes are well proportioned, wiry, with good muscle, but rarely show superfluous flesh.

The hair, with few exceptions, is jet black, generally lank, occasionally wavy or curly, and there were one or two cases of woolly hair. Children's hair was often brown; one boy had yellow hair which gradually became brown. The color of the infant's skin is a light copper, but the lapse of years and frequent coatings of grease and charcoal gradually make it a dark-brown. In the native opinion, the blacker the skin the more beautiful. The men grow bushy curly whiskers and a strong moustache. On the breast and limbs there is not much hair. The cast of features is considerably varied. Generally the forehead is low and narrow, the nose

big and flat, the mouth large, the lips thick, cheek-bones pretty high, the face oval, the chin small and retreating. The eyes are always black and generally large.

In most cases the eyebrows are shaggy and prominent. Sometimes the eyes are deeply sunk, but sometimes rather prominent. In several cases the forehead was high and smooth, but narrow; the nose, although coarse, was straight and not flat, and the mouth of moderate size. In all cases the teeth are large, white, and regular; toothache, notwithstanding, is prevalent. The bones are small, the wrists and ankles particularly fine. Both sexes are exceedingly agile, and very strong in proportion to their weight. There were no Albinos in the tribe. There were two near-sighted men, and one totally deaf and dumb. There were at least two cases of deformity at birth, both males. One of these had only four toes on one foot. It is worth noting that this youth was Kabi only on the mother's side. He lived with the Kabi people, but called himself Waka Waka after the tribe to which his father had belonged. The other case of deformity was very remarkable. This boy had the left arm perfect, but in the place of the right arm there was a fleshy and cartilaginous member, about six inches in length, proportioned like an infant's arm (from the elbow to the wrist) and terminating in what resembled a forefinger and a thumb, each having a small nail. The whole limb was plump and healthy, and, although it appeared to be destitute of perfect joints, the boy could grasp with the finger and thumb. This lad, named Wálaréan, was one of twins; the other twin was a girl, and was said to have been killed by her mother, the curiosity being kept in preference. Doubtless, his sex saved him. The mother, be it remarked, was a little woman, and had lost the first joint of one of her little fingers, which had probably been cut off purposely.

In the Kabi character there were many elements which, developed and trained, would have made the possessors very respectable; but there was a lamentable lack of *will*, and

this backbone wanting, all the other parts of the moral character got deranged and fell to pieces under very slight pressure. They thus made fair children, but very poor men. Some of them were very honest, truthful, and trustworthy, *excepting* under strong temptation. All were sympathetic and affectionate. Parents were fondly attached to their offspring; that is, after the mother had determined to rear the child; and they were indulgent to an extraordinary degree. Children were rarely chastised at all, and never severely. They fully reciprocated their parents' affection. Infanticide was common enough, and male children were probably preserved in preference to females. Both sexes in childhood were treated with equal attention and tenderness. As illustrating filial affection, I may mention the case of a boy who had travelled to a distance manifesting his regard for his parents by sending them a pound note by post.

The Kabi people exhibit considerable courage, but of so flashy a nature that it might more fitly be termed bounce. They are light-hearted, good-humoured, and do not long harbor resentment. They are, however, subject to violent bursts of passion, during which they often inflict serious injury upon one another. In judgment they are very deficient, and their minds seem unfitted for sustained exertion. They are all keen observers, and have a propensity for mimicry, but little talent for mechanical imitation. They are vain and fond of approbation. Two or three appeared to be weak in intellect.

Rugs were made generally of 'possum skins, sewn together with sinews taken from the kangaroo's tail. When procurable, the soft bark of the ti-tree was also used as a covering. In warm weather the natives went perfectly nude. Their skin rugs were rudely ornamented on the under side. By scratching with stones curved lines were made, and also poor representations of emus' feet.

These lines were colored with red clay, and two were generally made on one 'possum skin. The chief ornament

they seem to have worn was a piece of sea-shell of elliptical shape. A hole being pierced in one end, a string was passed through, and the shell hung from the neck. I have seen narrow bands, whitened with pipe-clay, worn like chaplets on the head, but am not sure whether the practice was followed before contact with White people. I have also seen short bits of reeds strung like beads, and worn. Males had their bodies scarred for ornamentation. No particular time of life seemed fixed for this practice. It was done little by little, and, apparently, at the option of the person to be cicatrized. I saw the operation being performed on a youth about eighteen or twenty years of age by his mother. Only three or four incisions were made on that occasion. These incisions were deepest on the back. On the trunk they are made horizontal; on the arms they are perpendicular, and are made only above the elbow. The scars are called *mular*; they are from one to three inches in length, and arranged in rows. The women also scar their bodies; but, apparently, only to express deep sorrow on the occasion of a death. In the males the septum of the nose is sometimes pierced, but no ornament is worn in the hole.

They frequently anoint themselves with grease and charcoal; and at man-making, corroborees, and fights, the body is smeared with thick lines of red and white clay.

Fur from the tail of the flying squirrel was twisted into thread, with which they netted bags, making the meshes large or small according to the purpose for which the bags were required. They also made small bags by platting thin narrow strips of cabbage-tree, tough grass, or the inner bark of the currajong-tree. Such bags were usually carried by a string passing over one shoulder, like a school-boy's satchel, and were depositories of their valuables, such as bits of string, shells, sharp stones, and relics of the dead.

The tomahawks which were in use were made of a bluish stone, like serpentine. Their length was five or six inches,

their breadth about three inches, their greatest thickness about an inch and a half; in shape they resembled an imperfect ellipse. They were sharpened at one end only. A piece of wood, slit at the end, formed the handle. The stone head was made fast in the slit by means of cords and the resin of the grass-tree. For knives they had sharp stones. They had pieces of freestone for rubbing skins and dressing their weapons. For the latter purpose they also employed the shells of a large species of slug. The women kept a supply of sticks for the purpose of digging yams. These yam-sticks were about five feet long, one and a half inches thick, and sharp at both ends. They were also the weapons used in feminine combats, on which occasions the sticks were grasped and used like single-sticks. Another most important implement was a vine, to assist in climbing trees. It was procured in the scrubs. The bark of it was rough, and nodes of very small size showed at intervals of two or three feet. The length of a vine in use would be ten or twelve feet, the thickness about three-quarters of an inch. At one end a loop was made, by first making a loose single knot and then twining the end a couple of times through the loop. When an ascent was to be made, the loop was held in the left hand; the other end, having been slipped round the tree, was generally allowed to pass behind the climber, who, with his right hand, grasped the vine at such a distance from the loop held in his left as when he leant back would allow his body to form with the tree an angle of about  $45^{\circ}$ . Simultaneously, with every step the climber took, the vine was moved up the tree. In this manner an expert could ascend a tree at a brisk walk, and take paces as long as if walking on the ground. Where a large tree forked, the practice was difficult and perilous; the vine being liable to slip, it became necessary in such situations for the native to pass the hanging end of the vine into his left hand, thus forming a hoop, upon which his back could rest while the right hand was free to cut notches for the feet with the

tomahawk. In this manner, at any height along the stem, the climber could support himself and use his tomahawk. In an emergency, I have seen a light ironbark sapling supply the place of a vine.

The spears were generally of ironbark, and in length varying from seven to nine feet. Commonly, they were just the simple piece of wood, with no throwing-stick, but occasionally had one barb. These were not carved. The clubs, or kuthar, were about two and a half feet long. The end held in the hand was about an inch thick, and jagged to prevent slipping. From this end it thickened for a distance of two feet, where it would be two or three inches through, thence it tapered to a sharp point. At the thickest part it was frequently carved into rings of prominences, each about half an inch square. With the plain ones the youths played a game, in which the object was to throw the weapon so as to make it bound off the ground for a few yards, and then on alighting slide along the grass head foremost in a straight line. The kuthar was the chief hunting weapon, and was also the principal weapon in hand-to-hand combats.

Of boomerangs they had two kinds; one returned when thrown, the other did not. Whether the weapon would return or not seemed the effect of chance, and not design, in the construction, for, without a trial, they seemed unable to tell which kind the weapon was, and the end to be held was indicated by a few scratches at the very extremity. In Kabi the boomerang is called boran, a word closely resembling *buran*, *the wind*. Another weapon, much like a boomerang, but in shape almost rectangular, was used for close fighting. It does not seem to have been thrown.

They had shields called helemon, and also from the tree of which they were made kznmarim. This tree was a species of currajong, and its wood very soft when green, but becoming harder and tougher when dry. The shields were of elliptical shape, about two feet long by fourteen inches broad, and about four inches through at the thickest part. In the



centre of the back a hole was scooped, sufficiently large to allow the hand to pass under a longitudinal bar, which was left uncut, and formed the handle. The exterior was smeared with clay of various colors, and sometimes had a mark of ownership carved on it. On old shields, many dints of spears and waddies could be seen. Indeed, in single combat, the thuds on the shield were loud and frequent, and yet they seemed to break but rarely. Not only did the warrior protect the upper part of his body, but when his feet were threatened he leaped up and covered them with the shield at the same time.

There was hardly any animal, from a human being to a giant fly, that was not considered wholesome and lawful food to the elder men of the tribe. To minors, certain animals were proscribed as *mundha*. In certain seasons, and on certain occasions, the women had to abstain from some kinds of food, which were also said to be *mundha*. In the bunya season of 1875-76, banyas were *mundha* to the females. The food prohibited to minors is porcupine, snakes, eels, fresh-water fish, kangaroo injured in the chase, the eggs of the emu and scrub turkey, and the flying fox. Indulgence in forbidden food is supposed to be punished with sickness and cancerous sores. A practice called *narin* is incumbent upon bereaved persons. This is mourning by fasting. The women will frequently beg for meat from White people, on the plea that they are compelled to fast from the flesh of the native animals. That the Kabi people were cannibals is certain. Individuals, ashamed to confess themselves anthropophagi, are ready enough to tell you that somebody else relished human flesh. The victims who fell in war seem to have been invariably eaten. If there was any flesh on the bones of those who died from natural causes it did not go to waste; and I have heard even of a child who, having fattened, was devoured. The dingo contributed his share to the Kabi feast. A very delicate morsel was a grub called *bu'ruga*, from three to six inches long and half an

inch thick, cut out of young gum-trees. The writer can recommend this as excellent eating when roasted; raw, it is rather insipid and watery. It was not a very pleasant sight to see a Black woman divest of wings and legs the gigantic fly (the cicala), and then gobble it up alive.

Flesh was not objected to raw, but if time permitted it was invariably roasted on the embers. The family did not wait until the joint was cooked to the centre. When the heat had penetrated an inch or so, paterfamilias took up the joint and had a few bites. It was then handed round until the half-roasted part was finished, when the remainder was exposed to the fire for a few minutes and thereafter passed round again. They do not appear to have used ovens.

Honey, the product of the native bees, was a favorite article of diet. There were two varieties, *gil'la* and *ka'wai*. The former was the more common, and the latter the more esteemed. In the appearance of the bees there is very little difference. Both sorts are much like a house-fly in color, but about half as large. They make a buzz just audible. The envelope containing the honey is like a cluster of small bags, of irregular size and shape. *Gil'la* is often very thin, and both sorts, I believe, have a sourish fermented taste if the hive be exposed to the sun. *Ka'wai* more resembles the honey of our domestic bee, but is not equal to it in flavor. The aboriginal method of eating honey, although to European taste somewhat repulsive, is at least frugal and ingenious, and was, no doubt, the best they could adopt when they possessed no vessels in which they could carry the semi-liquid nectar. The inner bark of a tree having much bast tissue was procured. A piece of this, about two feet square, having been rubbed and softened, was smeared with the honey, which it partly absorbed. The treat was to suck and chew this honeyed bark, and, like the joint already spoken of, it was eagerly clutched at by all the company in turn, passed from one mouth to another, and when sucked dry was dipped in the honey for further sucking and chewing.

For vegetable food they used the roots of ferns, a kind of yam, the budding leaves of a species of palm-tree, the root of a plant common about the creeks, and the seeds found in the scales of the cones of the bunya-tree. The plant found about the margins of watercourses resembled, in the shape of its leaf, the lily of the Nile, and was probably a lily. The root had to be pounded before use, as the juice was extremely pungent.

But by far the most important and most valued vegetable product was the bunya. The bunya-tree, or *Araucaria Bidwillii*, is a very conspicuous ornament of the scrubs in the Kabi country, and, by its dome-shaped crown, can be distinguished from the surrounding trees at a great distance. The cones, when full-grown, are fourteen to sixteen inches in length, and at the thickest part about nine inches through. The edible portions, the seeds, or ovules rather, are an inch or an inch and a half long, and about half an inch thick. Their tissue much resembles that of a potato. They are of conical shape, covered with a tough envelope, and are found one on each scale. When the cone is young, the edible portions are juicy and sweet, and are eaten entire and raw. As the seed matures, and the embryo assumes a definite form, the surrounding tissue becomes drier and less palatable; the embryo is then rejected. When matured, the natives prefer to roast the nut-like seed. Before being roasted, each seed is partially bruised with a stone, and when it has been in the fire for a minute or two it gives a crack, the signal that it is cooked. These kernels are also pounded into a kind of meal, called *manu*, and eaten in that form. In laying up a store of bunnies, the Blacks exhibited an unusual foresight. While the fruit was in season, they filled netted bags with the seeds, and buried them generally about the beds of creeks, to be ready for use when the season was long past. Bunnies that had lain for months underground had, when taken up, a most offensive smell, which they imparted to all that came in contact with them. Nevertheless, the Blacks ate them

with great relish. In some seasons, the yield was very scant. At the prospect of an abundant yield, tribes would come the distance of a hundred miles to feast upon the bunya, and to finish up the feasting with fighting.

The Kabi tribe had no recognized chief. Courage, intelligence, and seniority gave a preponderating influence to their possessors.

There were two or three men in the tribe, about equal in power, who directed the movements of the whole, controlled the relations with neighbouring tribes, took care that established customs should not be infringed, and exercised a fatherly interest in domestic matters. They were men of acknowledged courage, whose influence and prowess seemed both hereditary. One of them would, as a rule, espouse the cause of a weaker brother who was being maltreated. Property such as they possessed was respected. If a man found a bees' nest, and did not wish to rob it for some time, he would mark the tree by pulling up the grass around the base, placing sticks against it, and so forth. It was a crime to rob a nest thus indicated. Quarrels were settled mostly by the arbitrament of the kuthar or club.

For the regulation of marriages, each person in the tribe bore one of the four names—Baran, Balkun, Dherwen, Bonda. There was also a name, *Bandhur*, which was, however, rarely used. The practice with reference to these names seemed to be that the names of children depended directly on the mother's name in *legal* marriages; that a Baran ought not to marry a Balkun, nor a Dherwen a Bonda, but a Baran or a Balkun could marry either a Dherwen or a Bonda. Then, if a man, a Baran, married a Bonda, the children were Dherwen; if he married a Dherwen, the children were Bonda. Like results followed when a Balkun married a Bonda or Dherwen. In the case of a man, being a Dherwen, he married either a Baran, and the children were Balkun, or a Balkun, and the children were Baran. Like results followed on a Bonda marrying a Baran or a Balkun. *Bandhur*

seemed to be a synonyme for DHERWEN. A table will more clearly indicate the relations of these names :—

Males.	Females.	Children.
Baran marries -	{ Bonda - - - - or DHERWEN - - - -	DHERWEN. Bonda.
Balkun marries -	{ DHERWEN - - - - or Bonda - - - -	Bonda. DHERWEN.
DHERWEN marries -	{ Baran - - - - or Balkun - - - -	Balkun. Baran.
Bonda marries -	{ Balkun - - - - or Baran - - - -	Baran. Balkun.

These restrictions have been more exactly stated to me thus by the best Kabî authority:—

- Baran marries DHERWEN, the child is Bonda.
- Balkun marries Bonda, the child is DHERWEN.
- DHERWEN marries Balkun, the child is Baran.
- Bonda marries Baran, the child is Balkun.

It was a favorite practice to address one another by *matri-monial* instead of proper names. The regulations indicated above were frequently disregarded.

If, contrary to the rules, both parents were of one name, the children took the same name; and if Baran and Balkun or Bonda and DHERWEN intermarried, the children received the name they would have got had the father married legitimately. These names were, with slight variations, common to the surrounding tribes. Marriages generally took place with members of adjacent and closely allied tribes. Betrothals at a very early age are customary. Youths would exchange sisters when they could, but the elders generally appropriated the young women. It was criminal for a son-in-law and mother-in-law to look at one another. If they happened to meet by chance, they turned away their faces. Elopements were common, and, under whatever circumstances, always entailed a combat between the husband, or guardian, and the lover. If the latter proved himself a doughty combatant, the woman became his wife. Bigamy

was common. In cases of bigamy, the two women seemed to agree well and shared the domestic duties. In quarrels, husbands occasionally beat their wives cruelly from head to foot. I have known a wife to receive a fracture of the skull in a quarrel with her husband, and to become reconciled to him a day or two after. The females were married at a tender age, probably at about fourteen years. Owing to the practice of infanticide, it would be difficult to say what number of children a woman bore, but the average was probably five. In one instance there must have been an interval of about sixteen years between the births of an oldest and youngest child. Infants seem to have been put out of the way by mothers, to escape the trouble of rearing them. Some women lightly confessed to having killed several children. The practice was doubtless an ancient one. Ordinarily, children belonged to the father's tribe, but when the father died before the children had passed the age of ten or twelve, the mother returned to her own tribe, taking her children along with her, and the inference is that the children became attached to it.

Widows, after a period of mourning, received another husband.

The inherent diseases have already been mentioned, viz.:—Rheumatism, indigestion, and pulmonary complaints. The first two were rarely chronic. Lung disease appeared in severe colds and coughs, terminating in emaciation and death. I saw one case of dropsy and asthma combined, two men bore marks of small-pox, and syphilis had left unmistakable traces on the face of one. They had no idea of the causes of internal complaints, but attributed all sickness to the malevolence of another aborigine. A pain was supposed to be the result of a blow with a pebble thrown by an enemy. A *mannur*, or doctor, would suck the aching part and profess to extract the pebble, or otherwise would pretend to take blood from it in the following manner:—The *mannur* is provided with a long cord made of fur, and a vessel containing some water. One end of the cord is fastened round the

body of the sick person immediately over the seat of pain, the other end lies in the water. The mannur, who is seated between the patient and the water-vessel, holds the cord about the middle with both hands, and rubs it backwards and forwards across his gums, causing them to bleed. As the saliva and blood accumulate, the mixture is spit into the vessel. This process is gone through in a slow, deliberate fashion, until the water in the vessel is quite discolored. The blood in the frothy liquid is supposed to have been drawn from the patient, who drinks the contents of the vessel and expresses himself relieved by the operation and the potion. However incredible the above description may seem, it is quite true; the writer has seen the bleeding in process.

Wounds were often plastered with clay, but sometimes Nature was left to do all the healing herself. In cases of bruises, sores, or boils on the limbs, a ligature was fastened two or three inches above the part affected to check circulation. Mange, evidently caught from the dogs, was not uncommon. They had a peculiar and disgusting method of dealing with it. One person, using a short pointed stick, would very patiently prick the pustules all over the body of the sufferer. The counter irritation must have afforded temporary relief. For headache, a band was generally fastened tightly round the temples. Fractured bones knitted with wonderful rapidity. In one instance, a boy got his collar-bone broken, and in three days it neither impeded his movements, nor did it seem to trouble him at all.

On the occurrence of a death, the wailing was horrible to listen to. The general cry was "nádha nádha mímin mímin wuthun nañungai balomathi gindi"; then followed unearthly inarticulate wails.

The meaning of the first four words seems to have been unknown; the last four mean my brother (in some cases father, &c.) is dead! Women cut themselves from head to foot. The incisions were about an inch in length, and sufficiently deep to cause a copious flow of blood, which was allowed to dry on the skin, and was not washed off.

The whole camp joined in the lamentation, the sincerity of which was gauged by its length and loudness. Every one who cried was considered to pay a great compliment to the bereaved friends. The latter were considered base and ungrateful if they should afterwards injure any one who had joined vehemently in the wailing. Generally relics of the dead were preserved, such as the knee-caps, the bones of the toes, the whole skin, or a part of it. Fleshy parts of the body were eaten. Logs were placed on the surface of the ground at one side or other of the grave. I have been told that these indicated the number of brothers surviving the deceased, the position of the logs relatively to the grave pointing out the direction in which the surviving brothers lived. Near female relatives of the departed tied small tufts of emu feathers to the locks of their hair all over the head. These were the signs of mourning, and were allowed to remain on the head until they gradually dropped off. Relatives fasted for several weeks. Crying was kept up every night for a few weeks, and thereafter on occasional nights for a month or two. Names of dead persons were never uttered. To utter them was to bring about great evil, probably to both the dead and the living. Deaths were ascribed to the influence of a member of some neighbouring tribe, and were often avenged by fights.

Two names—*dhur*, *a ring*, and *kivar yenga*, or man-making—appear to have applied to one and the same ceremony. The young men of the present generation have not been subjected to the ordeal, and they have only a very vague idea of what it is like. About some of their practices, of which the man-making is one, the Blacks seem disinclined to give much information, or the information given is not very reliable. The proceedings at the *kivar yenga* have been described to me to be as follows:—The young men and women are reddened with ochre and excluded from the camp. Elders, called *kamaran* (*head-men*), are appointed to direct the ceremony. The young people of both sexes are allowed to camp near each other, but no intercourse is permitted. They are



closely watched, and the slightest levity is punished. By all accounts the restraint placed upon them is very severe. The young people call out, "nudha nudha nudha nudha miña miña ka." My informant did not know the meaning of these words, hence they are probably corrupted. As they are repeated very frequently during the ceremony, they seem to be regarded as a charm. Miña is very likely an interrogative.

On the first day there is a great corroboree among the elders. At night the mundha, or prohibited food, is handed round for inspection among the young people who are fasting. On the second day the young people are washed. The hair is shaved off all parts of the body but the head. The youths join hands and march about a fire, the maidens doing the same at another fire. On successive nights various devices are resorted to for the purpose of terrifying the young people. One of these was making a hole in the ground into which one of the old men went, and, by grim personations of animals, made himself as hideous as possible. Sham-fighting also took place.

At last, on the sixth day, there is the wamaran, or gathering of all the Blacks, young and old, around three fires. A kind of roll-call is then gone through, each young person calling "kai nai,"—"here am I," in response to their names. The young men are asked in turn if they would like to have a wife, and reply in the affirmative. At night the married women take charge of the young men, the married men camping by themselves, and the ceremony is over. Circumcision was not practised, nor any mutilation.

The corroborees, or "yauar," as the Kabi people call them, fall naturally into two classes, the dramatic and the lyric. When a grand or dramatic corroboree had been composed, the poet trained the members of his own tribe to *produce* it. The intelligence that a new corroboree had been composed was received with pleasurable excitement by the surrounding tribes, and in due course gatherings were convened, at which it was performed. The poet having

introduced his work to the neighbouring tribes, these in turn invited their allies to witness it and aid in the performance. In this manner a corroboree travelled, and was sung with great enthusiasm where not a word of it was intelligible. The dramatic part in these performances was sometimes very considerable. The story of the drama appears to have been exceedingly short and simple, and occasionally full of excitement. The representations were rarely free from obscenity, and on some occasions indecent gestures were the main parts of the action. I have seen a structure formed of huge forked sticks placed upright in the ground, the forks upwards, with saplings reaching from fork to fork, and boughs laid over all. This building was part of the machinery for a corroboree, at a certain stage of which the males, who were located on the roof, rushed down among the females, who were underneath, and handled them licentiously. One corroboree I saw performed as follows:—The females sat in the foreground near a number of fires. There were about a hundred and fifty performers, all males, disposed in several bands. They formed in rows in the background, and advanced very slowly towards the fires. The composer led the front rank, and was conspicuous by the loudness of his voice and the animation of his gestures. The bodies of all were smeared with red and white clay, and as nearly as possible after the same fashion. Each held a kuthar (club) in the right hand. There was an amazing simultaneousness of action, and excellent time was beaten with the feet. During the whole representation the women beat time. Each sat with her thighs close together, and beat upon the hollow thus formed with both her hands open, the fingers of the one passing obliquely over those of the other. Every one seemed intensely delighted. Near the close the performers placed the left hand on the side of their head, and bending to the left as one man, leant as near the ground as possible, remaining for a couple of seconds in this attitude, which represented sleep. Shortly after, having given three great yells in close succession, they retired to the background.

The same movements were repeated, but other ranks took the front.

The corroboree music is much like a chant. A string of words often runs to the one note. All the parts are variations of one tune, sung in different kinds of time, and at various rates of speed. There is a peculiar tendency to slide in semitones from one key into another, and the effect of the music is almost invariably minor. A favorite practice is to raise the pitch suddenly an octave, and in order to effect this it is sometimes necessary to allow it to slide to a low pitch in the manner spoken of above. Instead of intimating the conclusion of one part of the piece by two or three yells, a more musical practice is often followed of trilling the sound of *r* at a high pitch.

In the corroboree marked No. I. there is an example of the dramatic kind. Only a portion is given, but sufficient to indicate the character of the whole. The words are not Kabi. This is easily apparent from the feet being Iambic if from nothing else, as there is hardly an Iambic foot in Kabi. The lyrics are short simple ditties, comprising at most two parts. The subject is some exploit or custom of the composer, or perhaps the charms of his sweetheart. Such songs are only known to a few individuals, and are sung in private. In both examples that I give there seems to be an attempt at rhyme. I am pretty sure the effect is not accidental. If we take the words of the second example, which seem to be of the lyric kind, and is written in Kabi, we find a rhyme recurring containing the vowel *a*. That this is intentional is evident from the fact that the word *kalana* in the song is always in conversation pronounced *kalanur*, that the word *karinga* has not in conversation the hard *g* sound, and that a meaningless *a* is affixed to the word *nuyum*. The words of the second part of No. II. are not intelligible to me. In the aboriginal voice there is a great deal of *timbre*, a quality which is greatly affected in private singing. *Falsetto* and *tremulo* are often used, and the force and expression are much varied.

## CORROBOREE I.

*Andante.*

Mi - lo lon - go wom - bo lai - li lai - lo lon - go wom -

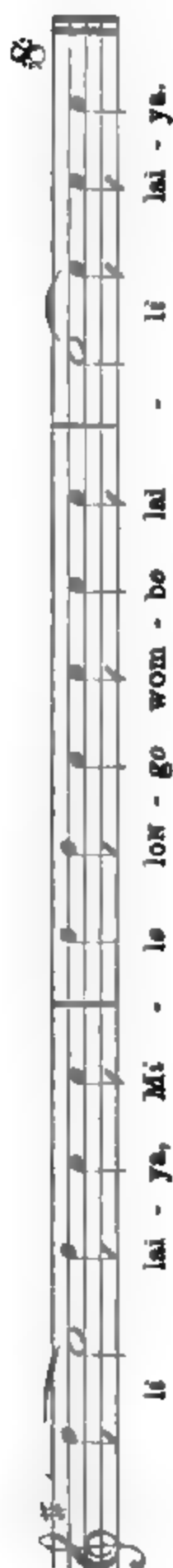
*ritard.*

bo lai - li lai - lo lon - go wom - bo lai - li lai - ya.

*Allegro.*

Mi - lo lon - go wom - bo lai - li lai - ya, Mi - lo lon - go wom - bo lai -

li lai - ya, Mi - lo lon - go wom - bo lai - li lai - ya, Mi -



## CORROBOREE II.



We - ño ka - rin - ga dha ka - la - na, ne - yum ne - yum - a, we - ño ka - rin - ga,



we - ño ka - rin - ga, dha ka - la - na, ne - yum ne - yum - a,



we - ño ka - rin - ga, dha ka - la - na, ne - yum ne - yum - a.



Tuax - bo - rom - a bu - bu - rin - di - ka wo - ne dhom - ki - ya wo - re - the,



tuax - bo - rom - a bu - bu - rin - di - ka wo - ne dhom - ki - ya wo - re - the,



tuax - bo - rom - a bu - bu - rin - di - ka wo - ne dhom - ki - ya wo - re - the.

The causes of hostilities between tribes do not seem to have been very definite. As deaths were generally attributed to the malevolence of enemies in another tribe, the desire of vengeance sometimes led to a battle. Owing to the Kabi country being identical with the central part of the habitat of the bunya, remote tribes converged upon it when bunyas were plentiful, and hence it was a thorough battlefield. The Kabi tribe, allied with their neighbours, made war on those from a distance about the end of the bunya season. The opposing parties camped near each other, and, after indulging in mutual accusations, threats, and challenges for a few nights, the fighting commenced, and was conducted without any arrangement. The results appear to have been very indecisive—a man or two killed on either side, and two or three wounded. There was no retreating, no pursuing and subsequent slaughtering, owing doubtless to there being nothing to win or lose. Wailing and cannibal feasts ended the proceedings.

The tribe used frequently to hunt in bands. They would form a line, and scour the country. On the sight of kangaroos, the hunters, by hallooing, confused them so much that, instead of evading the pursuers, they rushed towards them. When the grass was dry enough to burn, one party having been distributed along the margin of a scrub, another party set fire to the grass some distance off; the game, obliged to seek shelter in the scrub, became easy marks for the persons posted at its edge. The *kuthar*, or club, was the most effective hunting weapon. The spoil of the chase was shared unselfishly, even when obtained by private exertion.

The dwellings were of the very simplest description. Generally a sapling, ten to twelve feet long and about two inches thick, was procured and partially broken in the middle. The ends were fixed lightly in the ground, about six feet apart. The halves, still adhering, formed at once the doorposts and two rafters of the dwelling. The apex, or



broken part, rested in a fork, terminating the upper end of another stick, about six feet long, the lower end of which was stuck in the ground: thus the framework was formed. One of the spaces between the rafters formed a door, the other two were filled up with bushes, or covered over with sheets of bark. A dwelling of this kind could be shifted as the wind changed. The fire was made in front, and when the covering was bark, although the fire was usually small, a great deal of heat was reflected from the bark, and the inmates were very snug. Such a dwelling was intended for only two or three occupants. Larger structures were occasionally made after the same fashion by procuring two or three forked sticks.

The camps were often shifted. When travelling, families took different routes, hunting or searching for *sugar-bag* (honey) on their way, and towards sundown converging at an appointed rendezvous. Unless on urgent occasions, they would content themselves with loitering over about five miles a day. Each individual had a peculiar cooe by which he could be distinguished as far as heard. It was customary for one of the tribe, if unexpectedly approaching a camp, to cooe; on coming up he at once engaged in conversation, and embraced friends, if he had been long separated from them. A stranger on approaching a camp had to sit down at some distance, with his back towards it, and, after remaining silent in this situation for a quarter or half an hour, he would draw a little nearer, and might then, in a very cold and formal manner, exchange salutations. The first salutation is *Weño dhan?*—"Where are the Blacks?" As an adieu, the Kabi native says, "*Kai nai yendin*"—"Here I go," or "I'm just off."

Each family possessed several dogs, and when on the move the wife generally kept up a kind of chant calling upon the dogs. The call was *e, aie, ise, ai, ai, ai, aie, ise*. I am not aware that these sounds had any meaning apart from the dog-call, and let me remark that in the *ise* occurs the only pure sibilant I heard in the language.

As I have already observed, friends meeting after long separation embrace. On such occasions they seem much affected, rub faces and caress one another very fondly. They have no masonic signs.

Messages were sent by a dhomka or messenger, and were occasionally expressed by notches cut on a piece of stick. The notches generally referred to numbers, but not invariably.

Their love-letters were peculiar. When the writer was once travelling with a Black boy the latter produced from the lining of his hat a bit of a twig about an inch long, and having three notches cut on it. The Black boy explained that he was a dhomka, that the central notch represented himself, and the other notches, one the youth sending the message, the other the girl for whom it was intended. It meant in the words of Dickens, "Barkis is willing." The dhomka sewed up the love-symbol in the lining of his hat, carried it thus for months without divulging his secret to his sable friends, and finally delivered it safely. This practice appeared to be well known, and was probably common.

There were two or more kinds of pebbles in great estimation. By the description I got of them they were doubtless semi-transparent quartz of various tints, and were generally found in watercourses. One kind was called minkom; it was flat and circular. Another kind, of globular shape, was called indifferently nanpai or kundir. In these pebbles were the means of life and death. The opinion was that they were carried internally about the region of the stomach, and a Kabi person's vitality and influence was proportionate to the number of them he was possessed of. Kundir was the sort generally spoken of, and to be "kundir bongan" (many-pebbled) was to possess a charmed life, and to be able to inflict grievous harm upon enemies. When a person was taken suddenly ill it was supposed that a pebble had been launched at him.

A young fellow named Waruindh positively assured me that he had been hit in the side by one of these pebbles,

and that he knew the thrower of the missile, who he said, although unseen, had been concealed behind a tree. He was troubled, apparently, with a stitch in the side. On such occasions the mannur or magician, whose qualities I shall hereafter explain, was had recourse to. The mannur mumbled about the aching part with his mouth, and affected to extract the pebble.

To the Kabi mind, the rainbow, which was called dhakkan, was the greatest source of power. It was personified, and, when visible, was imagined to be in course of transit from one abode to another. Its haunts were small waterholes on elevated places. Many of these were of considerable depth, and, being unfathomable to the Blacks, were considered bottomless. The dhakkan was accused of emerging from his watery residence, and, like the fairies, substituting one child for another, which it took to its stronghold, about the margin of which it occasionally aired him. Thus it was first thought that half-castes were changelings, left by dhakkan in the place of Black children stolen by it. (See stories following vocabulary.) But dhakkan was as powerful for good as for harm; it had a never failing supply of bukkur or yurru, that is, rope.

It exchanged bukkur for kundir with men who possessed the latter, the transfer being effected in the following manner. A Blackfellow possessing kundir would camp on the margin of a waterhole known to be a dhakkan residence. While asleep there, a tingling sensation would commence at his toes, and pass all over his body. This tingling was the evidence of the operation of dhakkan, which had meanwhile drawn the sleeper under water, and, having taken from him kundir in exchange for bukkur, had replaced him on his couch a mannur. The tingling sensation was evidently mere numbness resulting from cold.

A mannur possessed a charmed life, could kill and cure, command the elements, and, in short, perform any feat that imagination could suggest. Persons who had experienced hairbreadth escapes were reckoned either kundir bongan or mannur. When a man was the former, it was patent to

everybody; but he had to be a very clever, assuming impostor to be recognized as a mannur. Consequently, mannurs were few. A feat of one of them is worth relating. A boy named Turandiu told me that when he was a child the camp was one morning surprised by the Native Police. A Blackfellow, a mannur, lifted the boy and, having tossed him a mile or two into the scrub, vanished underground himself, reappearing on the surface about where he had thrown the child. It was current that a mannur could draw from his stomach wonderful things, even ropes of tobacco. Mannur means full-of-life. The rainbow is said to be mannurnur, that is life-possessing, life-giving, because it has the power of imparting vitality to men.

A mannur, magician or life-man, is sometimes called muru-muru, that is, full-of-life. The pebbles that I have already spoken of are sometimes called dhakke, the general word for stones. It seems that a person, in order that they may pass into his stomach, must also be lying at the margin of a waterhole.

One who is kundir bongan, or better still, a mannur, will generally possess a nuam mannurnur, or, as the Blacks render it in English, a "saucy dillie-bag." Although its appearance does not differ from the ordinary dillie-bags, it is supposed to be of an origin beyond human. It is found in waterholes. Its contents are known only to its owner, but to the crowd they are supposed to comprise relics of the dead, pebbles, and hair and excrement of enemies. The owner will ostentatiously hang it up on a tree in the eyes of the whole camp, none daring to touch it for fear of being overtaken by speedy death. I once saw one hanging thus, and as I was carelessly walking up to have a look at it, the Blacks, apprehensive of my danger, called out to me in accents of fear to keep back. After I had examined the exterior, and they had seen that I was unharmed, they accounted for my immunity by saying that I was a White-fellow.

I have said that the nuam contains the hair or excrement of its owner's enemies. The Kabi people believe that if you

can procure either of these, while they decay in your possession, your enemy's life will be waning to a corresponding extent. Consequently, they are extremely fearful of their hair or fæces falling into an enemy's hands.

They had a strange dread of passing under a leaning tree or even under the rails of a fence. Their reason for this, as explained to me, was, that a female might have been upon the tree or fence, and that some blood from her might have fallen on it and might fall from it on them. Analogous to this fear was that of a person stepping over their body while they were lying down. When camping out with a Black boy I have unthinkingly stepped over him, and have known him involuntarily to cry out with fear and to denounce the ignorance and stupidity of White people. These fears seem to me to point to some former laws relating to pollutions.

They had a very vague belief in water-spirits, the appearance, qualities, and habits of which I could not discover. They had a belief in, or more accurately an *apprehension* of, ghosts; *nuthuru*, the word for *shadow*, was also the word for ghost. A ghost was generally to be seen at night peering through branches or from behind trees. They did not seem to believe that the personality of the deceased was continued in the ghost, but thought that death annihilated personality.

They knew nothing of a Supreme Being, and performed no acts of invocation or propitiation. I never discovered any traditions about the Creation, the Deluge, or the origin of the native race.

#### LANGUAGE.

The word *Kabi* is a negative, and used as such by those who speak the dialect called by the Revd. W. Ridley, *Dippil*, as well as by the tribe to which the name *Kabi* is specially applied in this treatise. The people who speak both these dialects probably formed originally but one tribe, and were designated *Kabi*, from that negative being peculiarly theirs. The *Kabi* and *Dippil* dialects differ from each other but very

slightly. One conspicuous difference is the introduction of *g* hard in many words in Dippil, where it does not occur or is elided in Kabi, such as *murgu*, *muru*, *a girl*, *bugaman*, *baman*, *to come*, *nugun*, *nuin*, *a boy*, and so on. In consequence of the meagreness of the Kabi vocabulary, many words possess a wide range of meaning. *Kalanur*, *good*, may express almost any quality that produces pleasure; *mullu*, *black*, means any dark color whatever, excepting red; thus green, blue, brown, black of all shades are *mullu*. It is to be expected that an aboriginal dialect should be deficient in abstract words, and especially in words expressing nice moral distinctions or delicate sensations. Kabi realizes this expectation; it does not even take cognizance of the air we breathe, having no name for it. The dearth of words renders frequent circumlocution necessary, and much of the sense has to be gleaned from the context, the tone, and gesticulation. The orthography in which the Kabi words are written in these notes is based upon Professor M. Müller's Missionary Alphabet, to which I have added *ɛ*, and the English consonantal *y*. The characters, about the sound of which there might be any doubt, are:—

<i>a</i> - <i>a</i> - am, psalm.	<i>th</i> - thin.
<i>i</i> - <i>i</i> - knit, neat.	<i>dh</i> - the (nearly).
<i>u</i> - <i>u</i> - full, fool.	<i>n</i> (ng) English.
<i>e</i> - <i>e</i> - debt, date.	<i>y</i> - you.
<i>o</i> - <i>o</i> - not, note.	<i>ai</i> - ire.
<i>ɛ</i> - <i>o</i> - her, but.	<i>au</i> - proud.
<i>ñ</i> (ny) España, new.	<i>oi</i> - voice.
<i>ou</i> - bought.	

The Kabi people carefully distinguish two sounds of *r*, which of themselves will determine the different meanings of two words in other respects exactly alike. I have not indicated these, and to a strange ear they would scarcely be distinguishable. The less frequent resembles the subdued trill in the English word *pur*, if prolonged.

Another characteristic sound is that of *l*, pronounced as if coalescing with a following *y*. There is also a remarkable sound of *n*. It is produced by protruding the tongue as if

about to pronounce the word *the* immediately after the letter *n*. This sound might be called a dentated *n*. I have indicated it by *ndh*.

Very often mutes are so indefinitely articulated as to render it doubtful whether they are surd or sonant. Thus to the ears of some Whites the word for grass is *pan*, to others *ban*. Not only so, but there is a great tendency to soften the labials of *p* and *b*, and the labial-liquid *m* to *w*, as in *wurubandh* or *wuruwendh*, *old*; *muin* or *wuin*, *night*. I have failed to recognize any pure sibilant or palatal *ch* in Kabi, excepting the *s* in the word *ise*, used as a dog-call. There are near approaches to such sounds, but such combinations as *ty*, *dhi*, or *tdh* fully express the extent of the hiss, as in *batyin*, *found*. The aspirate *h* does not occur except in one word *helemon*, a *shield*. From the fact of this word being the single exception, and as there is another word for shield, viz., *kunmarim*, the name of the tree from which shields are made, I take the word *helemon* to be foreign.

The nasal *n* seems to be used very often, either to obviate the necessity of an initial vowel, which is not grateful to Kabi ears, or to separate two following vowels. Thus we have *adh<sub>n</sub>* or *nadh<sub>n</sub>*, *I*; *alin* or *nal<sub>n</sub>*, *we*; and so on. Gemination is excessively prevalent, hence where letters are doubled both have to be pronounced. Only such consonants as combine easily occur in juxtaposition. Sometimes such combinations as *pr*, *kr*, and so on, appear to be used, but the consonants will be found, upon careful listening, to be separated by a short vowel. The aversion to such sounds as *br*, and also the liking for dissyllabic words, are well exemplified in naturalized English words—thus *bread* becomes *BORRA*; *grog*, *garon*.

The Kabi *th* is exactly like the English in *thing*, *dh* indicates a sound having more of the *t* sound than *th* in *the*.

Kabi has no words beginning with *r* or *l*. Its final letters are limited to *l*, *m*, *n*, *r*, *n*, *ndh*, and vowels.

There is no article in Kabi. The substantive shows no distinction of number; this is true of the verb also. Thus

the word *dhu* may mean wood, a tree, the tree, trees. To express *many trees* the words *dhu bongan* or *dhu gurwinda* (lit. tree many) must be used. There is no distinction of sex, excepting by words quite different. There are some suffixes indicating case, but they are used very indefinitely. The suffixes *-ro* and *-no* frequently express possession, but they sometimes occur with subjects, often with datives, and frequently give the sense of *at*. We find a termination *-ni* signifying *of*, and *at*, and *in*. I have heard a termination *-keri* signifying *on account of*, and *-mo* signifying *up* or *at*. The subject has a termination annexed more frequently than has the object. I have not been able to discover any regular definiteness in the meaning of the separable endings, and cannot, therefore, give any declensions, if such exist. The syllable *-go* is very often annexed to any or all the parts of speech, and usually expresses motion, as *nalin dhurigo*, *yango bonigo*—we to-the-scrub will-go for-bunyas. Sometimes the termination *-barom* is attached to nouns or pronouns to express appreciation, especially to proper names. The addition of the syllable *-na* is very common; it does not appear to affect the sense at all, but simply to make the rhythm more musical. Substantives are mostly of one or two syllables, and, if the latter, the accent is almost invariably on the first syllable. There are instances of verbal nouns being formed by adding *-ba* or *-na* to the infinitive or perfect indicative of the verb, as *yelinba (with)-shouting*; *beyellimanna, cooeeing*.

The adjectives are subject to no changes of form, and in general are not distinguishable by termination or otherwise from substantives. Comparison in the ordinary grammatical sense cannot be said to exist. Supposing that the length of several spears is being compared, to express *this is the longest* in Kabi they would simply say *karina goran, i.e., this long*. They use the word *karva* as an exact equivalent to our *very*, and I believe the sense is sometimes intensified by repetition. That repetition does not always intensify the meaning is certain. Nambur is Kabi for ti-tree. There was a place to which the Blacks gave the name *nambur nambur*, because a



single ti-tree had been planted there. Some unmistakable adjectival terminations can be pointed out, the most noteworthy of which is -Nur. This termination signifies *possessing, having, like*, and so on. Thus we have wulwi, *smoke*; wulwinur, *smoky*; bokka, *a projection*; bokkanur, *horned*; dhilil, *noise*; dhililnur, *noisy*. I find some adjectives with this termination attached to a stem, which does not appear to exist now separately as a substantive; such is the very common word kalanur, *good*. Another adjectival termination is -dau or -do, *e.g.*, wuin, *night*; wuindau, *dark*; buran, *wind*; burando, *stormy, windy*. Walathan, *cold*, may be classed with these. Another ending is -ban, wandh, or wendh, as dhali, *at present* (an adv.); dhalibandh, *new*. There are also great numbers of infinitives used adjectively. Adjectives formed by the combination of distinct separable words will be noticed further on.

By referring to the vocabulary it will be noted that the personal pronoun is inflected to a considerable extent, and with some regularity. The initial nasal is often omitted. In addition to the terminations indicated in the vocabulary there are two others, -dai and -blin, sometimes suffixed to nominatives. They have merely a definitive force. The pronoun when a subject is almost invariably expressed. Bilin or -blin is most commonly used with pronouns, as ninbilin, *thou indeed*.

The verb is neither inflected for person nor number. Tense and mood are indicated by inflection, very indefinitely and in a very small degree. The simplest part is the imperative, which commonly consists of one syllable, and very rarely exceeds two.

The form which serves as infinitive is used also as present, imperfect, and future indicative, and imperfect participle. It is generally produced by adding to the imperative the terminations -man, -mathi, -thin, a connecting vowel being sometimes interposed. These may be regarded as the regular and by far the most frequent infinitive terminations, but there are a few others, the most noteworthy of which are -aio, -aiyu, and -liu. Many verbs take both -man and

-mathi, as the verb baman, *to come*. Some even have the three forms in -man, -mathi, and -thin. There is a part which serves as a perfect tense, perfect participle, and, without the addition of a copula, as a passive voice. It seems to be formed either by contracting the infinitive in -man or by adding -n to the imperative, probably in the latter manner, *e.g.*, ban, *come*, from baman, *to come*, or ba (imper.), *come*. Very often the adverbs, wuru, *long ago*; dhali, *now*; and bonna-woppa, *after a little*, are employed to indicate the time of the action. Besides the terminations already cited, there are several others the effect of which is too inappreciable to warrant their acceptance as expressing changes of mood or tense.

On one or two occasions I have heard what appeared to be optative or subjunctive forms. The passive, spoken of above, is very seldom used, and is occasionally a single-worded proposition, as kanun, *he was cut*; dhangin, *he is (or was) thrown*. The distinction between active and passive is but faintly maintained. A prohibition, direct or indirect, is indicated by introducing the negative *bar*; in all cases of negation, besides, other negatives, such as wa, kabi, &c., are used.

In the vocabulary four examples occur of reciprocal verbs having the distinctive termination -ulaiyu or -yulaiyu, viz.:—

- (1.) Yathulaiyu, *to converse*, from yaman or yathin (imper. ya), *to speak*.
- (2.) Baiyulaiyu, *to fight*, that is, *to strike one another*, from baiyiman (imper. baiyi), *to hit, to beat, to kill*.
- (3.) Kauwathulaiyu, *to cut*, from kauwa, *to cut*, *e.g.*, dhakkero kauwathulaiyu, *to cut* (presumably one another) with a knife or tomahawk.
- (4.) Wiyulaiyu, *to divide, to share, to deal out; i.e., to give one another*, from womnan, *to give* (imper. wa or wu, perf. part. wiñin or wiyin). The word ya may be reckoned as a verbal particle, being equivalent to the English *come*, when used not as a verb of motion, but to arouse to action.

## CONJUGATION OF VERBS.

Imperative.	Infinitive and Imperfect Participle.	Indicative.			Interro- gative.	Perfect Participle and Passive Voice of Transitive Verbs.	Intensive Form.	Reciprocal Form.	Verbal Noun.
		Present.	Past.	Future.					
Ba, come . . .	Baman, bamathi	Baman, bamathi	Baman, bamathi, ban	Baman, bamathi, bao or bago	Bao or batu	Ban	—	—	—
Ya, speak or tell . . .	Yaman, yamathi	Yaman, yamathi	Yaman, yamathi, yamarandh, yaan	Yathin	—	Yaan	—	Yathulaiyu	—
Na, naui, look or see . . .	Nomnan, nomnathi	Nomnan, nomnathi	—	—	—	Nomnan	—	—	—
Wa, wu, womorai, give	Wu, womnan, womnathi	Wu, womnan, womnathi	—	Wu	—	Wifin, wiyin	—	Wiyulaiyu	—
Baiyi, strike, beat, kill	Baiyiman	Baiyiman	—	Baiyira	—	Baiyin	—	Baiyulaiyu	—
Yeli, call, shout . . .	Yeliman	Yeliman	—	Yeli, yeliman	—	—	Yelelman	—	Yelinba.
Wathi, laugh . . .	Wathiman, wathi	Wathiman	—	—	—	—	—	—	Wathinba.

## CONJUGATION OF VERBS—continued

Imperative.	Infinitive and Imperfect Participle.	Indicative.			Interro- gative.	Perfect Participle and Passive Voice of Transitive Verba.	Intensive Form.	Reciprocal Form.	Verbal Noun.
		Present.	Past.	Future.					
Yena, go . . .	Yanman, yendin, yanmathi	Yanman, yanmathi	—	—	—	Yenin	—	—	—
Wonai, wonamorai, leave, leave off	—	Wonamathi	—	—	—	Wonan	—	—	—
Vronai, hear, listen, understand	Vronaman, vronamathi	Vronaman, vronamathi	—	—	—	—	—	—	—
Dhinga, throw . .	Dhingathin	Dhingathin	—	Dhingathini, dhingara	—	Dhingan	—	—	—
Bubai, stand, remain	Buban, buwan	—	—	—	Boio	—	—	—	—
Nyenai, be . . .	Nyzenaman .	Nyzenaman	—	—	—	—	—	—	—
—	Baluman, balumathi. to die	Baluman, balumathi	—	—	—	Balun	—	—	—
—	—	Komnan, break	—	Komnathini	—	—	—	—	—
Kauwa, cut . . .	Kauwamathi	—	—	Kauwathin, will be cut	—	Kanun	—	Kauwathu- laiyu	—

There are many defective verbs, some of them having only one form, as *kai*, *I have it, I am here, it is here*, or simply *here*.\*

Many adverbs of place terminate in *-ni*. Another adverbial termination is *-nur*, but words in *-nur* probably were adjectives. A number of interrogative adverbs, closely resembling the pronouns, are peculiar in form. The initial syllables of the following deserve attention—*weño*, *where* or *when*; *weñobolla*, *when*; *weñomini*, *where*; *wandhurathin*, *why*; *weñamba*, *whether* or *no*; *minani*, *minalo*, *why*; *minango*, *how*. Adjectives are used adverbially. A few words that might be classed as conjunctions or prepositions appear in the vocabulary among the adverbs. The word *na* is simply a connective, and frequently seems scarcely to be articulated. *Bona* or *weño* introduce hypothetical sentences, and are then equivalent to *if*; used adverbially they signify *when, at the time, at that time*. The relations of subordinate clauses to the principal clauses, or to one another, have to be inferred in almost every instance from the context. There appear to be no words belonging properly to the preposition class. Their place is supplied by the suffixes spoken of when treating of the noun and pronoun, and by adverbs.

In considering the structure and derivation of words very little can be said about nouns. Very few of them are traceable to roots. A small number are significant, such as *murugoran*, *nose (or beak) long*, the ibis; *dhu-narambi*, *tree-possum*, the bat; *yilai-bo-dhoman*, *crayfish-eating*, the crane. Some are onomatopoeic, as *kawun*, *laughing jackass*; *wowa*, *crow*. There is a noteworthy resemblance between the words *buran* (the wind) and *boran* a boomerang. That they may have originally been identical, the difference in pronunciation does not render improbable, for we find the word *guran* (*long*) sometimes pronounced *goran*. The adjectival terminations *-bandh*, *-bathin*, *-boman*, and *-wendh* or *-wan* are probably derived from the verb *baman*, *to come*. The

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\* In this passage I think Mr. Mathew has fallen into a mistake. *Kai* is an exclamation common throughout Australia, and is used as such in the senses noticed by Mr. Mathew, and in many others.—E. M. C.

termination *-Nur* has already been mentioned as distinctive of adjectives. Curiously enough, we find it doubled in at least one instance, the word *mannurnur*, *capable of imparting life*. The stem of this word seems to be *man*, which is not now extant in its simple state. *Mannur* is a noun or an adjective; as the former its meaning has been explained, as the latter it means *charmed* and *life-giving*. With another *-Nur* suffixed the application is solely adjectival, and the meaning is perhaps intensified.

Very frequently two words are required to express an attribute. This is sometimes due to the want of positives, *e.g.*, *wa widhiman*, *brave*; *wa kawun nenaman*, *unwilling*. A noun followed by a verb generally expresses adjectively sensations which are described by and referred to their physical phenomena.

The verb affords by far the greatest scope for distinguishing roots and tracing them. *Ya* is the imperative of *yaman*, *to speak*. From that root are doubtless derived *yathulaiyu*, *to converse*; *yamnoman*, *to rage, to scold*; *yeliman*, *to call*; *yeleliman*, *to speak quickly*; *biyeliman*, *to cooe*. The following are groups of related words:—

- (1.) *Yangoman*, *to make*; *yangalinoman*, *to allow*; (*baiyi*) *yangalithin*, *to cure*.
- (2.) *Warran*, *to buck*; *warinaman*, *to chase*; *yauwara*, *to jump*. From the same root is probably derived *wirra*, *a stream*.
- (3.) *Wombalithin*, *to carry*; *wombathin*, *to put up*; *wombaliman*, *to fall upon*.
- (4.) *Dhathin*, *to drink*; *bedhalinda*, *to cause to drink*.
- (5.) *Duniman*, *to cry*; *duninuraman*, *to cause to cry*.
- (6.) *Dhomathin*, *to hold*; *dhommoman*, *to marry*.
- (7.) *Nomnathi*, *to see*; *Nomba*, *to show*; *naiyilathin*, *to look*.
- (8.) *Marin*, *to burn*; *mariman* (adjective) *to be hot*; *mare*, *a camp*, and probably originally *a fire*.

A good many adverbs are transformed to verbs by suffixing (1) a verb or (2) a verbal termination. The following are instances of the former class:—*Wuru-boman*, *to*

*come out*; biya-boman, *to come back*; wuru-yivarithini, *to put out*; biyavindiu, *to take back*. The following are of the latter class:—Kari-thin, *to enter*; kari-naman, *to put in*; kari-ndimi, *to admit*; wuru-wathin, *to let out*; budha-wathin, *to strengthen*; budha means *strong*. Sometimes nouns and verbs are compounded to form a verb, as kakke-baman, *to bleed*; nuyum-boman, *to sweat*.

There is a striking resemblance between the words yiraman, *to spring up*, and yeraman, *a horse*, as also in these words—dhuruman, *to grow, to swell*; dhununan, *a tumour*; dhu, *a tree*; dhuri, *the scrub*; dhura, *a house* (dhura in Kamilaroi means *bark of a tree*); dhun, *a tail*; tunum, *the tongue*.

In conversation, the infinitive termination -mathi is often contracted to -mi, as bamî for bamathî.

The ending -morai appears in some imperatives given in the table of conjugations. As we also find an infinitive termination -moran, it seems to me that -mor was the stem of a verb, now obsolete, which was almost equivalent to the verb *do*, and it now exists merely as an intensifying ending. In verbs where -iu is given as an infinitive ending, -iman generally is used as well, as malîu or maliman, kurîu or kuriman. It is clear that the letters *m*, *b*, and *w* are often interchanged, and particularly the last two. We note also that by far the most frequent and therefore regular infinitive terminations are -mathin, -man, -mathi, -mi, -bathin, -wathin, -athini, -ithini. It seems probable that -man, -mathi, and -mi are contractions of -mathin; -mi certainly is of -mathi, and -mathi and -man are often interchangeable. This hypothesis does not exclude the possibility of -man occurring as a primitive unabridged verbal ending. Again, -bathin is often contracted to -ban, or -bandh, and -wathin to -wan or -wandh. Hence, -mathin, -bathin, and -wathin may be essentially the same termination. Dha is the imperative of dhoman, *to eat*, but the word dhathin means *to drink*. From these and other examples it might be inferred that there had been two distinct verbal suffixes, or three, if we regard -ma and -ba as radically distinct. If

three, they would be—(1) -man or -ma; (2) -ba or -wa; (3) -thin. In the majority of instances, -thin seems combined with one or other of the first two.

As a rule, verbs in -thin have the most active signification, and before the suffix -li or -la is sometimes interposed, the exact effect of which is not apparent, *e.g.*, wombathin, *to lift*; wombalithin, *to carry*. The words kai and ñenaman, which, in a general sense, respectively express *having* and *being*, are not exactly equivalent to *have* and *be* in Aryan languages. They are never auxiliaries of tense or mood. Kai rather means *I have it, or it is here*; and ñenaman means *to exist, to remain, to live*, though in the imperative it fairly represents *be*, as in yul ñenai, *be quiet*.

Kai has a demonstrative force, and perhaps it is the termination in the possessives nanyungai, *my*; ninongai, *thy*; and in the interrogatives nangai, nanyungai, miñangai. The frequency of the phrase kai nanyungai kai, *here is mine, or I have mine*; and the fact that nanyun and ninon occur without the termination -gai lends color to this supposition.

Other indefinite verbal forms are minda, *to be here, to be there*; and nindi, or gindi, *to be within*. The phrase kai minda occurs, and is equivalent to *it is here*. Kai seems to be the demonstrative and minda the verbal element.

In the adjectival termination -nɯr, -nɯr, or -ɯr, the essential part is -ɯr, and the nasal seems thrown in to separate two vowels; -nɯr is the commonest form, but we have -ɯr in bamɯr. Sometimes this suffix is contracted to -Nu, -No, -u, or o.

To express the genitive, nouns have most commonly one or other of these corrupted forms affixed. But in the first pers. pron., plu., poss. case, the termination -nɯr occurs thus—nom. nalɪn, poss. nalɪnnɯr, affording one clear proof that the termination of the genitive of a substantive is the same as that which forms an adjective from a substantive.

Verbal and adjectival signs are affixed, whereas adverbs in forming compounds are prefixed.



Mi means *the eye* or *eyes*; bubai *to stand still*; from these, I think, we have mi buwan, *sleepy*. From buwan a gerundive is formed—buwando, *sleeping*—as in buwando yunmaman, *to lie sleeping, to sleep*.

The phrase nolla banwondamoraman, *to get into a rage*, is an example of composition by syncope, being compounded of nolla *the stomach*; banku, *angry, sulky*; wonda, *to raise* or *rise*; moraman, a verbal termination. The syllable ku is omitted by syncope.

Generally the order of words in a sentence is subject, indirect object, object, adverb, verb—the adjective in almost every instance immediately following the word which it qualifies. There is, however, much diversity in the form of sentences.

Very frequently a subject and adjective constitute a proposition, a copula being rarely used.

Some idioms are very remarkable, such, for instance, as those attributing the passions to the state of the stomach. Such are nolla kalanur, lit., *stomach good*, cheerful; nolla dhandarban or dhandarbathin, lit., *stomach smooth* or *slippery*, pleased; nolla bauwan, lit., *stomach cutting*, means to relish; nolla warabin, lit., *stomach jumping*, fearful; nolla kaiyaman, lit., *stomach biting*, sorry. Other phrases similar to these will be found in the vocabulary. Deafness is confounded with madness, thus, pinan gulum, lit., *ears dull*, means either deaf or mad. Many feelings are named from their physical phenomena, such are mi kurin, lit., *eyes turning*, giddy; mi kambiman, lit., *eyes hiding*, jealous; mi wuruwoman, lit., *eyes standing out*, amazed; muru wombaliman, lit., *nose uplifted*, frowning; pinan baluman, lit., *ears dead*, means to forget; mi kakkeman, lit., *eyes bleeding*, bright.

The verb yangoman is often used with an adjective to express action for which no single word exists, as kakkal yangalithin, *to make clean*. The verb ñenaman, *to be, to exist*, is used in a manner somewhat similar, as kaiwun ñenaman, lit., *desire possessing*, willing.

The following stories, dialogues, and phrases are introduced mainly with a view to their being of philological value :—

## STORIES.

## Dhak'kan.

Dhak'kan wa'ran nun'da ko'raman  
nu'in dhi'kui, kar'vana wum'nan  
mul'lu. Nun'daro kom'nan nu'ina  
tun'banonol'lano karin'dimi. Nol'-  
lani nu'in fie'naman; nu'rui wu'ru-  
boman.

## Dhak'kan man'nurnur.

Win bon'na bai'yinur ykn'na yun'-  
mathin kunu kara'no. Win bai'yi  
yanga'lithin.

Dhan dhak'kanno nan'pai wum'nan,  
dhak'kan dhan'no bu'kur wu.

## Dhak'ke kunda'nur.

Dhan nam dhak'keni nol'lani fie'na-  
man.

Piri, nim, bu'yu, kam, gillin.

Win ka'runda yin'maio nin'bano  
dhu'nun kar'ithin.

Win wa bai'yiro yun'maman, nin  
man'nurbathin.

## Bai'yi yanga'lithin.

Nai we'fio bai'yinur mu' ru mu' ru  
nan'na bun'bithin dhak'ke nan'na  
bun'mathin.

## Man'pai bat'yiman.

Win yun'mai dhu mo tar'vano.

Win'du kui'bi vro'na nan'pai  
nin'bola fin'dathin.

Win'da dhilil'banur fin'daman.

Win man'nur fie'naman wa ba'luman.

## (The) -Rainbow.

(The) -rainbow (is) wicked, he stole  
(a) -boy half-caste, another gave  
Black. He took (the) -boy (to a)-  
mountain (a -water)-hole (he) put-  
(him)-in. (In the) -hole (the) -boy  
is; (during the) -day (he) -comes-  
out.

(The) -Rainbow capable-of-imparting  
vitality.

Thou when sick go lie-down (at the)-  
water's edge. Thou (wilt) be  
cured.

(The) -Blackfellow (to the) -rainbow  
(Nanpai) pebble gives, (the) -rain-  
bow (to the) -Blackfellow (a) -rope  
gives.

(The) -Stones or Pebbles (of) Koon-  
dangoor.

(To the) -Blackfellow always pebbles  
(in his) -inside are.

(In the) hands, bones, calves, head,  
nails.

Thou *floating* (?) remain (to) -thee  
(in the) -stomach (they) -enter.

Thou (wilt) not aching lie, thou (wilt)  
become-full-of-vitality.

## Curing.

I if sick (the man) full-of-life me  
(will) -suck (the) -pebble (from) -me  
take-out.

## Pebble-finding.

Thou lie-down (a) -tree under.

Thou (a) -whistling (wilt) -hear(the)-  
nanpai (pebble) (to) thee (shall)-  
go-in.

It noisily (shall)-go-in.

Thou full-of-vitality (wilt) -be, not  
(wilt) -die.

## STORIES—continued.

## Dhur.

Dhur win'wur yen'ga, n̄rimba  
kírabaria'na. Bar yen'ga wa'thi;  
kun'namara pa'bunno, kom'mina  
bai'yira. Kkar'va yen'na kar'va  
ñenai bun'durno wa'thinba vron'-  
athin.

Muin dhu'mo won'da ya'bun yi'ki  
won'da. Yil'la na'ruthin nuin'na.

Muin bu'dhawathin teran wa dha'ba  
dhingathin.

## Gíl'la.

Gíl'la nad'hu dhan'ga won'nan; kan  
tam'burwan. Gíl'ago dhan'gago  
bon'na-yir'ki yan'go. Weño nin  
kala'nur a'dhu nin'na gíl'la wu.

## (The) -Ring.

*This story probably refers to man-  
making.*

(A) -ring large (they) -make, in -the-  
middle (they) -light-a-fire. (Must)-  
not cause laughing; wring-the-  
neck -(will the) -fathers, (the)-  
uncles (will) -beat. Some go-away,  
others remain at-the-backs (if there  
be) -laughing to -know.

(The) -boys (the) -trees climb, (the)-  
sisters also climb. On-the-hocks  
(they) -kick (the) -boys.

(The) -boys fast-hold (their) -legs not  
(to the) -ground (they) -throw-  
(them).

## Honey.

(Of the) -honey I half left; (the) -can  
was-full-to-the-lip. For -(the)-  
honey (the) -half -(of) to-morrow  
(I shall) -go. If thou -(art) good I  
thee honey (will) -give.

## DIALOGUES.

## Yer'amin; bula.

Na'rau! yer'amin nin'du ban'goran  
kan'kithin?

Wa! yer'aminí nai wit'dhman -

Muin minan'ni wit'dhman? -

Yer'amindo dhin'gara, nim kom-  
na'thini.

Ya nin, wo'nali, we'ñamba wa'raio.

Muin'dai ye'ramingo, na'lin yun'ma-  
man dhu'rithin.

Bon'na-wop'pa yango, na'rau\* dha  
kam'na kai.

## Horses; bullocks.

Halloo! (a) -horse, (canst) thou wild  
ride?

No! of -horses I (am) afraid.

Thou why afraid?

(The) -horse (might) -throw -(me),  
(my) bones (might) -break.

Try thou, mount, (to see) whether  
(he will) -buck.

Thou-indeed for-the-horses-go, we  
(shall) -lie in-the-scrub, i.e., camp  
out.

In-a-little-while (we shall) -go, (the)  
ground (is) damp at-present.

\* Na'rau, interjection, equivalent to *I say*.

## DIALOGUES—continued.

Wam yen'din? . . . .	(Are you) ready to-go?
Wam'ba i'la yen'din . . . .	(I am) ready indeed to-go.
Wa'ra wa'ra dhin'ga kal wu'ruwa-thin.	(The) -rails throw-down (the) -cattle to-let-out.
Wa'ra wa'ra dhi'kir, kabi bomka'-numan.	(The) -rails (are too) heavy, (I can) not throw -(them) -down.
Kal na'lindo tal'li buwan'diman .	(The) -cattle we to-day shall-herd.
We'ño kango? . . . .	Where (shall we) take (them)?
Mu'kirgo . . . .	Far-away.
Kal nin'du yer'ri ku'rina . .	(The) -cattle thou this-way turn.
W'in'du ka'lu-vro'nai biyel'limanna, nin bar pi'nan-gu'lum ñe'nai.	Thou quickly-hear (i.e., obey) (my) calling, thou (do) -not deaf be.
Wai yi'pi ba'lun ye'linba aran'! .	I (am) throat exhausted (with) -calling! (aran interjection).
Wa na'dhu nin'na vro'namathi .	Not I thee heard.
We'ñobola biya'vindi? . . . .	When (shall we) take- (them) -back?
Bo'na ti'rum ñinda'monda . . .	As (the) -sun is-sinking.
Mi'ñama min'da? . . . .	How-many are-there?
Wa kai gurwin'da . . . .	Not are-here many.
W'in bar ban'ku ñe'nai yul ñe'nai .	Thou (do)-not angry be quiet be.
A'dhu nin'na nuin yi'rina wa nom-na'thi.	I thee a-boy like never saw.
W'a'li yathu'laiyu . . . .	We (shall) -converse.
W'a'li kam'nur ku'riu . . . .	We by-the-head (shall)-go round.
Mi'ngai yen'ga? . . . .	What (are-you)-doing?
Dhu'ri bam'pi . . . .	(The) -scrub, (the) -bush.
W'a'lin dhu'rigo yan'go boñigo .	We (to the) -scrub (shall) -go for-bunyas.
Wai bam'pira yanma'thina; wit'dharo nan'na bar kai'ya, a'dhu ka'lu bun'ban ku'tharo, nun'da yi'la ka'lu balun; bu'tharu dhoma'thi nun'da.	I to-the-bush (shall) -go; a -dog me (must) -not -bite, I quick (shall) -hit (him) with-a-stick, he indeed soon (shall be) dead; (the) -eaglehawk (will)-eat him.
Ba'riya nan'na kai'yaman, a'dhu nun'da ki'raba-mor'ba.	(A) -jumper-ant me bit, I him (shall)-roast.
Ki'ra won'di, wala'thau ba'luman .	Fire get, with cold (I)-am-dying.
Wuin gu'ran . . . .	(The) -night (is) long.
W'i'ngai min'da mu'yim? . . .	Thine is-there (a) -tomahawk?
Adhu ka'rina womba'limarajo .	I this shall-carry.

DIALOGUES AND PHRASES.

Miñam'ba nin'di ki'rami dhan ?	-	How-many are-there at-the-camp Blacks ?
Dhan miña'lo du'niman ?	- -	(The) -Blacks why crying ?
Dhan nan'gaimini bai'yinur ?	- -	Blackfellow which (is) sick ?
Man'do ka'rina kan'kiman womba'-lin ?		Who this-one riding (are)-carrying ?
Man'do nin'na bau'wan ?	- -	Who thee speared ?
Miña'mano nin wuin'du yin'maio ?	-	How-many thou nights wilt-stop ?
Min we'ñobola ban ?	- - -	Thou when didst-start ?
Ti'rum ka'rin	- - -	Sun going-in.
Tirum won'dan	- - -	Sun rising.
A'dhu nun'dabola muyim wi'ñin; nun'daro nai'bola dhak'ke wi'ñin.		I to -him (a)-tomahawk gave; he to-me (a) -knife gave.
Ma'li tina'bubola ku'ruwi wi'ñin; na'lingo tina'buro yul'lu wi'ñin.		We to-them 'possums gave; to-us they eels gave.
Man'do ya'marandh ?	- - -	Who said-(so) ?
Mun'da yaan	- - -	He said-(so).
Min miñan'go pi'nan-bama'thi !	-	Thou how (the) -ears- come (i.e., dost recollect) !
Bo'na ba'ran bin'damathi bon'da wol'bai won'daman dher'wen.		When (a) -Barang marries (a) -Bunda (the) -children arise Tirwin.
Ya'koi a'dhu ninna ya'thin	- -	Come-here, I to-thee want-to-speak.
Min nan'gai wil ?	- - -	Thou what (thy)-name ?

SALUTATIONS.

Min we'ño ba'man ?	- - -	Thou whence dost-come ?
Mai ba'man	- - -	I am-come.
Kai nai yen'din	- - -	Here I go.

## No. 166.—VOCABULARY.

The reader will compare *mother*, *breasts*, and *milk*, in which are seen preserved the term so common in our languages. If there be an equivalent for *leg* in this language, it is exceptional. The rule is a separate term for each portion of the leg; but if the whole *leg* be insistently asked for by a White man, the equivalent of *thigh* is given.—E. M. C.

Kangaroo	-	ma'ri.	Hand	-	-	pi'ri.
Opossum	-	ku'ru'i or Na- ram'bi.	2 Blacks	-	-	dhan bul'la.
Tame dog	-	wi'yidha or wi'dha.	3 Blacks	-	-	dhan bul'la ka'lim.
Wild dog	-	wi'dha ka'rum.	One	-	-	ka'lim.
Emu	-	nu'ruindh.	Two	-	-	bul'la.
Duck	-	nar.	Three	-	-	bul'la ka'lim.
Pelican	-		Four	-	-	bul'la bul'la.
Laughing jackass	ka'wun.		Father	-	-	pa'bun.
Native companion			Mother	-	-	a'vON or Na'vON.
White cockatoo	-	gi'gum.	Sister	-	-	ya'bun.
Crow	-	wo'wa.	Brother-Elder	-	-	nuin.
Swan	-	ku'lun	„ Younger			wuthun.
Egg	-	bam.	A young man	-	-	ki'var.
Track of a foot	-	kuan.	An old man	-	-	win'yir.
Fish	-	ba'la.	An old woman	-	-	ma'run.
Lobster	-		A baby	-	-	wol'bai.
Crayfish	-	sl'lai.	A White man	-	-	mothar or dhi.
Mosquito	-	bun'ba.	Children	-	-	wol'bai.
Fly	-	dhip'pi.	Head	-	-	kam.
Snake	-	mu'ran or wo'nai.	Eye	-	-	mi.
The Blacks	-	dhan.	Ear	-	-	pi'nan.
A Blackfellow	-	dhan.				
A Black woman	-	yi'ran.				
Nose	-	mu'ru.				

No. 168.—VOCABULARY—*continued*.

Mouth	-	-	ghan'ka.	Boomerang	-	-	bo'ran.
Teeth	-	-	ghan'ka.	Hill	-	-	kun'da or tun'ba.
Hair of the head	-	-	dhil'la.	Wood	-	-	dhu.
Beard	-	-	ye'ran.	Stone	-	-	dhak'ke.
Thunder	-	-	mum'ba.	Camp	-	-	ki'ra or ki'rami.
Grass	-	-	ban.	Yes	-	-	yan'ai.
Tongue	-	-	tu'nam.	No	-	-	wa or ka'bi.
Stomach	-	-	du'nam.	Me	-	-	nan'na.
Breasts	-	-	a'mon.	You	-	-	nin or nin'du.
Leg	-	-	te'ran.	Bark	-	-	kom'bar.
Foot	-	-	dhi'nan.	Good	-	-	kala'nur.
Bone	-	-	nim.	Bad	-	-	wa'ran.
Blood	-	-	kak'ke.	Sweet	-	-	ge'yar.
Skin	-	-	ku'bar.	Food	-	-	bin'dha.
Fat	-	-	ma'rom.	Hungry	-	-	gan'dho.
Bowels	-	-	gu'nan.	Thirsty	-	-	naial'lo.
Excrement	-	-	gu'nan.	Eat	-	-	dho'man or dhañ.
War-spear	-	-	kon'ni.	Sleep	-	-	buan'do.
Reed-spear	-	-		Drink	-	-	dha'thin
Throwing-stick	-	-	ku'thar.	Walk	-	-	yul yan'man.
Shield	-	-	kun'marim or he'lemon.	See	-	-	nomna'thi.
Tomahawk	-	-	mu'yum.	Sit	-	-	ñe'naman.
Canoe	-	-	kom'bar (lit. bark).	Yesterday	-	-	nam'ba.
Sun	-	-	nu'ruindh or tirum.	To-day	-	-	dha'li or gi'lumba.
Moon	-	-	ba'pun.	To-morrow	-	-	yir'ki.
Star	-	-	kal'bar.	Where are the Blacks?	-	-	we'ño dhan.
Light	-	-	nu'ruindh (noun).	I don't know	-	-	a'dhu wa vro'- naman.
Dark	-	-	wuin'dhan.	Plenty	-	-	bon'gan.
Cold	-	-	wa'lai.	Big	-	-	win'wur.
Heat	-	-	ma'riman.	Little	-	-	dho'marami, dha'rami, or dhom'me.
Day	-	-	nu'ruindhau.	Dead	-	-	ba'lun or ba'- luman.
Night	-	-	wuin'dhan.	By-and-by	-	-	bon'na-wop'pa.
Fire	-	-	ki'ra.	Come on	-	-	ya'koi; comethou, ba nin.
Water	-	-	kun.	Milk	-	-	a'mon.
Smoke	-	-	wu'ui.	Eaglehawk	-	-	bu'thar.
Ground	-	-	dha.	Wild turkey	-	-	kalar'ka.
Wind	-	-	bu'ran.	Wife	-	-	ma'limgan.
Rain	-	-	yu'run.				
God	-	-					
Ghosts	-	-	nu'thuru.				

## VOCABULARY OF THE KABI DIALECT.

Native words spelt in the alphabet known as Max Müller's Missionary Alphabet.

NOTES.—The *dh* letter has more of the *t* sound in Kabi than in English. *Ndh* represents *n* followed by and coalescing with a subdued dental or sound produced by protruding the tongue as if about to articulate the word *the* immediately after the sound of *n*.

## NOUNS.

Ant (pismire)	- kin, mon'dhur.	Blood	-	- kak'ke.
„ (jumper)	- ba'riya.	Boy	-	- nuin.
„ (small black)	ba'rom.	Breast	-	- dhandar.
„ (white)	- na'ri.	The breasts	-	- a'mon.
„ (soldier)	- mum'ba.	Branch	-	- kandir.
Arm	- kinin.	Brother (elder)	-	- nuin.
Aunt	- yurun.	„ (younger)	-	- wuthun'.
Baby	- wol'bai.	Brow	-	- fun'gal.
Back	- bun'dhur.	Breath	-	- naiya.
Bag	- bun'pi.	Bronzewing pigeon	-	- mam.
Bank	- kun'na.	Bunya meal	-	- nanu.
Bark	- kombar.	Bush (the)	-	- bam'pi.
Base	- yauwan'ni.	Australian bustard	-	- kalar'ka.
Bat	- dhu'naram'bi, Nuleyam.	Butterfly	-	- balumbir.
Bee (native)	- kil'la, kawai.	Bottom	-	- dhai'rvi.
Beard	- ye'ran.	Beauty	-	- mun'daimun- daina.
Belly	- dhunun.	Calf (of the leg)	-	- bu'yu.
Black man	- dhan.	Camp	-	- ki'ra or kirami.
„ woman	- yi'ran.	Canoe	-	- kom'bar.
Bandicoot	- dhun'kal.	Cat (native)	-	- yu'ruthun.
Bed	- nan'pi.	Catfish	-	- ba'la.
Bear (native)	- kul'la.	Child	-	- wol'bai.
Boil (a tumor)	- dhu'nuNan.	„ (my)	-	- gum'ma.
Bone	- nim.	Cheek	-	- wan'gum.
Bird	- dhip'pi.	Chin	-	- yik'kal.
Black cockatoo	- (1) wiyal, (2) geyam'biau, (3) dha'rukal.	Circle	-	- dhur.
Black swan	- kulun.	Claw	-	- dhi'nan.
Boomerang	- bo'ran.	Collar-bone	-	- ku'ru.
		Coast-blacks	-	- bi'dhala.
		Cloud	-	- mon'dam.



Nouns—*continued.*

Country	- dha.	Falcon	- min min.
Creek	- wir'ra.	Fat	- ma'rom.
Cousin	- yum'mu.	Father	- pabun.
Crossing-place	- wan'gauwan'gau- ba'rina.	Feather	- wun'kal.
Crane	- yilaibodhoman.	Fern	- yim'bun.
Crow	- wowa.	Few	- dhai'ya, or bor'ra, or dhur.
Centipede	- ki'rai.	Finger	- mol'la.
Crayfish	- il'lai.	Fence	- wa'ra wa'ra.
Cut	- dhim or kanun.	Fire	- ki'ra.
Codfish	- tu'ku.	Flat	- bir'ru.
Daughter	- do'rananan.	Flood	- num'ma.
Daughter-in-law	- fie'nanba.	Fly	- dhip'pi.
Day	- nu'ruindhau.	Flying fox	- gi'raman.
Daylight	- (1) dhu'luru, (2) bar'biman.	Flying squirrel	- ban'ku.
Darkness	- muin.	Food forbidden to minors	- mun'dha.
Dead tree	- dau'wa.	Foot	- dhi nan.
Dillie-bag	- nuam.	Food	- bin'dha.
Dog (domestic)	- wi'yidha or widha.	Fool	- fun'dal or bor'- raman.
„ (native)	- wid'ha karum or wi'yidha karum.	Frog	- wor'ba.
Doctor (also per- son with charmed life)	- man'nur.	Frost	- pi'ringa.
Duck	- nar.	Froth	- wor'ka.
Dung	- gunan.	Fur	- munun'.
Duck (diver)	- dhubun.	Girl	- wu'ru or wur'ku.
Eaglehawk	- bu'thar.	Grandfather (paternal)	- na'than.
Ear	- pi'nan.	Grandfather (maternal)	- fun'dai.
Earth	- dha.	Grandmother (paternal)	- ko'maram.
Edge	- kara'ni or kul'li.	Grandmother (maternal)	- yenan.
Eel	- yul'lu.	Grass	- ban.
Egg	- bam.	Gully	- dhe'ran.
Elbow	- kun'di.	Grub	- bu'ruga.
Eye	- mi.	Ghost	- nu'thuru.
Eyebrows	- tin'gur.	Guana	- wa'ru.
Eyelash	- dhi'pindyin.	Half	- (1) bor'ra, (2) dhur, (3) dhan'ga.
Emu	- nu'ruindh.		
Face	- nu.		

## NOUNS—continued.

Half-caste - - -	dhikui'.	Loins - - -	Nammam.
Hawk (large brown)	til'gonda.	Log - - -	dau'wa.
Hair - - -	dhil'la.	Lungs - - -	wan.
Hat - - -	pin'ga.	Lizard (Jew)	pi'nan go'ran.
Head - - -	kam.	,, (sleepy)	wun'dum.
Headman - - -	ka'maran.	,, (water)	wa'ram.
Hand - - -	pi'ri.	Man (adult)	ki'var.
Heart - - -	tuk'ku.	,, (old)	winyir.
Hocks - - -	yil'la.	,, (White)	mothar or dhi.
Honey - - -	gil'la, ka'wai.	Many - - -	bon'gan.
Hornet (large)	kau'war.	Magpie (plover)	ku'rumbul.
,, (small)	yau'wa.	Meat - - -	ba'nun or mu'-ran.
Horse - - -	ye'raman.	Milk - - -	a'mon.
House - - -	dhu'ra.	Mother - - -	a'von or na'von.
Hole - - -	nol'la.	Mother-in-law	nu'longan.
Horn - - -	bok'ka.	Mountain - - -	tun'ba or kun'da.
Husband - - -	dhan'dor.	Moon - - -	ba'pun.
Ibis - - -	mu'ru gu'ran.	Messenger - - -	dhom'ka.
Inland Blacks	wa'pa.	Middle - - -	nirim or naran'ni.
Inside - - -	nol'lani.	Mouth - - -	dhan'ka.
Kangaroo (oldman)	ku'ruman.	Minnow-like fish	bu'rum.
,, (buck)	mar'ri.	Mosquito - - -	bun'ba.
,, (doe)	yi'mar.	Moss - - -	wubun.
,, -rat	pai or owar'nur.	Mourning by fast-	na'rin.
Knee - - -	dhi'mi.	ing	
Knife - - -	dhak'ke.	Mud - - -	dhi'lan.
Lad - - -	bo'thai.	Mullet - - -	ondai'ya.
Laughing jackass	ka'wun.	,, (small)	dhu'ra.
Language - - -	bon'dha.	Murderer - - -	mo'tharbin.
Leader - - -	ka'maran.	Name - - -	wil.
Light - - -	nu'run.	Nail (of the finger)	gil'len or mol'la.
Lightning - - -	bol'la.	Neck - - -	kum'ma.
(A) little - - -	nara'ni.	Nephew and niece	kon'ni or boran'-yin.
Liver - - -	ko'nan.	Names regulating (1) ba'ran,	
Lip - - -	dham'bur.	marriages (2) bal'kuindh,	
Lie (falsehood)	gut'dhal, dha'kun.	(3) dherwen,	
Liar - - -	yabo'liman.	(4) bon'da.	
Leaves - - -	wu'run.	News - - -	bon'dha.
Leg, limb - - -	te'ran.		

NOUNS—continued.

Night - - -	wuindhan.	Sarsaparilla plant	bo'raboran'bin.
Noise - - -	dhi'lil.	(as popularly	
Nose - - -	mu'ru.	known)	
Nulla nulla (club)	ku'thar.	Seed - - -	dhu'lu.
Opossum - - -	naram'bi or	Shadow - - -	nu'thuru.
	kuru'i.	Shepherd's com-	dhin'ka dhin'ka.
Outside - - -	bun'dura, nara'-	panion	
	ni.	Shield - - -	(1) he'lemon,
Owl - - -	in'ka.		(2) kun'marim.
Pebbles (charmed)		Shoulder - - -	nil'ki.
„ (globular)	nan'pai or kundir.	Sinew - - -	khu'kin.
„ (flat and min'kom.		Sister and female	ya'bun.
„ circular)		cousin	
Penis* - - -	dhun.	Sky - - -	nu'ruindh.
Paddimellon - - -	bwal.	Smoke - - -	wu'lwí.
Phlegm - - -	bun'yu.	Skin - - -	ku'bar.
Pigeon (wonga)	wonga'laman.	Smell - - -	ka.
Place - - -	dha.	Snake (generally)	mu'ran and wo'-
Platypus - - -	dhur'ku.		nai.
Posterior (the)	mu'mu.	„ (black)	mul'lu.
Porcupine - - -	kak'kar.	„ (brown)	mu'rugirai.
Punk - - -	pa'bunbare.	„ (carpet)	wo'nai.
Quartz - - -	kun'kam.	„ (deaf-adder)	mun'dulum.
Rain - - -	yurun.	„ (diamond)-	kip'pa.
Rainbow - - -	dhakkan.	„ (grey)	yil'lam.
Ridge - - -	kun'du.	„ (short)	gu'lum.
Rib - - -	ku.	„ (spotted	dhiwan'ti.
Redbill (porphy-	wa'thom.	scrub)	
rio)		„ (whip)	y'yum or Nun'-
Redhead (small	dhu'runkalim.		dar.
bird)		„ (yellow)	mu'rai.
Redbreast (small	dhu'runkalim.	Song - - -	yau'war.
bird)		Spear - - -	kon'ni.
Road or track - - -	kuan.	Son - - -	nu'kivar.
Rope - - -	buk'kur or yur'-	Son-in-law - - -	ku'tharum.
	ru.	Spider- - -	mothar.
Root - - -	te'ran.	Spittle - - -	fuin.
Sap - - -	kak'ke.	Stink - - -	bu'ga or bua.
Scrub - - -	dhu'ri.	Stone - - -	dhak'ke.
„ turkey - - -	wa'wun.	Stump - - -	kam'gilu.
Scorpion - - -	yi'lai.	Star - - -	kal'bar.

\* See *Blackfellow*, which is translated *dhan*.—E. M. C.

## NOUNS—continued.

Squirrel	-	- mubir.	Tree honeysuckle-	bo'tharom.
Summit	-	- ba'rina.	„ ironbark	- dhu'ban.
Sun	-	- nu'ruindh or ti'rum.	„ „ (broad leafed)	bul'lel.
Sundown	-	- ti'rumka'rin.	„ ironwood	- nan'garin.
Sunrise	-	- ti'rum won'dan.	„ Moreton Bay	ku'randur.
Sweat	-	- nu'yum.	ash	
Scar (ornamental)		mu'lar.	„ oak (silky)	yul'lo.
Taste	-	- bon'dha.	(Grevillea robusta).	
Tail	-	- dhuu.	„ oak (swamp)-	bi'l'lai.
Tear	-	- ni'yul.	„ pine	- ku'nam.
Thigh	-	- te'ran or dhe'ran.	„ red-gum	- dhom'ba.
Throat	-	- yip'pi.	„ stinging	- gim'pi.
Thunder	-	- mum'ba.	„ stringybark	- dhu'wai.
Tin vessel	-	- kak'kar.	„ ti	- nam'bur.
To-day	-	- gi'lumba or ta'li.	„ wattle (black)	dhi'l'gar.
To-morrow	-	- nuin'go or yir'ki.	„ „ (green)	bu'pin.
Tomahawk	-	- mu'yum.	Turkey (scrub)	- wawun.
Tongue	-	- tu'num.	Uncle	- kom'mi.
Tooth	-	- dhan'ka.	Urine	- ka'bur.
Top	-	- barai'yir or ba'- ritha.	Vein	- kak'ke.
Twilight	-	- (1) buin mul'lu, (2) mul'lubon.	Vine	- yur'ru.
Track	-	- kuan.	Wallaby	- wol'lan.
Tree	-	- dhu.	Water	- kun.
„ apple	-	- bu'pu.	Water rail	- dha'ran and dhim.
„ bastard box	-	- dhin'kar.	Watershed	- nuk'ku.
„ blackbutt	-	- dhu'lar.	While, a little	- tal'liya.
„ bloodwood	-	- bu'nar.	White cockatoo	- gi'gum.
„ blue-gum	-	- yir'ra.	White-hooded	kan'ka
„ bottle	-	- bi'rimgan.	eagle	
„ box	-	- min'ka.	Whiskers	- ye'ran.
„ bunya	-	- bon'yi.	Wind	- bu'ran.
„ cabbage	-	- ka'wa.	Wing	- kun'di.
„ cabbage-palm	-	- pi'bin.	Woman (old)	- ma'run.
„ cedar	-	- wut'dha.	„ (White)	- dha'ran.
„ cherry	-	- bir'ra bir'ra.	„ (generally)	- yi'ran.
„ currajong	-	- ka'yan, kun'ma- rim.	Wife	- ma'limgan.
„ dogwood	-	- mam'bu.	Wood	- dhu.
„ grass	-	- dhak'ka.	Woodpecker	- yin'dirin.
			Worm	- ku'laren.
			Yesterday	- nam'ba.

## ADJECTIVES.

Active	-	-	pi'ritkithum.	Done	-	-	wur'ru.
Alive	-	-	(1) man'nur, (2) mur'ru mur'ru.	Dry	-	-	buthun.
Amazed	-	-	mi wu'ruwoman.	Dull (in spirits)	-	-	yin'na.
Angry	-	-	(1) nol'la ban'- wonda mora- man, or (2) ban'ku, or (3) yam'nan.	Early	-	-	dhu'lura.
Bad	-	-	waran.	Easy (pace)	-	-	ni'ta.
Bald	-	-	nil'kan.	Empty	-	-	nol'la.
Black	-	-	mul'lu.	Eternal	-	-	nam.
Big	-	-	win'wur.	Every	-	-	kom'kalim.
Blind	-	-	mi gu'lum.	Fat	-	-	(1) brak'ke, (2) ma'rom.
Blunt	-	-	gu'lum.	Fearful (in dread)	-	-	nol'la wa'rabin.
Brave	-	-	wa wi'dhiman.	Few	-	-	nara'ni.
Bright	-	-	mi kak'kiman.	First	-	-	wu'ru.
Brimful	-	-	tam'burwan.	Flat	-	-	ba'lan.
Broad	-	-	pi'ba.	Fly-blown	-	-	dinan'ga.
Bushy	-	-	mot'yi.	False	-	-	dha'kun.
Charmed	-	-	man'nur.	Full	-	-	gum'ka and wul'- bun.
Cheerful	-	-	nol'la kala'nur.	Foolish	-	-	fun'dal.
Clear	-	-	ku'lanur.	Free (gratis)	-	-	yul.
Clean	-	-	kak'kal.	Fresh	-	-	dhu'lur.
Clever	-	-	bun'ba.	Frightened	-	-	wi'dhiman.
Cold	-	-	walai or wala'- thau.	Giddy	-	-	mi ku'rin or kam ku'riman.
Cooked	-	-	ka'pi.	Glad	-	-	nol'la yanga'lin.
Cool	-	-	ya'gal.	Good	-	-	kala'nur.
Cowardly	-	-	wi'dhi.	Grey (of the hair)	-	-	gi'lan.
Costive	-	-	dhu'nun dhu'pon.	,,	-	-	dha'wudha'wul.
Crooked	-	-	war'kun.	Greedy (selfish)	-	-	yan'gan gi'vir.
Cruel	-	-	duma'riman.	Haughty	-	-	nir'boman.
Curious (strange)	-	-	kar'va.	Heavy	-	-	dhi'kir.
Damp	-	-	kum'na.	Happy	-	-	mun'dhar.
Dark	-	-	wuin'dhau.	Hard	-	-	but'dha.
Dead	-	-	ba'luman.	High	-	-	na'kan.
Deaf	-	-	(1) pi'nan gu'lum, or (2) nu'rum.	Hot	-	-	ma'riman.
Dirty	-	-	mul'lu.	Hungry	-	-	gan'dho.
				Humble	-	-	mo'rombaluman.
				Hunched	-	-	bul'tyin.
				Ill-natured	-	-	ku'wai go'ran.
				Impudent	-	-	dha'bar.
				Inquisitive	-	-	bi'yan.

## ADJECTIVES—continued.

Invincible	-	wup'pin.	Pretty	-	mun'dai.
Itching	-	bi'dhaman.	Quick	-	(1) wai'yallo,
Jealous	-	mi kam'biman.		-	(2) ka'la, and
Kind	-	ko'nanboman.		-	(3) dhal'li.
Lank	-	dhu'nan	Quiet	-	(1) dhi'lam,
	-	gan'dhbo.		-	(2) dhikul, or
Large	-	win'wur.		-	(3) konan.
Lazy	-	ka'wun ka'bi.	Ready	-	nam.
Lean	-	ba'nundom or	Red	-	bothar or ku'thi-
	-	dau'wan.		-	nur.
Left-handed	-	wi'dhongar.	Reconciled	-	bu'rimoraman.
Life-possessing,	-	man'nurnur.	Restless	-	nud'hulu.
life-giving	-		Right (not wrong)	-	yam'ba.
Light (in weight)	-	nan'dimathi.	Ripe	-	ma'rimathi.
„ (not dark)	-	nu'ruindhau.	Rotten	-	bu'thi.
Lively	-	kak'ka.	Scowling, sneering	-	mu'ru womba'li-
Longing	-	nol'la gu'lumbo		-	man.
	-	man.	Shady	-	bur'pu.
Loud	-	wop'paro or	Sharp	-	mun'da go'ran.
	-	pin'aru.	Short	-	dhal'bur.
Like (in appear-	-	(1) yi'kiman,	Sick	-	bai'yinur.
ance)	-	(2) yi'rina.	Slippery, smooth	-	dhan'dar.
Lustful	-	war'raio.	Skinned	-	dhim.
Mad	-	pi'nan gu'lam.	Sleepy	-	mi buwan.
Many	-	bon'gan or gur-	Slow	-	yul.
	-	win'dha.	Soft	-	dhulu'la.
More	-	yan'ga.	Sour	-	tan'kam.
Narrow	-	dhal'bur.	Sorry	-	nol'la kai'yaman.
Near-sighted	-	mi mu'piman.	Small	-	(1) dho'marami,
New	-	dha'libandh.		-	or (2) dha'rami,
Noisy	-	dhilil'nur.		-	or (3) dhom'me.
None	-	ka'bi.	Spotted	-	ku'nubar.
Old	-	wu'rubandh or	Stinking	-	(1) bu'ga, or
	-	wu'ruwendh.		-	(2) bua, or
One	-	ka'lim or		-	(3) buga'nur.
	-	kwa'lim.	Still	-	dhi'kul.
Other	-	kar'va or dha'ra.	Straight	-	dhu'run.
Overmuch	-	bam'guna.	Strong	-	(1) but'dha,
Painful	-	kig'yar.		-	(2) bau'thar or
Pleased	-	nol'la dhan'dar-		-	bau'guthar.
	-	ban.	Stupid	-	fun'dal.

ADJECTIVES—continued.

Surprised	-	nol'la wu'laman.	True	-	gi'vir.
Sulky	-	ban'ku.	Ugly	-	ta'nunba or mot'yi.
Sunny	-	nui'yim.	Unwilling	-	wa ka'wun fi'ena- man.
Sweet	-	ge'yar.	Wall-eyed	-	mi wu'lwinur.
Swollen	-	dhu'rumi or wul'bu.	Wanting	-	gu'lum.
Tall	-	guran or goran.	Well (in health)	-	man'nurbathin.
Tame	-	ko'nan.	Wet	-	di'nan.
Thick	-	win'wur.	Weak	-	na'man mokkan.
That	-	mo'rana.	White	-	ka'kal.
Thin	-	na'ran.	Wild	-	(1) ka'rum, or (2) ban'goran.
Thirsty	-	naiyal'lo.	Willing	-	ka'wun fi'ena- man.
This	-	ka'rina.	Windy	-	bu'rando.
Ticklish	-	wi'riman.	Withered	-	bu'thun.
Tired	-	nai'ya ba'lun.	Wicked, wrong	-	wa'ran.
Tight	-	but'dha and pi'naru.			
Two	-	bul'la.			

PRONOUNS.

I	-	nai, a'dhu, or na'dhu.	We	-	na'lin.
My or mine	-	nan'yungai.	You and I	-	na'linnin.
Me	-	nan'na, a'dhu, or na'dhu.	Our or ours	-	na'lino or nalinnur.
Thou	-	nin'du or nin.	Us	-	na'lin.
Thy or thine	-	ni'nongai.	You	-	nu'lam.
Thee	-	nin'na, nin'bola.	Your or yours	-	nu'lamo.
He, she, or it	-	nun'da or mon'da.	You	-	nu'lambola.
His, hers, its	-	nun'dano.	They	-	dhi'nabu.
Him, &c.	-	nun'dabola.	Their, theirs	-	dhina'buno.
Another and I	-	no'lom.	Them	-	dhina'bubola.
You two	-	bu'la.	Anyone, everyone, kar'vandhilum. everybody		
You all	-	nu'pu.	Another's	-	dhomkai'yir.
Own	-	nil'ka.	Alone	-	mit'dhino.
Self	-	mit'dhi.	Other	-	kar'va or dhar'ra.
This one	-	ka'rina.	Some . . others	-	kar'va . . kar'va.
That one	-	ko'radhu.			

## PRONOUNS—INTERROGATIVE.

Who - - -	- nan'do nan'gai.	What - - -	- nan'do or mi'ñan-gai.
Whose - - -	- nan'yungai.	How many -	- miña'ma or miñ-am'ba.
Whom and which	- nan'gaimini.		

## VERBS.

Ache - - -	- bai'yi.	Come - - -	- ba'man.
Allow - - -	- yangali'noman.	„ in - - -	- ka'ri.
Answer - - -	- yi'ki ya'man.	„ out - - -	- wu'ruboman.
Awake - - -	- kin'ma.	„ back - - -	- biya'boman.
Bathe - - -	- ku'nu wil'li.	Cooee - - -	- biyel'li.
Be - - -	- ñe'naman.	Cover - - -	- (1) kam'biman, or (2) bani'raman.
Be there - - -	- nin'di or min'da.	Cross - - -	- wan'goman.
Believe - - -	- gi'vir wun'- bomba.	Cry - - -	- du'niman.
Bite - - -	- kai'yathin.	Cut - - -	- (1) kau'wan, or (2) wu'lathin.
Boil - - -	- ma'ringa.	Cure - - -	- bai'yi yanga'li- thin.
Bleed (intrans.)	- kak'ke ba'man.	Divide (or deal out)	- wiyu'laiyu.
Be born - - -	- (1) dak'aman, (2) won'doman.	Delay - - -	- won'gali.
Break - - -	- (1) kom'nan, or (2) bu'riman.	Desist - - -	- wonai.
Be quiet - - -	- yul ñe'naman.	Die - - -	- ba'luman.
Bring - - -	- ba'riman.	Dialike - - -	- wonai.
Buck - - -	- war'ran.	Dismount - - -	- ñendaio.
Burn (trans.)	- wa'raba.	To be done - - -	- ka'biroman.
„ (intrans.)	- ma'rin.	Draft - - -	- bun'gaman.
Burst - - -	- bu'lunirra.	Dream - - -	- ba'riwundaman.
Call - - -	- ye'liman.	Drink - - -	- dha'thin.
Catch - - -	- dhom'ma.	Drive away - - -	- mi'bamma.
„ fish - - -	- kau'wamathi.	Drown (pass.) -	- (1) ka'ruman, or (2) ka'ron.
Care - - -	- ka'wun.	Dry - - -	- dha'linan.
Carry - - -	- womba'lithin.	Eat - - -	- (1) dhaü, or (2) dho'man.
Converse - - -	- yathu'laiyu.	Enter - - -	- ka'rithin.
Change - - -	- ka'rina ma'liu.	Fall - - -	- bumba'lin.
Chase - - -	- (1) dñ'rithin, and (2) wari'naman.	„ upon - - -	- womba'liman.
Chew - - -	- dhin'piman.	Feel - - -	- bon'dhoman.
Chop - - -	- ka'nithin,	Fetch - - -	- ba'riman.
Climb - - -	- (1) bon'yindan, or (2) won'dan.	Fight - - -	- baiyu'laiyu.
Cause to drink	- bidha'linda.		



VERBS—continued.

Find - - -	- bat'yiman.	Lift - - -	- bun'ma.
Fly (as birds) -	- dhu'raman.	Lie (speak falsely) (1)	dha'kun ya,
Forget - - -	- (1) pi'nan ba'lu-	(2)	yabo'liman.
	man, or	„ (recline)	- yun'maman.
	(2) nara'loman.	Like - - -	- ka'wun.
Forgive - - -	- bon'na konan	Look - - -	- nai'yilathin.
	wo'nimba.	Lose - - -	- nara'loman.
Gape - - -	- wul'lai.	Love - - -	- balu'raman.
Give - - -	- wum'nan.	Make - - -	- yan'goman.
Gnaw - - -	- dhan'dhoman.	Make cry -	duninu'raman.
Go - - -	- yan'man.	Mark - - -	- bandh'nur.
Go home - - -	- yan'mare.	Marry - - -	- (1) bin'dhamathi,
Grasp - - -	- kol'bathin.		or (2) dhom'mo-
Grow - - -	- dhu'ruman.		man.
Haste - - -	- nam (impera-	Mend - - -	- (1) yi'lvaŋa, or
	tive).		(2) bau'waman.
Hate - - -	- wa ka'wun.	Mount - - -	- wo'nali.
Have - - -	- (1) kai, or	Obey - - -	- ka'lu vro'naman.
	(2) min'da.	Play - - -	- biwa'thin.
Hold - - -	- dho'mathin.	Perambulate -	wak'karin yan'-
Help - - -	- nu'ponathin.		diriu.
Hit - - -	- bun'baman.	Prepare - - -	- nau'wapira.
Issue - - -	- bi'raman.	Pull - - -	- yu'ri.
Joke - - -	- dha'rithin.	Put - - -	- yivari.
Jump - - -	- (1) yauwara, and	„ away - - -	- mivari.
	(2) war'rai.	„ in - - -	- (1) kari'naman, or
Kick - - -	- na'ruman.		(2) mo'aman.
Kill - - -	- bai'yiman.	„ out - - -	- wuruyiva'rithini.
Know - - -	- vro'naman.	„ up - - -	- womba'thin.
Kiss - - -	- dham'bur bun'bi-	Relish - - -	- nol'la bau'wan.
	thin.	Remember - -	- (1) wa pi'nan ba'-
Laugh - - -	- wa'thiman.		luman, or (2)
Leave - - -	- wo'naimathi		pi'nan bama'thi.
	yiva'ri.	Resemble - - -	- yi'kiman.
„ (abandon)	won'damathi.	Return - - -	- (1) biyam'gaiyo,
Lend - - -	- timba'rowa.		or (2) bom'ko-
Let (allow) - -	- wum'nan.		man, or (3) biya'-
„ go - - -	- bin'dha.		boman.
„ out - - -	- wu'ruwathin.	Revolve - - -	- ku'riman.
Light (kindle) -	- ba'raiyo.	Ride - - -	- kan'kithin.
„ (intrans.) -	- nan'daboman.	Rise - - -	- won'doman.

## VERBS—continued.

Roast -	-	ki'raba mor'ba.	Stop (remain) -	finai.
Roll -	-	dhinda'liman.	„ (arrest) -	kakka'riu.
Run -	-	bidha'lithin.	Stand -	- bu'bai or buwan.
Scold -	-	yam'numan.	Strengthen, hold fast	bu'dhawathin.
Scratch -	-	dhu'ma.	Suck -	- bun'bithin.
Search -	-	(1) wor'raman, or (2) wa'karraio, or (3) kauwa'liu.	Sweat -	- nu'yumboman.
See -	-	nomna'thi.	Swell -	- dhu'rumi.
Seek -	-	nar'riu.	Swim -	- yunga'thin.
Send -	-	bin'dha.	Take -	- (1) kan'go, or (2) kom'nan, or (3) bunma'li.
Separate -	-	ban'yau.	„ back -	- biya'vindi.
Sing -	-	dop'pathin.	„ in (admit) -	karin'dimi.
Shake -	-	dhu'wa.	Taste -	- yavan'dha.
Shell -	-	mi'bira.	Teach -	- nutana'liu.
Shoot -	-	bun'bara.	Think -	- vro'numan or vronaman.
Show -	-	nom'ba.	Throng -	- kaka'riman.
Sink -	-	fin'daman.	Try -	- natani.
Sit -	-	fin'naman.	Turn (trans.) -	kuri'naman.
Skin -	-	nol'la wul'la.	Tire -	- nai'ya ba'luna.
Sleep -	-	buan'do yun'ma- man.	Throw -	- tinga'thin.
Smell -	-	ba'liman.	„ down -	bomka'numan.
Smoke (a pipe) -	-	kaiya'thin.	Wait -	- won'miman.
Smash or strike -	-	bon'dhira.	Walk -	- yul yan'man.
Speak -	-	ya'man.	Want (require) -	wandha'roman.
„ quickly -	-	yale'liman.	Warm -	- wa'kobora.
Spear -	-	bau'wa.	Wash -	- kak'kal yiva'ri.
Spring up -	-	yi'raman.	Watch -	- finan'diman.
Split -	-	wul'la.	Whisper -	- wop'pa yel'li.
Squeeze -	-	(1) nau'waman, (2) buluni'raman, (3) wo'ra bu'dha- man, (4) nu'nira.	Whistle -	- ku'bi.
Steal -	-	kor'raman.	Wipe -	- kak'kal gira'nili- thin.
Sting -	-	bau'waman.	Work -	- yuan'biniliu.
			Wring the neck -	ku'namara.

## ADVERBS.

Above -	-	ba'ritha.	Almost -	-	bar.
After or behind -	-	biya'ni.	Also -	-	yiki.
Afterwards -	-	bona gi'ra.	Always -	-	nam.
Alone -	-	ka'lim.	Back -	-	bi'ya.

ADVERBS—continued.

Before -	-	wu'runi.	Nowhere -	-	ka'bi.
By-and-by -	-	bon'na wop'pa.	Often -	-	(1) kir'wa, and (2) nam.
Close -	-	nol'la.	On horseback -	-	nan'nur.
Directly -	-	dhali.	On foot -	-	dhi'nango.
Early -	-	(1) dhali, or (2) dhu'lura.	Other side -	-	gun'mani.
Eternally -	-	nam.	Out -	-	wu'ru.
Everywhere -	-	(1) ko'la na ko'la, or (2) we'flo na we'flo.	Slowly -	-	wop'pa or yul.
Far -	-	mukir.	There -	-	kola or mola.
Farther -	-	kila'thunda.	That side -	-	(1) fion'da fion- da'ni, or (2) ko'la dhu'runi.
Fast -	-	ka'lu.	This side -	-	(1) ba'rina, or (2) ka'ri dhu'runi.
Firmly -	-	(1) but'dha, or (2) pi'naru.	Thus -	-	(1) yi'ri, or (2) yi'rin.
First -	-	wu'ru.	Top -	-	(1) ba'rina, or (2) ba'ritha.
For -	-	ka'ri.	Under -	-	tar'vano.
Gently -	-	wop'pa.	Vainly, in vain, for nothing	-	yul.
Headwards, by the head	-	kam'nur.	Very, very much -	-	kar'va.
Here -	-	(1) ka'ri, (2) kai, (3) ka'dhi, (4) mu'li.	Well, rightly -	-	yam'bo.
If -	-	(1) we'flo, or (2) bo'na.	When (interrog.) -	-	we'fiobolla.
How -	-	mi'nango.	When (at that time)	-	(1) we'flo, or (2) bona.
Just now -	-	kai.	Whether or not -	-	we'fiamba.
Late -	-	nam.	Where -	-	(1) we'flo, or (2) we'fiomini.
More -	-	yan'ga.	Whither -	-	nan'gaibola.
Near -	-	pira'ni.	While -	-	bo'na.
Never -	-	wa.	Why -	-	(1) mina'ni, (2) wan'dhurathin, (3) mina'lo.
No -	-	(1) wa, (2) wa'ka, (3) ka'bi.	Yes -	-	(1) yau'ai, or (2) yaau.
Noisily -	-	dhilil'banur.			
Not -	-	(1) wa, (2) ka'bi, (3) bar (gene- rally with im- perative).			

INTERJECTIONS.

All right -	-	yau'ai yauai.	Well done -	-	(1) kala'nur, or (2) kaburau.
By no means -	-	wa wa.	Signifying—		
Halloo -	-	aran.	Credence -	-	im'ba.
Indeed -	-	i'na.	Pleasure -	-	a'rirom.
Just so so -	-	(1) e'yila, or (2) ila, or (3) yau'aimba.	Regret -	-	e.
			Surprise -	-	(1) gin'di, or (2) nrrrr.
			Self-satisfaction -	-	moun.

## No. 167.—UPPER BRISBANE RIVER.

BY W. LANDSBOROUGH, Esq., AND MONTAGU CURR, Esq.

Two vocabularies of the language of the Upper Brisbane River, forwarded by the gentlemen named above, differ so little that only one of them is inserted. The reader may compare the translations of *Blackfellow* and *kangaroo*.

The following Additional Words were supplied by Mr. Landsborough :—

Husband . . .	- nuim.	Opossum-cloak .	- kobinga.
Wife . . .	- numgang.	Lightning .	- mira.
Uncle . . .	- numa.	To fall .	- bowman.
Girl . . .	- una.	To swim .	- kauyoo.
Ornamentalscars-	bimdara.	When .	- wungang.
Chin . . .	- yakka.	Here .	- kunma.
Ribs . . .	- koongara.	White .	- chilling.
Neck . . .	- bimbay.	Black .	- meer.
Frog . . .	- iuba.	Pine-tree .	- koonin.

## No. 167.—UPPER BRISBANE RIVER.

BY W. LANDSBOROUGH Esq., AND MONTAGU CURR, Esq.

Kangaroo . . .	- dgin.	Hand . . .	- bay or bee.
Opossum . . .	- dthooan, koom-	2 Blacks . . .	-
	bay.	3 Blacks . . .	-
Tame dog . . .	- boo-gin.	One . . .	- karro.
Wild dog . . .	-	Two . . .	- booyoo, yerio.
Emu . . .	- moee.	Three . . .	-
Black duck . . .	- nyem.	Four . . .	-
Wood duck . . .	-	Father . . .	- boba.
Pelican . . .	- bloogullum.	Mother . . .	- mwang, kame.
Laughing jackass	koaka.	Sister-Elder .	- thadje.
Native companion		„ Younger .	-
White cockatoo .	- gaira.	Brother-Elder .	- dooda.
Crow . . .	- wawa.	„ Younger	-
Swan . . .	- meweean	A young man .	- gibbar, keeburra.
Egg . . .	- maa or moa.	An old man .	- yanyar.
Track of a foot .	-	An old woman .	- yanyarin.
Fish . . .	- unda.	A baby . . .	- barree.
Lobster . . .	- eel.	A White man .	- moee, mybay.
Crayfish . . .	-	Children . . .	- yunam.
Mosquito . . .	- munyagurrun.	Head . . .	- ma.
Fly . . .	- din.	Eye . . .	- mia.
Snake . . .	- booyee.	Ear . . .	- pinnung.
The Blacks . . .	- dthun.		
A Blackfellow .	- dthun.		
A Black woman .	- booberim.		
Nose . . .	- mi-i.		

No. 167.—UPPER BRISBANE RIVER—*continued.*

Mouth	-	-	tamboor.	Boomerang	-	-
Teeth	.	-	ding, taynang.	Hill	-	-
Hair of the head	-	ma.		Wood	-	- dnattoo.
Beard	-	-	eka, mulingin.	Stone	-	- doee, teya.
Thunder	-	-	meera.	Camp	-	- kauime.
Grass	-	-	bun.	Yes	-	- yow.
Tongue	-	-	bokoor.	No	-	- woka or yaka.
Stomach	-	-	moo.	I	-	- goin, boon.
Breasts	-	-	dundur, amoo.	You	-	- nga.
Thigh	-	-	dthungur.	Bark	-	- koondoo.
Foot	-	-	dinnung, chin- nang.	Good	-	- kallang.
Bone	-	-	geera.	Bad	-	- yeng, weeang.
Blood	-	-	deel.	Sweet	-	-
Skin	-	-	bim.	Food	-	- gooyoor.
Fat	-	-	mem.	Hungry	-	- dthurrii.
Bowels	-	-	na.	Thirsty	-	- goonbero.
Excrement	-	-	goonang.	Eat	-	- dthowo.
War-spear	-	-	nyam, gooranga.	Sleep	-	- wondo.
Reed-spear	-	-		Drink	-	- dthow, goon- barro.
Throwing-stick	-	-	daddoo.	Walk	-	- yango.
Shield	-	-	koomarri.	See	-	- ka, nga.
Tomahawk	-	-	mooyim.	Sit	-	- yinne.
Canoe	-	-	koondoo.	Yesterday	-	- moona.
Sun	-	-	weeim.	To-day	-	- ming.
Moon	-	-	ka kurra.	To-morrow	-	- tomo, gango.
Star	-	-	murringum.	Where are the wundja dthun?		
Light	-	-	koonee.	Blacks?		
Dark	-	-	nwore.	I don't know	-	- waka natchi benga.
Cold	-	-	nyaar.	Plenty	-	- yoorun.
Heat	-	-	murra, gimow.	Big	-	- mooanina.
Day	-	-	kitter, maybing.	Little	-	- nunana.
Night	-	-	djoo.	Dead	-	- bootir, bonja.
Fire	-	-	kooyoom.	By-and-by	-	- quay.
Water	-	-	goong.	Come on	-	- eaba, kow-wy.
Smoke	-	-	thoom.	Milk	-	-
Ground	-	-	dtha.	Eaglehawk	-	-
Wind	-	-	boorun.	Wild turkey	-	-
Rain	-	-		Wife	-	- numgang.
God	-	-				
Ghosts	-	-				

## No. 168.—BRISBANE RIVER.

## TURRUBUL LANGUAGE.

BY THE LATE REVD. WILLIAM RIDLEY.

THE translation of my Common Vocabulary which follows was kindly made for me by the late Revd. William Ridley. In the *Kamilaroi* of that gentleman, Turrubul is one of the languages treated of, and from it I make the following extracts :—

## NOUNS.

*du-* (suffix) signifies agency, and distinguishes the nominative which has a verb from the simple name.

## EXAMPLE.

1st nominative:-	-	duggai	-	a man.
2nd nominative	-	duggaidu	-	a man (followed by a verb).
Genitive	-	duggainūbba	-	of a man.
Dative	-	dugganu	-	for or to a man.
Accusative	-	duggana	-	a man.
Ablative	-	duggaibuddi	-	with a man.
„	-	duggaiti	-	at a man.
„	-	duggaida	-	from a man.
Plural-	-	duggatin	-	men, people.

## GENDER.

Difference of gender is expressed sometimes by using different words, as *kruman*, a male kangaroo (largest species); *yimma*, female kangaroo.

Sometimes the suffix *-gun* or *-un* gives a feminine signification, as in the proper family names, *e.g.*, *dermain*, *dermaingun*; *bundar*, *bundargun*; *bandur*, *bandurun*; also *nurring* (son), *nurringun* (daughter).

## VERBS.

The most remarkable feature in the grammar of the Australian languages is the very extensive inflection of the verbs. The voices, active, reciprocal, causative, permissive, &c., are numerous; and the tenses are adapted to express various slight modifications of past and future.





## **BOOK THE TWELFTH.**



## **BOOK THE TWELFTH.**

### **PREFATORY REMARKS.**

**OF** the tribes dealt with in this book, those which inhabit the shores of the mainland show in their languages a close relationship, and remind us of the fact that every tribe prefers the neighbour whose customs, food-supply, and mode of life resembles its own.

No. 169.—CONDAMINE AND CHARLEY'S CREEK—MURBUM-  
NINGAMA TRIBE.

FORWARDED BY THE COMMISSIONER OF POLICE, BRISBANE.

In this language *bone* and *stone* may be compared. *Kungi* = *thirsty*,  
appears as *dry* on the Barcoo.

Kangaroo	-	-	groomon.	Hand	-	-	ma.
Opossum	-	-	groona.	2 Blacks	-	-	
Tame dog	-	-	buggin.	3 Blacks	-	-	
Wild dog	-	-	wage.	One	-	-	
Emu	-	-	mooe.	Two	-	-	grogna.
Black duck	-	-	moonrm.	Three	-	-	grunda.
Wood duck	-	-		Four	-	-	
Pelican	-	-	giteum.	Father	-	-	babo.
Laughing jackass			kakkage.	Mother	-	-	moang.
Native companion			mendra.	Sister-Elder	-	-	morun.
White cockatoo	-	-	gera.	„ Younger	-	-	
Crow	-	-	wa.	Brother-Elder	-	-	towin.
Swan	-	-		„ Younger	-	-	
Egg	-	-	mor.	A young man	-	-	kipper.
Track of a foot	-	-	tumba.	An old man	-	-	gringa.
Fish	-	-	marea.	An old woman	-	-	bubram.
Lobster	-	-		A baby	-	-	gugroo.
Crayfish	-	-		A White man	-	-	krabe.
Mosquito	-	-	ding.	Children	-	-	
Fly	-	-		Head	-	-	mow.
Snake	-	-	booe.	Eye	-	-	maye.
The Blacks	-	-	booa.	Ear	-	-	binang.
A Blackfellow	-	-	garoon.				
A Black woman	-	-	geran.				
Nose	-	-	mia.				

No. 169.—CONDAMINE AND CHARLEY'S CREEK—MURRUMNINGAMA  
TRIBE—*continued.*

Mouth	-	-	kam.	Boomerang	-	-	buramna.
Teeth	-	-	deang.	Hill	-	-	
Hair of the head			kamee.	Wood	-	-	doodoo.
Beard	-	-	eka.	Stone	-	-	die.
Thunder	-	-	meera.	Camp	-	-	murrun.
Grass	-	-	bunn.	Yes	-	-	
Tongue	-	-	punnan.	No	-	-	
Stomach	-	-	kumde.	I	-	-	
Breasts	-	-	dundara.	You	-	-	
Thigh	-	-	genar.	Bark	-	-	tundo.
Foot	-	-	ginang.	Good	-	-	kulang.
Bone	-	-	dea.	Bad	-	-	
Blood	-	-	dunde.	Sweet	-	-	kambora.
Skin	-	-		Food	-	-	doeo.
Fat	-	-		Hungry	-	-	tiroy.
Bowels	-	-		Thirsty	-	-	kungi.
Excrement	-	-		Eat	-	-	
War-spear	-	-	ngea.	Sleep	-	-	
Reed-spear	-	-		Drink	-	-	
Throwing-stick	-	-		Walk	-	-	
Shield	-	-	gumurry.	See	-	-	
Tomahawk	-	-	nyam.	Sit	-	-	
Canoe	-	-	kundung.	Yesterday	-	-	
Sun	-	-	genan.	To-day	-	-	
Moon	-	-	gooea.	To-morrow	-	-	
Star	-	-	koge.	Where are the			
Light	-	-	koomi.	Blacks?			
Dark	-	-	mulkan.	I don't know	-	-	
Cold	-	-		Plenty	-	-	
Heat	-	-	agga.	Big	-	-	
Day	-	-	daroo.	Little	-	-	
Night	-	-	mulkan.	Dead	-	-	bonang.
Fire	-	-	kooinim.	By-and-by	-	-	
Water	-	-	koom.	Come on	-	-	
Smoke	-	-	dumda.	Milk	-	-	
Ground	-	-	jaw.	Eaglehawk	-	-	
Wind	-	-	buran.	Wilk turkey	-	-	woun.
Rain	-	-	merria.	Wife	-	-	numgun.
God	-	-					
Ghosts	-	-	mooeimng.				

## No. 170.—STRADBROKE AND MORETON ISLANDS.

## GOENPUL, WOGEE, AND NOONUKUL TRIBES.

BY GEORGE WATKIN, ESQ., AND J. E. HAMILTON, ESQ.

THE following information relative to the three tribes named above was forwarded to me by Mr. George Watkin ; a second vocabulary also of the *Jandai* language, which it has not been thought necessary to insert, was kindly sent to me by Mr. J. E. Hamilton. An incomplete vocabulary of the *Moondjan* language, which much resembles *Jandai*, which Mr. Watkin forwarded, is also omitted.

The *Goenpul* tribe occupies the central and southern portion of Stradbroke Island, and its language is called *Jandai*. The *Noonukul* tribe owns the northern portion of that island, and its language is called *Moondjan*. The *Wogee* tribe occupies Moreton Island, and its language is called *Goomar* or *Gooar*. The name of the language, in each of these cases, is the equivalent of *no*, as the reader will see in two instances by turning to the attached vocabularies.

The following particulars apply to the remnants of the three tribes who now live pretty much together. Their number amounts to about 65 persons. Many of them are half-castes, others quadroons, and females largely predominate. Since the year 1868, Mr. Watkin remarks that their numbers have fallen off at least one-half. Reading over that gentleman's replies to my questions, little information is to be gathered which has not been already laid before the reader in connection with other tribes. It may be remarked, however, that ornaments are worn made of the nautilus shell; that spears are thrown by hand, and boomerangs of both sorts are in use. Water is carried in the sheaths of the *Seaforthia* palm. Fish, honey, and snakes are amongst the principal articles of food, as well as the fern-root (*bungmal*), which is (or was) beaten into a pulp between two stones, and then baked like a damper in the ashes, or cooked on the coals. Particular sorts of food were forbidden to the males at certain ages, others to the women in general, and others to women whilst pregnant. Many years ago small-pox is reported to have ravaged these islands; our occupation of which took place in 1824 or 1825, at which period a branch penal settlement was formed on Stradbroke. Class-marriage still prevails, and in the Goenpul tribes the names of the classes, male and female, are Bandoor, Bandoorookun; Bunta, Buntangun; Barang, Barangun; Darawan, Darawangun. Marriages take place both within and without the tribe. Children, of course, belong to the tribe of the father. Males are scarred for ornament on the chest, back, and arms; females on the arms and legs. The last joint of the little finger of one hand used to be taken off. Preparatory to burial, the corpse is made into the shape of a ball. In these tribes, as in all others of which accounts have reached me, consumption is the general cause of deaths. A messenger sent to another tribe carries a notched stick with him, the size of one's finger. The custom prevails of an old man in times of illness sucking the part in pain, and pretending to extract by his lips or teeth a piece of wood, which he spits out. The people of these tribes have no

objection to tell their names, as we know many others have. The following is a list of them, male and female:—

Names of Men.		Names of Women.	
Kunjo.	Nuraneum.	Peeamareeba.	Kuranpin.
Tikukka.	Gnurradju.	Ween.	Boonbinpin.
Nuggin.	Gootenoo.	Quelbeean.	Weedjumpare-
Toompanee.	Djurpoorbudjur.	Kmgalmoon-	gun.
Doodaree.	Curreewurryba.	jipimba.	Kooroo.
Nookembar.	Gnoonoopt.	Kindara.	Nundgily.
Pubbal.	Mudloomba.	Atta-carrara.	Gnoonappee.
Wunnycunny.	Pirrinpirrinba.	Puddlin.	Ngamingba.
Nunko.	Boodlumberr.	Cummon.	Mumbyeeba.
Geera.	Boodjoombirree-	Buddla.	Djarcowan-
Eeree.	bar.	Biteeri.	cowan.
Pimbeean.	Doomallee.	Wilcoonareeba.	Dimbal.
Kinta.	Kunaroombar.	Timbin.	Djilmorr.
Tchilper.	Ngoomgarroo.	Treppen.	Djaium.
Gindareeba.	Killil-killil.	Yaggojay.	Weeneeba.
Goombilleba.	Timgil.	Goobee.	Millingirr.
Boodjarpin.	Waggun.	Beemee.	Billoonga.
Kuttageeri.	Tcharcheedun-	Oonto.	Djoonabin.
Yillaroon.	areeba.	Kooloom.	Wapurnareeba.
		Wyan.	Tudloalbun.
		Boondooba.	Coora.
		Djurrgeerun.	

#### ADDITIONAL WORDS AND PHRASES.

Wallaby	-	boogal.	Brother-in-law	-	kabakerie.
Bandicoot	-	yagooi.	Aunt	-	maran.
Rat	-	kooril.	Uncle	-	kame.
Flying fox	-	kieraman.	Husband	-	noogoonping.
Dugong	-	yingan.	Wife	-	noogoonpingun.
Mullet	-	andekal.	North wind	-	tinbin.
Schnapper	-	pimba.	South wind	-	booran.
Stingaree	-	bangko.	East wind	-	winchia.
Oyster	-	kinyingarra.	West wind	-	tchoongie.
Pearl oyster	-	koanpe.	Creek	-	warril.
Crab	-	yeerin.	Clouds	-	kalen.
Black snake	-	doomgoor.	Native flax	-	imboon.
Whip snake	-	deerooyin.	Leaves	-	kajal.
Carpet snake	-	kabool.	Woman's bag	-	goolay.
Deaf adder	-	mooloomkul.	Yam-stick	-	kalgooro.*
Elbow	-	goontie.	Red (blood)	-	kowan.
Want	-	wangie-wangie.	Stringybark-tree	-	goondool.
Forehead	-	yelim.	To strike	-	bomar.
Widower	-	boorgoon.			

\* In other dialects we have *kaalk*, meaning wood and also *spear*.



ADDITIONAL WORDS AND PHRASES—*continued.*

You go, I will Gobana inter, come by-and-by utcha baro balgalpin.	I will cut you - Utcha ine kabale- wa.
I dreamed about Utcha ine biboon- you mare.	Who cut you? - Andoo ine kabal?
Who told you? - Ando ine yare?	Cut it - - Kapa.
Sit (down) - - Yinila.	Have you eaten? - Tchare inter?
Get up - - Balka.	Tell your father - Bing inter yalwa.
What (are) you Minango inter laughing at? gindan?	You lie - - Nyalangken inter
Where (are) you Wunya inter going? yeranya?	How many did Minyambo inter you get? maan?
	Let go - - Wia.
	Are you awake? - Meal-panye inter?
	I laughed (till I) Gindan utcha died and stunk kangere booghor.

No. 170.—STRADBROKE AND MORETON ISLANDS—GOENPUL  
TRIBE, JANDAI LANGUAGE.

BY GEORGE WATKIN, Esq.

Kangaroo	-	-	maree.	Hand	-	-	murra.
Opossum	-	-	goopee.	2 Blacks	-	-	
Tame dog	-	-	mee.	3 Blacks	-	-	
Wild dog	-	-	ungal.	One	-	-	kunara.
Emu	-	-	moorun.	Two	-	-	boodla.
Black duck	-	-	ngou.	Three	-	-	boodla kunara.
Wood duck	-	-		Four	-	-	boodla boodla.
Pelican	-	-	tchoongarra.	Father	-	-	bing.
Laughing jackass			kakoom.	Mother	-	-	budjong.
Native companion			tchoongee.	Sister-Elder	-	-	djuddin.
White cockatoo	-	-	keara.	„ Younger	-	-	mungakul.
Crow	-	-	wokkun.	Brother-Elder	-	-	nabong.
Swan	-	-	maroochie.	„ Younger	-	-	goangul.
Egg	-	-	kongkong.	A young man	-	-	goominguin.
Track of a foot	-	-		An old man	-	-	budjaar.
Fish	-	-	joon.	An old woman	-	-	wollingar.
Lobster	-	-		A baby	-	-	uramkun.
Crayfish	-	-		A White man	-	-	degga.
Mosquito	-	-	dibbing.	Children	-	-	numil-numil, kin-kin.
Fly	-	-	poolooloom.	Head	-	-	magool.
Snake	-	-	kabool.	Eye	-	-	mel.
The Blacks	-	-	malar.	Ear	-	-	pidna.
A Blackfellow	-	-	malar.				
A Black woman	-	-	tchundal, jundab.				
Nose	-	-	mooroo.				

No. 170.—STRADBROKE AND MORETON ISLANDS—GOENPUL TRIBE,  
JANDAI LANGUAGE—*continued.*

Mouth - - wungaw.	Boomerang - - barengun.
Teeth - - deea.	Hill - - beppo.
Hair of the head - magool.	Wood - - bummal.
Beard - - yerren.	Stone - - mudlo.
Thunder - - moo-gara.	Camp - - oompl.
Grass - - bingil.	Yes - - yawoi.
Tongue - - djurgoom.	No - - jandai.
Stomach - - diggori.	I - - naree, utcha.
Breasts - - ummoo.	You - - inta, ine.
Thigh - - booyoo.	Bark - - woodgooroo.
Foot - - tchidna.	Good - - maroomba.
Bone - - tcheerben.	Bad - - wadley.
Blood - - kowan	Sweet - - kubba.
Skin - - moyen.	Food - - tchindgen.
Fat - - dingal.	Hungry - - waara.
Bowels - -	Thirsty - - kudna.
Excrement - - koodna.	Eat - - tudleba.
War-spear - - kuni.	Sleep - - boogun.
Reed-spear - -	Drink - - tudleba.
Throwing-stick - -	Walk - - yieba.
Shield - - koontaw.	See - - neemgeeba.
Tomahawk - - waggar.	Sit - - ninila.
Canoe - - koondool.	Yesterday - - nooboogooboo.
Sun - - biggee.	To-day - - booren.
Moon - - killen.	To-morrow - - koodgoondaboo.
Star - - mirreegen.	Where are the wunnia malar? Blacks?
Light - - dudlen.	I don't know - atcha djookoora.
Dark - - koodgoom.	Plenty - - munyal.
Cold - - tantan.	Big - - kroomba.
Heat - - nunka.	Little - - beerpa.
Day - - biggee.	Dead - - kungera.
Night - - koodgoom.	By-and-by - - baro.
Fire - - djarlo.	Come on - - bulka.
Water - - tobbil.	Milk - - ummoobin.
Smoke - - tchummoo.	Eaglehawk - -
Ground - - djara.	Wild turkey - -
Wind - - kubbee-kubbee.	Wife - - noogoopingun.
Rain - -	
God - -	
Ghosts - -	

No. 170.—MORETON ISLAND—WOGEE TRIBE, GOOWAR  
LANGUAGE.

BY GEORGE WATKIN, Esq.

Kangaroo - - -	maree.	Hand - - -	kining.
Opossum - - -	goopee.	2 Blacks - - -	
Tame dog - - -	ngaagum.	3 Blacks - - -	
Wild dog - - -		One - - -	kurraboo.
Emu - - -		Two - - -	boodla.
Black duck - - -	ngou.	Three - - -	mudjen.
Wood duck - - -		Four - - -	boodla boodla.
Pelican - - -	tchoongara.	Father - - -	be-en.
Laughing jackass	kakoogun.	Mother - - -	ngabbon.
Native companion	killikillil.	Sister-Elder - -	butanga.
White cockatoo -	gaya.	„ Younger - -	wuppoonga.
Crow - - -	warbaen.	Brother-Elder -	kouren.
Swan - - -	kingoyung.	„ Younger - -	punnaba.
Egg - - -	kubocee.	A young man - -	goomingan.
Track of a foot -	tchinda.	An old man - -	meendoora.
Fish - - -	djaloom.	An old woman -	
Lobster - - -		A baby - - -	whyen.
Crayfish - - -		A White man - -	kurrapee.
Mosquito - - -	woondoondoo.	Children - - -	
Fly - - -		Head - - -	kumbee.
Snake - - -	djoomgoo.	Eye - - -	mee.
The Blacks - - -	mugee.	Ear - - -	pinnung.
A Blackfellow -	mugee.		
A Black woman	djalan.		
Nose - - -	baar.		

No. 170.—MORETON ISLAND—WOGEE TRIBE, GOOWAR LANGUAGE—  
*continued.*

Mouth - - yullin.	Boomerang - - ngarrenga.
Teeth - - deerun.	Hill - - -
Hair of the head - kumbee.	Wood - - - bummal.
Beard - - yurren.	Stone - - - gooeean.
Thunder - - moogara.	Camp - - - dinum.
Grass - - weedjun.	Yes - - - yool.
Tongue - - djurgoom.	No - - - gooar or goowar.
Stomach - - nunemboo.	I - - - nga.
Breasts - - umbooun.	You - - - ngin, ine.
Thigh - - booyoo.	Bark - - -
Foot - - djinung.	Good - - - kooemba.
Bone - - tchiggil.	Bad - - - worrang.
Blood - - goora.	Sweet - - - kooemba.
Skin - - mooren	Food - - - tchindjen.
Fat - - dinga.	Hungry - - kubeeri.
Bowels - -	Thirsty - - boonyun.
Excrement - -	Eat - - - tudlaar.
War-spear - - tchingoor	Sleep - - - yoonmaar.
Reed-spear - -	Drink - - - towaar.
Throwing-stick -	Walk - - - yudni.
Shield - - bringabunga.	See - - - ngaigga.
Tomahawk - - meerangun.	Sit - - - yinnaar.
Canoe - - oobum.	Yesterday - - woaraboo.
Sun - - boodlooar.	To-day - - woondjer.
Moon - - killen.	To-morrow - - koondjakaboo.
Star - - meenun.	Where are the
Light - - boodjoora.	Blacks?
Dark - - kuppee.	I don't know - gooar natchoo
Cold - - wareng.	kunee bumba.
Heat - - oolbillee.	Plenty - - munyal.
Day - - boodloongun.	Big - - gooraba
Night - - kuppee.	Little - - ngumbaar.
Fire - - dargee.	Dead - - kunneer.
Water - - kuppeng.	By-and-by - moota.
Smoke - - djoonbar.	Come on - - buggaar.
Ground - - boobeerun.	Milk - - umboonbin.
Wind - -	Eaglehawk - -
Rain - - punna.	Wild turkey - -
God - -	Wife - - oopar.
Ghosts - -	

In this language, the Goowar, we find *maree* = *kangaroo* and *mugee* = *Blackfellow*, both words probably corruptions of *murri*; also *ngabbon* (*ngaboona*?) = *mother* one of the many variations we meet of the word *amoo* or *ammoo*, circumstances to which attention has already been directed more than once. For *head* and *hair* there is likewise but one equivalent, another common Australian feature. The negative adverb in this case is the name of the language and not of the tribe.

No. 171.—BETWEEN THE ALBERT AND TWEED  
RIVERS.

BY T. DE M. M. PRIOR, ESQ., W. LANDSBOROUGH, ESQ., W. G. WHITE,  
ESQ., AND J. O'CONNOR, ESQ.

THE vocabularies attached are from the closely-related dialects spoken by the tribes whose country extends from the Albert River nearly to the Tweed. From the replies to my questions given by Mr. Landsborough I learn that small-pox killed off a large portion of these tribes, both prior to the appearance of the Whites in this part of the continent and subsequently. Children, as in all other cases which have come to my knowledge, belong to the tribe of the father. Girls have the little finger of the left hand cut off in infancy. The equivalent of *the Blacks*, *meebin*, means Eaglehawk. *To drink* is rendered *eat water*.

## No. 171.—BETWEEN THE ALBERT AND TWEED RIVERS.

BY T. DE M. M. PRIOR, Esq.

In this vocabulary, *fire, wood, and camp* are all rendered, and I have no doubt correctly, by the word *wybara*.

Kangaroo	-	munni.	Hand	-	tungan.
Opossum	-	noun.	2 Blacks	-	bulabe mibin.
Tame dog	-	moggum.	3 Blacks	-	yabaro mibin.
Wild dog	-		One	-	
Emu	-		Two	-	bulabe.
Black duck	-	mar.	Three	-	yabaro.
Wood duck	-	combawir.	Four	-	
Pelican	-	tangara.	Father	-	biol.
Laughing jackass		gagon.	Mother	-	wardon.
Native companion			Sister-Elder	-	manou.
White cockatoo	-	gara.	„ Younger	-	
Crow	-	columbrun and oolgrow.	Brother-Elder	-	cagou.
Swan	-	morgoutche, pigaraqin.	„ Younger	-	
Egg	-	unga, cobin.	A young man	-	gibara.
Track of a foot	-	goulgan.	An old man	-	gidou.
Fish	-		An old woman	-	merougan.
Lobster	-		A baby	-	yourangan.
Crayfish	-		A White man	-	carabie.
Mosquito	-	mondura.	Children	-	didum.
Fly	-	tumbara.	Head	-	borow.
Snake	-	woralba.	Eye	-	me.
The Blacks	-	mibin, bigall.	Ear	-	binum.
A Blackfellow	-	mibin.			
A Black woman	-	dugalgan.			
Nose	-	moran.			



No. 171.—BETWEEN THE ALBERT AND TWEED RIVERS—*continued.*

Mouth - - - jarbe.	Boomerang - - -
Teeth - - - gidun.	Hill - - -
Hair of the head - condur.	Wood - - - wybara.
Beard - - - yaran.	Stone - - - dao.
Thunder - - - migobal, dugal.	Camp - - - wybara.
Grass - - - yethung.	Yes - - - ewewy.
Tongue - - - doroum.	No - - - wona.
Stomach - - - moun.	I - - -
Breasts - - - ama.	You - - - walo.
Thigh - - - doroo.	Bark - - - barou.
Foot - - - chinang.	Good - - -
Bone - - -	Bad - - -
Blood - - - goonar.	Sweet - - - bagal.
Skin - - - youra.	Food - - - tala.
Fat - - - codgaro.	Hungry - - - cobry.
Bowels - - - gidgura.	Thirsty - - - boricout.
Excrement - - - toroo.	Eat - - - tala.
War-spear - - - duan.	Sleep - - - moram.
Reed-spear - - - (not used).	Drink - - -
Wommera or (not used).	Walk - - - yamba.
throwing-stick	See - - - nani.
Shield - - - buga.	Sit - - - yangalla.
Tomahawk - - - bundan.	Yesterday - - - moko.
Canoe - - -	To-day - - - baiad
Sun - - - yalgan.	To-morrow - - - mobo.
Moon - - - gibou.	Where are the
Star - - - ombrun.	Blacks?
Light - - - burrabil.	I don't know - yagam canaba.
Dark - - - alo.	Plenty - - - caral.
Cold - - - waring.	Big - - -
Heat - - - bou.	Little - - - bigaut.
Day - - - manga.	Dead - - -
Night - - - youan.	By-and-by - - -
Fire - - - wybara.	Come on - - - guai.
Water - - - yong.	Milk - - -
Smoke - - - doum.	Eaglehawk - - -
Ground - - - dagom.	Wild turkey - - -
Wind - - - borugin.	Wife - - -
Rain - - - gwom.	
God - - -	
Ghosts - - -	

## No. 171.—BETWEEN THE ALBERT AND TWEED RIVERS.

FORWARDED BY W. LANDBOROUGH, ESQ., AND W. G. WHITE, ESQ.,  
CONJOINTLY.

Kangaroo	-	munni.	Hand	-	tongan.
Opossum	-	quini.	2 Blacks	-	budla meebin.
Tame dog	-	nogum.	3 Blacks	-	budla yabberoo meebin.
Wild dog	-	urugin.	One	-	yabberoo.
Emu	-		Two	-	budla.
Black duck	-	mara.	Three	-	budla yabberoo.
Wood duck	-		Four	-	
Pelican	-		Father	-	peeung.
Laughing jackass	kaagoon.		Mother	-	wadjung.
Native companion	murlrule.		Sister-Elder	-	nanang.
White cockatoo	kirra.		„ Younger	-	yeragoong.
Crow	-	vaughan.	Brother-Elder	-	kogung.
Swan	-	dulla.	„ Younger	-	bunang.
Egg	-	kongan.	A young man	-	keeburra.
Track of a foot	-	chirrada.	An old man	-	keejom.
Fish	-	challoom.	An old woman	-	marungan.
Lobster	-		A baby	-	jargum.
Crayfish	-		A White man	-	daggie.
Mosquito	-	mendura.	Children	-	mooyum.
Fly	-	toonburri.	Head	-	boweroo.
Snake	-	derin.	Eye	-	mee.
The Blacks	-	chinaba.	Ear	-	binnang.
A Blackfellow	-	meebin.			
A Black woman	-	chalgum.			
Nose	-	murru.			

No. 171.—BETWEEN THE ALBERT AND TWEED RIVERS—*continued.*

Mouth - - -	chang.	Boomerang - - -	burragan.
Teeth - - -	titang.	Hill - - -	toolagal.
Hair of the head -	buraugh.	Wood - - -	challe.
Beard - - -	yireen.	Stone - - -	bunding.
Thunder - - -	moogarra.	Camp - - -	teemun.
Grass - - -	yeechang.	Yes - - -	yo.
Tongue - - -	tirrajong.	No - - -	ugum.
Stomach - - -	moo.	I - - -	nunye.
Breasts - - -	namma.	You - - -	wallo.
Thigh - - -	cherang.	Bark - - -	koonjool.
Foot - - -	chinnang.	Good - - -	bunyarra.
Bone - - -	durrigan.	Bad - - -	chang.
Blood - - -	koomera.	Sweet - - -	bunyarra.
Skin - - -	nullin.	Food - - -	-
Fat - - -	kadjeroo.	Hungry - - -	koobberi.
Bowels - - -	giddirra.	Thirsty - - -	naywin.
Excrement - - -	goonang.	Eat - - -	challalla.
War-spear - - -	toowan.	Sleep - - -	woorwan.
Reed-spear - - -	(none used).	Drink - - -	challalla koong.
Throwing-stick -	jabberee.	Walk - - -	yingalla.
Shield - - -	kootan.	See - - -	ni-in.
Tomahawk - - -	pondan.	Sit - - -	-
Canoe - - -	koondool.	Yesterday - - -	-
Sun - - -	yangay.	To-day - - -	byein.
Moon - - -	keebom.	To-morrow - - -	nooboo.
Star - - -	qweeunggung.	Where are the yella meebin?	
Light - - -	qangay.	Blacks?	
Dark - - -	nandiddi.	I don't know -	yoogum niga.
Cold - - -	warring.	Plenty - - -	kurrul.
Heat - - -	noong.	Big - - -	kum.
Day - - -	yungai.	Little - - -	peechanggullan.
Night - - -	nandiddi.	Dead - - -	koorooboo.
Fire - - -	wyebra.	By-and-by - - -	yoojang.
Water - - -	koong.	Come on - - -	quowee.
Smoke - - -	choim.	Milk - - -	-
Ground - - -	chagoon.	Eaglehawk - - -	meebun.
Wind - - -	yirragay.	Wild turkey - -	waagoon.
Rain - - -	quang.	Wife - - -	neebungan.
God - - -	-		
Ghosts - - -	maugeoi.		

## No. 171.—BETWEEN THE ALBERT AND TWEED RIVERS.

By J. O'CONNOR, Esq.

Kangaroo	-	money.	Hand	-	kungal.
Opossum	-	newung.	2 Blacks	-	boolaroo bigul.
Tame dog	-	nugem.	3 Blacks	-	boolaroo yaburu bigul.
Wild dog	-	yeroging.	One	-	yaburu.
Emu	-	wooring.	Two	-	boolaroo.
Black duck	-	mara.	Three	-	boolaroo yaburu.
Wood duck	-	cumbabin.	Four or more	-	gurul.
Pelican	-	jungara.	Father	-	beung.
Laughing jackass	-	kagorim.	Mother	-	weathung.
Native companion	-	dumbel.	Sister-Elder	-	nanang.
White cockatoo	-	kaira.	„ Younger	-	yeargong.
Crow	-	waagun.	Brother-Elder	-	kagoon.
Swan	-	dute.	„ Younger	-	bunam.
Egg	-	kabun.	A young man	-	jebur.
Track of a foot	-	goolgun.	An old man	-	kedjum.
Fish	-	(no general term).	An old woman	-	merroongun.
Lobster	-	(not known).	A baby	-	tchadum.
Crayfish	-	galoom.	A White man	-	tugi.
Mosquito	-	munjur.	Children	-	tchadum.
Fly	-	djunburra.	Head	-	bowro.
Snake	-	dunnara.	Eye	-	me.
The Blacks	-	mebing.	Ear	-	benung.
A Blackfellow	-	bigul.			
A Black woman	-				
Nose	-	murro.			

No. 171.—BETWEEN THE ALBERT AND TWEED RIVERS—*continued*.

Mouth - - jairn.	Boomerang -
Teeth - - derung.	Hill - - -
Hair of the head- goendum.	Wood - - - talle.
Beard - - - yarund.	Stone - - - yeron.
Thunder - - maigwel.	Camp - - - y-bur-a (lit. =
Grass - - - eedung.	fire).
Tongue - - - djergung.	Yes - - - yo.
Stomach - - djulba.	No - - - yacum.
Breasts - - - dumerogun.	I - - - nio.
Thigh - - - taryung.	You - - - waaloo.
Foot - - - tchenung.	Bark - - - burwool.
Bone - - - taregun.	Good - - - bowgal.
Blood - - - goomera.	Bad - - - tchung.
Skin - - - ulun.	Sweet - - - bowgul.
Fat - - - kudgera.	Food - - - nungun.
Bowels - - - bulen.	Hungry - - cobbere.
Excrement - - goonung.	Thirsty - - coonge.
War-spear - - joan.	Eat - - - tchabbe.
Reed-spear - - (not known).	Sleep - - - noram.
Wommera or	Drink - - - coontchabbe.
throwing-stick	Walk - - - yanbe.
Shield - - - buga.	See - - - narbe.
Tomahawk - - bundan.	Sit - - - yaanbe.
Canoe - - - gundool.	Yesterday - - wooboo.
Sun - - - yalgun.	To-day - - - burang.
Moon - - - gireum.	To-morrow - - wooboo.
Star - - - kuroomgun.	Where are the yillim mebing ?
Light of day - burbil.	Blacks ?
„ fire - tchalgi.	I don't know - yeleyou.
Dark - - - nullu.	Plenty - - - gurul.
Cold - - - waring.	Big - - - cumi.
Heat - - - numgul.	Little - - - bitcha-gul-ung.
Day - - - numagera.	Dead - - - gilungwend.
Night - - - woolaroon.	By-and-by - - uyou.
Fire - - - y-bur-a.	Come on - - - gooway.
Water - - - coon.	Milk - - -
Smoke - - - djum.	Eaglehawk - -
Ground - - - igoon.	Wild turkey -
Wind - - - yarga.	Wife - - -
Rain - - - goo-ong.	
God - - -	
Ghosts - - -	

In addition to his vocabulary, Mr. O'Connor sends me the following tenses of verbs, from the language of the Ipswich tribe, which I do not think are perfectly correct :—

### To RUN.

#### PRESENT INDICATIVE.

I run . . .	- nio gowralla.	We run . . .	- nule gowrea.
Thou runnest . . .		You run . . .	- waaloo gowrai.
He runs . . .	- gille gowrin.	They run . . .	- kaam gowrin.

#### PERFECT TENSE.

I ran . . .	- nio gowrin.	We ran . . .	- nule gowrin.
Thou rannest . . .		You ran . . .	- waaloo gowrin.
He ran . . .	- gille gowrin.	They ran . . .	- kaam gowrin.

#### FUTURE TENSE.

I will run . . .	- gowralla nio.	We will run . . .	- nuleboo gowrea.
Thou wilt run . . .		You will run . . .	- waaloo nure gow- rai.
He will run . . .	- gille nure gow- rai.	They will run . . .	- kaam nure gow- rai.

#### IMPERATIVE MOOD.

Run . . .	- gowrai.	Let us run . . .	- nuline gowraima.
Let him run . . .	- gilane gowraima.	Let them run . . .	- kaam gowraima.

### To Go.

#### PRESENT TENSE.

I go . . .	- galong nio yan- gala.	They go . . .	- kaam jangooroo yangala.
Thou goest . . .		You and I go . . .	- nule waaboo yanbe
He goes . . .	- gille wangoor yanna.	Georgy and I go . . .	- nule boolung Georgiyangalla.
We go . . .	- nule yango.	Georgy and Billy . . .	boolagum jan- gooroo yangalla
You go . . .	- neremum yanna.		Georgi Billi.

To Go—*continued.*

PERFECT TENSE.

I went	- nio yaane.	They went	- kaam wangoor yaane.
Thou wentest	- gala waaboo yea- nee.	You and I went	- nule waaboo yaane.
He went	- gille wangoor yaane.	Georgy and I went	nule boolung yeane Georgi.
We went	- nule yaane.	Georgy and Billy	boolagum jan- went gooroo yearnee Georgi Billi.
You went	- waaloo yaane.		

FUTURE TENSE.

I will go	- nio warnwe yan- galla.	They will go	- kaam jungooroo yangin.
Thou wilt go	- waaboo nure yaane.	You and I will go	nule waaboo nure yanbe.
He will go	- gille yanbe.	Georgy and I will	nule boolung nure go Georgi yangaba.
We will go	- nula nure yanbe.	Georgy and Billy	gille jangooroo will go yangala booba- jun Georgi Billi.
You will go	- guremung yanbe.		

IMPERATIVE.

Let me go	- gulum nio yan- gen.	Let Georgy and	gulum nule boo- lung Georgi yan- gen.
Go thou	- waaloo yaana.	Go you two	- boolagum gulum yaana.
Let him go	- gulum yangen.	Let them go	- gulum kaam yan- beenma.
Let us go	- gulum nule boo- lung yangen.		

To SEE.

PRESENT TENSE.

I see	- nio nanee.	They see	- kaambo nanee.
Thou seest	- waaloo nanee.	You and I see	- nule waaboo nanee.
He sees	- gille nanee.	Georgy and I see	nule Georgi nanee.
We see	- nule nanee.	Georgy and Billy	Billi boolagundoo see nanee Georgi
You see	- nuremung gundu nanee.		

FUTURE.

I will see	- nio woolong nabe.	They will see	- gala youngwe nanee.
Thou wilt see	- waaboo nabe.	You and I will	nule waaboo nure see woolong nabe.
He will see	- gille nabe.	Georgy and I will	Georgi nule nabe. see
We will see	- nule nabe.	Georgy and Billy	Georgi Billi boo- will see lagundoo nanee.
You will see	- naremung gandu nurewa.		

## No. 172.—NERANG CREEK.

By F. FOWLER, Esq.

FROM this neighbourhood a second vocabulary, which I have not thought it necessary to insert, was kindly forwarded to me by F. Nixon, Esq. Mr. Fowler gives the following Additional Words. The words *canoe* and *bark* may be compared. The canoe is a sheet of bark, shaped in a particular way:—

Fresh-water	- tcherun.	Iguana	- yowgerer.
Salt-water	- yeengeree.	Wood grub	- tabbun.
Mud	- tullung.	Oysters	- moongul.
Corroboree	- arri.	Mussel	- piggara.
Long	- yerribil.	River	- bollun.
Swimming	- wy-woni.	Creek	- kuraby.
Honey	- kudja.	Flood tide	- yangi.
Fishing net	- irribun.	Ebb tide	- koongajurar.

## No. 172.—NERANG CREEK.

By F. FOWLER, Esq.

Kangaroo	- groman.	Hand	- tungun.
Opossum	- gueyan.	2 Blacks	- boolara mibbin.
Tame dog	- nogum.	3 Blacks	- boolraybara mibbin.
Wild dog	- uragin.	One	- yabroo.
Emu	- ooroon.	Two	- boolara.
Black duck	- marra.	Three	- boolrayabra.
Wood duck	-	Four	- boola-boola.
Pelican	- tchungarry.	Father	- beeyung.
Laughing jackass	- kagoon.	Mother	- wyung.
Native companion	- moorlmum.	Sister-Elder	- nunong.
White cockatoo	- kaara.	„ Younger	-
Crow	- wagun.	Brother-Elder	- punnam.
Swan	- kimgroo.	„ Younger	-
Egg	- oobyoon.	A young man	- murrowgwun.
Track of a foot	- churria.	An old man	- kidgum.
Fish	- tulum.	An old woman	- mirrigwun.
Lobster	- mooban.	A baby	- charchum.
Crayfish	- moolan.	A White man	- duckering.
Mosquito	- moongero.	Children	- charchum.
Fly	- wogan.	Head	- kungrer.
Snake	-	Eye	- mee.
The Blacks	- mibbin.	Ear	- binnung.
A Blackfellow	- bagal.		
A Black woman	- chalgan.		
Nose	- mooroo.		



No. 172.—NERANG CREEK—*continued.*

Mouth	-	tumbroo.	Boomerang	-	
Teeth	-	dirrung.	Hill	-	
Hair of the head	-	poweroo.	Wood	-	tchally.
Beard	-	yerrin.	Stone	-	pundan.
Thunder	-	moogerer.	Camp	-	dimmun.
Grass	-	ejung.	Yes	-	yoe.
Tongue	-	yebbin.	No	-	gucum.
Stomach	-	moong.	I	-	io.
Breasts	-	umma.	You	-	warlo.
Thigh	-	murrung.	Bark	-	condool.
Foot	-	tchinnong.	Good	-	punyarra.
Bone	-	terragun.	Bad	-	chung.
Blood	-	pudgel.	Sweet	-	puragun.
Skin	-	ulan.	Food	-	chungool.
Fat	-	wadgery.	Hungry	-	cobery.
Bowels	-	muggi.	Thirsty	-	neragin.
Excrement	-	goonnong.	Eat	-	tchar.
War-spear	-	pelarra.	Sleep	-	woorum.
Reed-spear	-		Drink	-	tchienda.
Wommera or		purragun.	Walk	-	yunbela.
throwing-stick			See	-	nyenda.
Shield	-	bugga.	Sit	-	yanna.
Tomahawk	-	bundan.	Yesterday	-	obo.
Canoe	-	condool.	To-day	-	baan.
Sun	-	nunga.	To-morrow	-	obo.
Moon	-	kebum.	Where are 'the		illy mibbin?
Star	-	koomungun.	Blacks?		
Light	-	taham.	I don't know	-	cunitchum.
Dark	-	underra.	Plenty	-	commijung.
Cold	-	warring.	Big	-	comi.
Heat	-	hoon.	Little	-	bijungalung.
Day	-	nunga.	Dead	-	tarbillyan.
Night	-	underra.	By-and-by	-	goobangung.
Fire	-	wyburry.	Come on	-	woomgunna.
Water	-	coong.	Milk	-	
Smoke	-	tullo.	Eaglehawk	-	
Ground	-	chuckoon.	Wild turkey	-	
Wind	-	burrigin.	Wife	-	
Rain	-	quong.			
God	-				
Ghosts	-				

## No. 173.—TWEED RIVER AND POINT DANGAR.

BY JOSHUA BRAY, Esq.

MR. BRAY, from whom I received my information concerning the language of the Tweed River tribe (which differs but little in its vocabulary from No. 172), points out that there is but one word to denote the children of a man's brother and those of his sister. He also remarks that there is but one word—*mobbo*—to express *to-morrow*, *the day after to-morrow*, and *yesterday*; and also but one word—*chung*—to express *bad*, *old*, and *thin*; neither of which statements have I any difficulty in believing. He also notices that if you say to a Black—*ille mebin* = *where are the Blacks?* his reply, if he does not know, will not be *ingha* = *I don't know*, but *illé?* = *where?* laying the accent on the last letter instead of the first.

## No. 173.—ADDITIONAL WORDS AND PHRASES, BY MR. BRAY.

How many?	- minyungboo?	To strike	- bōōmar.
A great many	- kurralboo or kommiboo.	To give a beating	bōōmarnee.
A few -	- pidjung boo	Early in the morn-	wōōdgeraboo.
What?	- minyung?	ing	
Where?	- ille?	To arrive	- wōōrrigin.
There -	- kille.	A number of Blacks	karalboo mebbin
Here -	- kulle.	are coming	wōōrigin.
I don't know	- wunna.	Get up (from	bōōgagee.
Take care!	- wa!	sleeping)	
Exclamation of	kraigh!	Crooked	- kur-rone.
surprise		Straight	- bombi.
I am going now	- yān-ba-la-la.	A long way -	- kīole.
Let us go home	- yan-ba-lan-je.	„ road	- kīole kooligun.
Pretty	- pa-nā-ra-gun.	Deep water -	- kīolē kooŋg.
The other one	- kibey.	Stick for propel-	tūbūlgun.
You scoundrel	- yūncum midgeu.	ling canoe	

No. 173.—ADDITIONAL WORDS AND PHRASES—*continued*.

Forest -	- būbbera.	Moustache -	- yerrin.
Scrub vines -	- wōggi.	Arm -	- kūngill.
Daylight -	- wōōdgera.	Elbow -	- kōōrin.
Get up at daylight	bōōgagee wōōd-	Finger -	- tungan.
to-morrow	geraboo woebbo.	Rib -	- tunnera.
A clear sky or	billubera.	Heart -	- toolgo.
fine day		Knee -	- kindil.
In front -	- ullong.	Kidney -	- moongora.
Look out ahead!	- nione ullong!	Chest -	- toomooragan.
A dead woman	- tārragan.	Leg -	- (no word for the whole limb).
„ man	- tūkki.	Face -	- noogal.
Directly -	- wōōloongmi.	Whisker -	- (the same as beard and moustache).
Hip -	- wen.	A plain -	- coonoongi.
Thigh -	- tērrung.	Tree -	- tally.
Knee -	- kindill.	Leaf -	- woorang.
Ankle -	- wōōloo.	Yam -	- tum.
Heel -	- tōōnum.	Mud -	- tullugara.
Toes -	- bribin.	Flower -	- budgerabin.
My son -	- m̄yone.	Pine-tree -	- pimbul.
Handsome woman	pūnaragun.	Sandhill -	- kooigum.
„ man	- barloogān.	Lagoon -	- kowung.
Break of day	- deelby.	Ashes -	- boolare.
Bird -	- noongunbel.	Gum -	- neeum.
Bill -	- chaung.	Waterhole -	- kiawang.
Wing -	- kunggil.	Eaglehawk -	- meebun.
Feather -	- biom-biom.	Parrot -	- billen-billen.
Hill -	- biole.	Pigeon -	- woo-loo-loo-in.
Sky -	- billubera.	Nest -	- chindee.
Sand -	- yerrung.	To tell -	- kaar.
Cloud -	- toongoon.	„ give -	- woolangee.
Lightning	- chungun.	„ speak -	- mo-ai.
Grave -	- toanee chock- unda.	„ hear -	- cunnarangee.
Tired -	- carulen.	„ steal -	- weora.
Long -	- coorara.	„ fight -	- boomalengee.
Short -	- mul-gul-long.	„ kill -	- toolang.
Alive -	- mun-me-ra-boo.	„ die -	- tuck-ki-an.
Husband -	- newbung.	„ sing -	- yerrabil.
Wife -	- newbungun.	„ burn -	- quebullen.
Body -	- mooung.	„ break -	- cowin.
Back -	- mooborough.		

No. 173.—ADDITIONAL WORDS AND PHRASES—*continued*.

Who is that Black ?	-	-	-	killingang ? (mibbin understood).
I don't know	-	-	-	ang kille (lit. = "Who there?")
I cannot see his face	-	-	-	hebro narbidgum.
Do you see that one (woman) ?	-	-	-	warlo nionee killarney.
I saw (her) yesterday	-	-	-	nio nionee wobbo.
She (has a) pretty (face)	-	-	-	kille punnarregan.
(That) old woman (is) ugly	-	-	-	merrung chung-chung.
By-and-by plenty Blacks will come	-	-	-	wooloongmi womgin mebbinkommi.
I see them now	-	-	-	kille nione nio (lit. = There see I).
Where ?	-	-	-	ille ?
A good way off	-	-	-	kiole.
(On the) plain	-	-	-	coonoongi.
A great many	-	-	-	karalboo.
Do you see that one ?	-	-	-	warlo nionee killarney ?
Long ago he speared me in the back	-	-	-	wiaraboo moobera pow-wun-nee.
I will kill him to-morrow	-	-	-	nio pumgarlo wobbo.
I see a kangaroo	-	-	-	nione nio kroman.
There (he is)	-	-	-	kille.
(Be) quiet	-	-	-	kingle.
Don't speak	-	-	-	kingle moimullium.
I'll spear him by-and-by	-	-	-	nio puggarlo kooba.
He's coming to water	-	-	-	koongga nulla walarla.
He's going to eat	-	-	-	tabbigo.
I believe he is fat	-	-	-	kille wudgera (lit. = There fat).
No (I believe) thin	-	-	-	uccum chung.
Now I'll spear him	-	-	-	how nio powgun.
All right ; now he's dead	-	-	-	koorooboo ; bungen.
He's fat	-	-	-	wudgerago.
Come on, make a fire	-	-	-	qui wibrama.
(There is) no wood	-	-	-	ucumboo wibra.
Well ! carry him to the trees	-	-	-	warra wibra chumbar.
I'm hungry	-	-	-	nio kobberen.
Let us eat him	-	-	-	nubbe tubbela.
I'll eat him directly	-	-	-	wooloongmi talala.
Where (are the) Blacks ?	-	-	-	ille mebbin ?
I don't know	-	-	-	illè ? (lit. = Where ?)
Nonsense ; why do you tell a lie ?	-	-	-	warlo andrangeen minarago ? or warlo andra mullen ?
How many (are there) ?	-	-	-	minyungboo ?
Plenty	-	-	-	karalboo.
Which Blacks ?	-	-	-	ang kille mebbin ?

No. 173.—ADDITIONAL WORDS AND PHRASES—*continued*.

What (do) they eat? - - -	· minyung kille talala?
What woman is that? - - -	- ang kille chulgun (which that woman)?
Has Tommy a wife now? - - -	- chulgun noroe Tommy?
Yes! - - - - -	- yoe!
Who gave her to him? - - -	- arndo woolane?
Is she a young woman? - - -	- kille woolbung?
No! old woman! - - -	- uccum! murrungin!
When will the Blacks come here?	- wingeegun mibbin worngun?
In three days - - - - -	- bulla yabra nunga.
Where is your wife? - - -	- Ille biargun chulgun?
Coming to-morrow - - -	- womgin woobo.
Have you seen my wife? - - -	- warlo nionee chulgun unyar?
Yes! - - - - -	- yoe!
Where? - - - - -	- ille?
On the plain - - - - -	- kille coo-noong-gi (lit. = There plain).
What's she doing? - - -	- minyung elala?
I believe getting yams - - -	- whear wunye nullawalala.
Come, make the camp - - -	- kowar quinmar demmon.
It will rain by-and-by - - -	- quong wooloongmi.
Where are all the women? - - -	- ille boo chulgun.
Fishing - - - - -	- tallum bar.
One woman is at camp - - -	- tabra-ba chul-gun dem-mon da.
Two women are at my house - - -	- bulla kar-gan chu-ar.
Where is Tommy? - - -	- ille Tommy.
I have not seen him to-day - - -	- ucum nio-nio-nee biarn.
I am hungry - - - - -	- kobbi-dy en nio
Give me some food - - -	- nio-nung-en mug-gar.
Here it is - - - - -	- kullen-ya.
Come and fish - - - - -	- kowar tallum narl-lee.
No, let us hunt opossum - - -	- ucum tallum-quarn narllee.
By-and-by I will eat opossum - - -	- wooloongmi nio chien quarn.
Opossum is no good - - -	- quarn chung.
Fish is the best - - - - -	- tallum nulle pun-ya-ra.
Come and swim - - - - -	- kowar kia jun.
Go away—be off - - - - -	- yunga.
Where are you going? - - -	- winge-go warlo?
I will go too - - - - -	- nio nur-ra yan-ba-la-la.
Are you tired? - - - - -	- warlo kur-rool?
Yes, I am very tired - - -	- yoe-pun-ya pun-ya-ra kur-rool.
Well! go to sleep - - - - -	- nubbe unera.

## No. 173.—ADDITIONAL WORDS AND PHRASES—continued.

By-and-by I'll sleep	-	-	-	kooba nio una-ran-gee.
Where is my husband?	-	-	-	ille un-ya new-bung?
You will see him by-and-by	-	-	-	warlo kooba narn kooba.
I see two women	-	-	-	nio nionee bul-la chulgun.
Where is my spear?	-	-	-	ille unyar chu-un?
I have not seen your spear	-	-	-	ucum nio nar-bid-jum.
Give me one spear	-	-	-	ni-ai yabra chu-un.
Give me two spears	-	-	-	niai bulla chu-un.
Come and see my canoe	-	-	-	ko-ga-na unyar kun-dole.
Don't talk	-	-	-	kingle moi-mul-li-um.
I do not know	-	-	-	ing-he.

## No. 173.—TWEED RIVER AND POINT DANGAR.

Kangaroo	-	-	kroman.	Hand	-	-	tungun.
Opossum	-	-	quarn.	2 Blacks	-	-	bulla mibbin.
Tame dog	-	-	noggun.	3 Blacks	-	-	bulla yabbru mib-
Wild dog	-	-					bin.
Emu	-	-		One	-	-	yabbru.
Black duck	-	-	marra.	Two	-	-	bulla.
Wood duck	-	-		Three	-	-	bulla yabbru.
Pelican	-	-	chungera.	Four	-	-	bulla bulla.
Laughing jackass			kargoona.	Father	-	-	beung.
Native companion			woorgilie.	Mother	-	-	wudjung.
White cockatoo	-	-	karra.	Sister-Elder	-	-	nunung.
Crow	-	-	wargun.	„ Younger	-	-	
Swan	-	-	tooley.	Brother-Elder	-	-	punnam.
Egg	-	-	kubbin.	„ Younger	-	-	
Track of a foot	-	-	kulligan.	A young man	-	-	kabera.
Fish	-	-	tallum.	An old man	-	-	kudjune.
Lobster	-	-		An old woman	-	-	murrungin.
Crayfish	-	-	ninge-ninge.	A baby	-	-	yargarie.
Mosquito	-	-	munjura.	A White man	-	-	tuckki.
Fly	-	-	chun, borough.	Children	-	-	chargum.
Snake	-	-	dirrin.	Head	-	-	kungera.
The Blacks	-	-	mibbin.	Eye	-	-	me.
A Blackfellow	-	-	yabbru mibbin.	Ear	-	-	pinnung.
A Black woman	-	-	woolbung, chul-				
			gun.				
Nose	-	-	morro.				

No. 173.—TWEED RIVER AND POINT DANGAR—*continued.*

Mouth	-	-	jerng.	Boomerang	-	-
Teeth	-	-	tirrung	Hill	-	- biola.
Hair of the head	-	-	bowra.	Wood	-	- talley, wibra.
Beard	-	-	yarran.	Stone	-	- boodin.
Thunder	-	-	muggera.	Camp	-	- demmon.
Grass	-	-	ejung.	Yes	-	- yo, carn.
Tongue	-	-	tellin.	No	-	- ukum.
Stomach	-	-	moong.	I	-	- ngio.
Breasts	-	-	umma.	You	-	- warlo.
Thigh	-	-	jurung or terrung	Bark	-	- yoolin (lit. skin).
Foot	-	-	chinnung.	Good	-	- punyara.
Bone	-	-	turrangun.	Bad	-	- chung.
Blood	-	-	budjul.	Sweet	-	- burrakun.
Skin	-	-	yooliu.	Food	-	- polora.
Fat	-	-	wudgeree.	Hungry	-	- kobbity.
Bowels	-	-	mokki.	Thirsty	-	- nirigin.
Excrement	-	-	koonung.	Eat	-	- talala.
War-spear	-	-	jerne.	Sleep	-	- woram.
Reed-spear	-	-		Drink	-	- tchoar.
Wommera or		-	murumbin.	Walk	-	- yanbar.
throwing-stick				See	-	- narlala.
Shield	-	-	buggar.	Sit	-	- yanna.
Tomahawk	-	-	bundau.	Yesterday	-	- wobbo (?).
Canoe	-	-	cundool.	To-day	-	- barn.
Sun	-	-	nunga.	To-morrow	-	- wobbo (?).
Moon	-	-	gibbun.	Where are the		ille mibbin ?
Star	-	-	kiomegun.	Blacks ?		
Light	-	-	darm.	I don't know	-	- ille (?).
Dark	-	-	untidy.	Plenty	-	- karalboo.
Cold	-	-	wurring.	Big	-	- kommi.
Heat	-	-	nunggalgary.	Little	-	- pidjung.
Day	-	-	nunga.	Dead	-	- boo-ong.
Night	-	-	untidy.	By-and-by	-	- wooloongmi.
Fire	-	-	wibra.	Come on	-	- qui.
Water	-	-	koong.	Milk	-	- umarbil.
Smoke	-	-	dallo.	Eaglehawk	-	- meebun.
Ground	-	-	chockun.	Wild turkey	-	
Wind	-	-	buroogin.	Wife	-	- newbungun.
Rain	-	-	quong or koong.			
God	-	-				
Ghosts	-	-	muggi.			





## **BOOK THE THIRTEENTH.**



## BOOK THE THIRTEENTH.

### PREFATORY REMARKS.

IN connection with this book, the points which seem most worthy of remark are, that in the Additional Words No. 178 we meet with distinct terms for *right hand* and *left hand*, which may or may not exist in the other languages. In No. 177, also, we find *war-spear* and *tree* reported by two of my correspondents as being translated by one term. As *tree* is not in the Common Vocabulary, but only met with here and there in the Additional Words, there is no means of deciding whether this is a common characteristic or not. In Mr. Myles' vocabulary, No. 176, we find the equivalents of *spear*, *wood*, and *stone* bear some resemblance. Looking at the languages of Australia as a whole, there is reason to believe that formerly there was but one word to express *stone*, *bone*, *wood*, *spear*, *tree*, and *fire*. *Head* and *hair*, it will be noticed, are several times expressed by one word, and *yesterday* and *to-morrow* by another.

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### No. 174.—PART OF THE MARANOA RIVER, AND COUNTRY ROUND ROMA.

BY ROBERT SHERIDAN, ESQ., AND F. B. BAY, ESQ.

OF the languages of the Maranoa, about Roma, two specimens are given, which agree pretty well, but, no doubt, belong to different tribes. Two others were forwarded by Mr. Montagu Curr and Mr. J. T. Little, which I have not thought it necessary to insert. Mr. Sheridan remarks that a Black child having died on his run several months before the date of his

letter, the corpse was rolled up in a blanket, and was still being carried from camp to camp by the parents.

From Mr. Bay I learn that the Maranoa Blacks frequently live to be sixty or seventy years of age. They use opossum-rugs at night, and occasionally in the day time. The women wear as ornaments reed-necklaces and mussel-shells, which hang in front of the breasts. This tribe smear the person with a mixture of grease and red ochre on occasions of corroboree; make bags of the fibre of the currajong; and tomahawks of a heavy green stone, which they grind to an edge on sandstone. They have also boomerangs, occasionally carved on one side, some of which return when thrown. The boomerang used in battle is made so as not to return. Their spears are projected by hand. Animals are roasted in the ashes with the skin on, and what are called *ovens* in the South do not exist. Males between the ages of ten and twenty, or thereabouts, are forbidden to eat emu, kangaroo, and carpet snakes, and possibly other articles. Mr. Bay remembers to have seen, some eight years back, two Blacks pitted with small-pox, but whether they belonged to the tribes in question he does not say. He is of opinion that the Maranoa tribes were never cannibals. They marry in their own tribe; some men have as many as four wives. Infanticide is not practised. In numerous instances, he says, "I have seen a middle-aged Black, with or without a wife, bring up a young girl, who became his wife when old enough." In what Mr. Bay says in connection with cannibalism and infanticide I am unable to concur.

Pulmonary diseases are those which are most prevalent. The tribe scar the back, breast, and arms by way of ornament, and pierce the septum of the nose, but do not knock out any teeth. Kangaroo are surrounded and killed with clubs, and emu hunted with spears. Fish are taken with nets seven feet long and five deep, each end of which is supported by a Blackfellow swimming. Males are made into young men at about twenty years of age, with secret ceremonies, which no White man has been allowed to witness. Mr. Bay says, in

reply to my question as to whether *message-sticks* are used by the tribe, that he has in his possession a reed-necklace attached to a piece of flat wood about five inches long ; that on the wood are carved straight and curved lines, and that this piece of wood was sent by one portion of the tribe to another by a messenger, the two parties being about 60 miles apart. The interpretation of the carving was, " My wife has been stolen; we shall have to fight—bring your spears and boomerangs." The straight lines, it was explained, meant spears, and the curved ones boomerangs; but the stealing of the wife seems to have been left to the messenger to tell.

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No. 174.—ADDITIONAL WORDS, BY R. SHERIDAN, ESQ.

Box-tree	-	-	malar.	White	-	-	oba.
Gum-tree	-	-	dangon.	Red	-	-	hotegothy.
Pine-tree	-	-	bandie.	To fight with		oneymealgo.	
Currajong-tree	-	-	nonga.	clubs			
Bottle-tree	-	-	mindarie.	To fight with		bapeymealgo.	
Brigalow	-	-	okoro.	spears			
Old man kangaroo			mubragulla.	To keep	-	-	yongolmongo.
Kangaroo-rat	-	-	bardy.	,, give away	-	-	ombalgo.
Wallaby	-	-	wya.	,, exchange	-	-	ombimea.
Bandicoot	-	-	weealla.	,, run	-	-	wakandie.
Wombat	-	-	toyne.	River	-	-	barroo.
Red kangaroo	-	-	bowra.	Sand ridge	-	-	urdera.
Carpet snake	-	-	abol.	Leaf	-	-	dalla.
Curlew	-	-	oelbine.	Cloud	-	-	youkine.
Hawk	-	-	oomon.	Where are you	intea	inda	mur-
Swallow	-	-	boondoongean.	going?		dal?	
Quail	-	-	boonjolgey.	Where did you	intea	inda	on-
Black	-	-	ooborogoobra.	camp last night?	dungo	yamba?	

## No. 174.—MARANOA RIVER, NEAR ROMA.

Kangaroo	-	-	narracoo.	Hand	-	-	murda
Opossum	-	-	tangaroo, <i>also</i> outhur.	2 Blacks	-	-	bullardoo murdi.
Tame dog	-	-	noora.	3 Blacks	-	-	bullardoo wongra murdi.
Wild dog	-	-	wantie.	One	-	-	wongra.
Emu	-	-	moorine.	Two	-	-	bullardoo.
Black duck	-	-	beberoo.	Three	-	-	bullardoo wongra.
Wood duck	-	-	muneroo	Four	-	-	bullardoo bullar- doo.
Pelican	-	-	burunth.	Father	-	-	yaboda.
Laughing jackass	-	-	akoongur.	Mother	-	-	yangi.
Native companion	-	-	booroor.	Sister-Elder	-	-	baringilla.
White cockatoo	-	-	thickery.	„ Younger	-	-	
Crow	-	-	watha.	Brother-Elder	-	-	takongilla.
Swan	-	-	oweroorecan (long neck).	„ Younger	-	-	
Egg	-	-	aboyne.	A young man	-	-	owoola.
Track of a foot	-	-	bandil, teen- doone.	An old man	-	-	jara.
Fish	-	-	oo.	An old woman	-	-	yangi jara.
Lobster	-	-		A baby	-	-	naryloo.
Crayfish	-	-		A White man	-	-	withoo.
Mosquito	-	-	boothan.	Children	-	-	andoono.
Fly	-	-	ngemun.	Head	-	-	dongo.
Snake	-	-	munda.	Eye	-	-	dilly.
The Blacks	-	-	murdindoo.	Ear	-	-	muna.
A Blackfellow	-	-	murdi.				
A Black woman	-	-	amby.				
Nose	-	-	oh.				

No. 174.—MARANOA RIVER, NEAR ROMA—*continued.*

Mouth	- da.	Boomerang	- wungal.
Teeth	- yera.	Hill	-
Hair of the head	- atha.	Wood	- weraki.
Beard	- munga.	Stone	- bangoo.
Thunder	- dingaroo.	Camp	- yambakoo.
Grass	- wuthon.	Yes	- yo-i.
Tongue	- dallin.	No	- hurda.
Stomach	- bunduru <i>or</i> bungaroo.	I	- ngaia.
Breasts	- namon.	You	- inda.
Thigh	- moko.	Bark	- beya.
Foot	- dina.	Good	- makine.
Bone	- nagoo.	Bad	- ungarra.
Blood	- ouma.	Sweet	- erybachan.
Skin	- beery.	Food	- munda.
Fat	- ungoo, wamoo.	Hungry	- boongari.
Bowels	- una.	Thirsty	- boongar.
Excrement	- una.	Eat	- yukalgo.
War-spear	- bogga.	Sleep	- wookawoonal.
Reed-spear	-	Drink	- amoo yukalgo.
Wommera <i>or</i> throwing-stick		Walk	- mundul.
Shield	- booragoo.	See	- nukulla.
Tomahawk	- baloyne.	Sit	- bendul.
Canoe	-	Yesterday	- durdungo.
Sun	- durdu.	To-day	- neyla.
Moon	- dilgan, obero.	To-morrow	- mukarro.
Star	- dandura.	Where are the	- ingia murdi?
Light	- durdoonga.	Blacks?	
Dark	- oundangoo.	I don't know	- hurdania berool.
Cold	- yakol.	Plenty	- bunyarie.
Heat	- obundunga.	Big	- mulgiga.
Day	- yambiathana.	Little	- jumberri.
Night	- oundangoo.	Dead	- woolaca.
Fire	- boorde.	By-and-by	- aboouthy.
Water	- amoo.	Come on	- okourabal.
Smoke	- tooka.	Milk	-
Ground	- dundi.	Eaglehawk	- othalla.
Wind	- yarakoo.	Wild turkey	- bongan.
Rain	- amoowerrel.	Wife	-
God	-		
Ghosts	-		

## No. 174.—MARANOA RIVER.

By F. B. BAY, Esq

Kangaroo	-	narragoo.	Hand	-	murtha.
Opossum	-	tangul.	2 Blacks	-	boolardoo murri.
Tame dog	-	moora.	3 Blacks	-	boolardoo won-
Wild dog	-	wandte.			gara murri.
Emu	-	ngoorin	One	-	wongara.
Black duck	-	maneroo	Two	-	boolardoo.
Wood duck	-	warracubba.	Three	-	boolardoo won-
Pelican	-	booroonda.			gara.
Laughing jackass		aggul-gaggul.	Four	-	boolardoo boo-
Native companion		orood.			lardoo.
White cockatoo	-	teecarry.	Father	-	yabboo.
Crow	-	watta.	Mother	-	younga.
Swan	-		Sister-Elder	-	burri.
Egg	-	avooin.	„ Younger	-	munqai.
Track of a foot	-	tinner.	Brother-Elder	-	daaquin.
Fish	-	oyoo.	„ Younger	-	wodwoodie.
Lobster	-		A young man	-	boonjar.
Crayfish	-		An old man	-	notti.
Mosquito	-	pootteen.	An old woman	-	ayardqun.
Fly	-		A baby	-	andoo.
Snake	-		A White man	-	widdoo.
The Blacks	-	murri.	Children	-	aamburri.
A Blackfellow	-	murri.	Head	-	doongo.
A Black woman	-	moorangoo.	Eye	-	dilli.
Nose	-	oh.	Ear	-	munga.



No. 174.—MARANOA RIVER—*continued.*

Mouth -	-	taa.	Boomerang -	-	wangal.
Teeth -	-	yerra.	Hill -	-	bango, waagalgo.
Hair of the head -	atta.		Wood -	-	boordi.
Beard -	-	nunga.	Stone -	-	bungoo.
Thunder -	-	mooloongooloo.	Camp -	-	yamba.
Grass -	-	oot-toon.	Yes -	-	yo.
Tongue -	-	talle.	No -	-	arda.
Stomach -	-	bangoor.	I -	-	dya.
Breasts -	-	ammoon.	You -	-	inda.
Thigh -	-		Bark -	-	oka.
Foot -	-	dinna.	Good -	-	megun.
Bone -	-	narco.	Bad -	-	waain.
Blood -	-	oma.	Sweet -	-	mellamella.
Skin -	-	wooman.	Food -	-	ugalga.
Fat -	-	widta.	Hungry -	-	boongarra.
Bowels -	-	ngulle.	Thirsty -	-	doombalgo.
Excrement -	-	tootarre.	Eat -	-	
War-spear -	-	bugga.	Sleep -	-	oonalgo.
Reed-spear -	-		Drink -	-	
Wommera or throwing-stick			Walk -	-	mundalgo.
Shield -	-	boorcoo.	See -	-	nagalgo.
Tomahawk -	-	obar.	Sit -	-	bindulu.
Canoe -	-		Yesterday -	-	
Sun -	-	tooroo.	To-day -	-	ngilla.
Moon -	-	delgun.	To-morrow -	-	moorgarro.
Star -	-	tandooroo.	Where are the beetoo murri ?		
Light -	-	dooroo.	Blacks ?		
Dark -	-	ooda.	I don't know -	-	
Cold -	-	yaagul.	Plenty -	-	mulga.
Heat -	-	owanda.	Big -	-	mulgagu
Day -	-	illa.	Little -	-	
Night -	-	oonalgo.	Dead -	-	woolala.
Fire -	-	booree.	By-and-by -	-	aboo.
Water -	-	ammoo.	Come on -	-	
Smoke -	-	dooya.	Milk -	-	awarra.
Ground -	-	tunde.	Eaglehawk -	-	ootalla.
Wind -	-		Wild turkey -	-	boonqun.
Rain -	-		Wife -	-	ambe.
God -	-				
Ghosts -	-	menummoo.			

No. 175.—THE BALONNE, BALEANDOON, NOGARA,  
AND NERRAN RIVERS.

BY H. HAMMOND, Esq.;

AND

WEIR AND MOONIE RIVERS.

BY JAMES O'BYRNE, Esq.

THE following vocabularies are specimens of two dialects of the *Wolleroi* or *Yerraleroi* language, in use in the localities given above. The name of the language is derived from *Woll=No*. Besides the contributions to the *Wolleroi* dialects received from Mr. Hammond and Mr. O'Byrne, a third reached me from Mr. W. H. Looker, which I have not thought it necessary to insert. Mr. Hammond says there is but one word to express *dust* and *smoke*, which reminds me that the Bangerang used to speak of there being smoke in the Murray when its waters were discolored by a flood. There is also but one word for *head* and *hair*, and a distinct term to express *three*. On the Balonne River several Blacks of one family have been met with without a particle of hair on their bodies. Baron Miklouho Maclay visited the locality and minutely examined and described a man and woman of this family. I am indebted to Mr. Lawrence Byrne, of Brisbane, for photographs of this man and woman, who certainly have reached the upper stage of human ugliness.

No. 175.—ADDITIONAL WORDS, BY MR. HAMMOND.

Blow-fly	-	- koomoo-koomoo.	Old	-	-	- yambooli.
Carpet snake	-	- neebec.	Chest	-	-	- kullander.
My mother	-	- ngumbathi.	Daylight	-	-	- keba.
„ sister	-	- bocathi.	Lightning	-	-	- murrimi.
„ brother	-	- miarthi.	Run	-	-	- bunnaki.

## No. 175.—ADDITIONAL WORDS, BY MR. O'BYRNE.

Ashes -	-	-	kerin.	Grave -	-	-	tanmor.
Ants (small)	-	-	ketar.	Green -	-	-	illoowedi.
„ (large)	-	-	boornyng.	Gun -	-	-	mergin.
Boots -	-	-	nangino.	Knee -	-	-	tinbirr.
Bread -	-	-	dwir.	Lame -	-	-	danggoor.
Beef -	-	-	teh.	Medicine -	-	-	booda.
Blind man -	-	-	mooko.	Pig -	-	-	piggoon.
„ woman	-	-	mookanguno.	Porcupine -	-	-	pikeballo.
Book -	-	-	boodel.	Rice -	-	-	yarrar.
Black -	-	-	kawbo.	Red -	-	-	qui-qui.
Bees (native)	-	-	moone.	Revolver -	-	-	beredil.
Blue -	-	-	kaw-wur-o-wur.	Reed -	-	-	direel.
Brigalow -	-	-	purrenbo.	Six -	-	-	kullibo-kullibo.
Box-tree -	-	-	rebill.	Salt -	-	-	daral.
Cow -	-	-	millembri.	Tree -	-	-	ginye.
Cheek -	-	-	tal.	Turtle -	-	-	wabo.
Cat -	-	-	budge-e-gur.	Wool -	-	-	dooroon.
To fight -	-	-	boomaley.	White -	-	-	balo.
Fire-stick -	-	-	mulloo.	Wild horse -	-	-	brumbi.
Feathers -	-	-	yethar.	„ horses	-	-	brumbinur.
Grog -	-	-	uramo.	War-paint -	-	-	pedi.

## No. 175.—BALONNE, NERRAN, ETC., RIVERS.

By H. HAMMOND, Esq.

Kangaroo	-	-	bowra.	Hand	-	-	ma.
Opossum	-	-	mooti.	2 Blacks	-	-	boolar thane.
Tame dog	-	-	marthi.	3 Blacks	-	-	koolebar thane.
Wild dog	-	-		One	-	-	bee-er.
Emu	-	-	dthenoon.	Two	-	-	boolar.
Black duck	-	-	kurnigai.	Three	-	-	koolebar.
Wood duck	-	-	burga-burga.	Four	-	-	boolar-boolar.
Pelican	-	-	karraga.	Father	-	-	yabbo, yooke.
Laughing jackass	-	-	gookergaka.	Mother	-	-	ngumba.
Native companion	-	-	bralga	Sister-Elder	-	-	boa.
White cockatoo	-	-	mihai.	„ Younger	-	-	
Crow	-	-	won.	Brother-Elder	-	-	thiar.
Swan	-	-	kunnadal.	„ Younger	-	-	
Egg	-	-	kow.	A young man	-	-	kobbora.
Track of a foot	-	-	ghaiee.	An old man	-	-	whymathool.
Fish	-	-	tukkai.	An old woman	-	-	moogathool.
Lobster	-	-	keerai.	A baby	-	-	birrili.
Crayfish	-	-	einga.	A White man	-	-	wonda.
Mosquito	-	-	mungin.	Children	-	-	
Fly	-	-	bunial.	Head	-	-	taikal.
Snake	-	-	yabba.	Eye	-	-	mill.
The Blacks	-	-	thane.	Ear	-	-	binna.
A Blackfellow	-	-	thane.				
A Black woman	-	-	inner.				
Nose	-	-	mooyoo.				

No. 175.—BALONNE, NERRAN, ETC., RIVERS—*continued.*

Mouth	-	ngo.	Boomerang	-	
Teeth	-	eea.	Hill	-	
Hair of the head	-	taikal.	Wood	-	guinea.
Beard	-	yarri.	Stone	-	moorilla.
Thunder	-	thullome.	Camp	-	wollai.
Grass	-	boorno.	Yes	-	yo, geero, keer.
Tongue	-	pthalli.	No	-	woll.
Stomach	-	moopal.	I	-	ngia.
Breasts	-	ngummo.	You	-	inda.
Thigh	-		Bark	-	dater.
Foot	-	dinna.	Good	-	binnal, kubba.
Bone	-	booyoo.	Bad	-	kokle.
Blood	-	quay.	Sweet	-	kopba.
Skin	-	yotai.	Food	-	dhoar.
Fat	-	wommo.	Hungry	-	habberandilla.
Bowels	-	goonna.	Thirsty	-	ngaigay.
Excrement	-	goonna.	Eat	-	tuldinna.
War-spear	-	meerignama.	Sleep	-	tundooee, babee.
Reed-spear	-	beelar.	Drink	-	ngagai.
Throwing-stick	-	boondee.	Walk	-	yan.
Shield	-		See	-	nurruldinna.
Tomahawk	-	yowindoo.	Sit	-	wollaia.
Canoe	-	boondurra.	Yesterday	-	goondoo-goondoo.
Sun	-	tooni, yeeigh.	To-day	-	gungalunda, eelal.
Moon	-	barlo.	To-morrow	-	boolooyo.
Star	-	kowberri.	Where are the thalla thane ?		
Light	-	dooeyi.	Blacks ?		
Dark	-	boolooe.	I don't know	-	wol ngia.
Cold	-	boolēa.	Plenty	-	booral.
Heat	-	bōolaid.	Big	-	booral.
Day	-	burrawurrilla.	Little	-	toochidool.
Night	-	bogoora.	Dead	-	boologi.
Fire	-	wi.	By-and-by	-	ilal, ilaloo.
Water	-	goongon.	Come on	-	boori.
Smoke	-	boowilla.	Milk	-	
Ground	-	tauri.	Eaglehawk	-	
Wind	-	miera.	Wild turkey	-	
Rain	-	yeo.	Wife	-	
God	-				
Ghosts	-	wonda.			

## No. 175.—WEIR AND MOONIE RIVERS.

BY JAMES O'BYRNE, Esq.

Kangaroo	-	bundar.	Hand	-	ma.
Opossum	-	moota.	2 Blacks	-	
Tame dog	-	ware.	3 Blacks	-	
Wild dog	-	mianba.	One	-	ber.
Emu	-	dinoyn.	Two	-	blar.
Black duck	-	korangye.	Three	-	kullibo.
Wood duck	-	koonumbi.	Four	-	blar-blal.
Pelican	-	kullialli.	Father	-	beno.
Laughing jackass		kooket, koka.	Mother	-	numbade.
Native companion		bralga.	Sister-Elder	-	boade.
White cockatoo	-	moori.	„ Younger	-	
Crow	-	whon.	Brother-Elder	-	diade.
Swan	-	beeboo.	„ Younger	-	
Egg	-	ko.	A young man	-	ookal.
Track of a foot	-	dinna.	An old man	-	
Fish	-	naloor.	An old woman	-	
Lobster	-	nolaka.	A baby	-	yadeena.
Crayfish	-	yingo.	A White man	-	
Mosquito	-	mongeen.	Children	-	perillegil.
Fly	-	winigal.	Head	-	tigul.
Snake	-	yindobo.	Eye	-	mill.
The Blacks	-	pootlo.	Ear	-	beno.
A Blackfellow	-	dane.			
A Black woman	-				
Nose	-	muroo.			

No. 175.—WEIR AND MOONIE RIVERS—*continued.*

Mouth	-	-	mygh.	Boomerang	-	-
Teeth	-	-	ero.	Hill	-	-
Hair of the head	-	-	tigul.	Wood	-	- wumbion.
Beard	-	-	yarre.	Stone	-	- maramo.
Thunder	-	-	tulloomey.	Camp	-	- wooli.
Grass	-	-	kupoa.	Yes	-	- yo.
Tongue	-	-	tali.	No	-	- woll.
Stomach	-	-	kowrill.	I	-	-
Breasts	-	-	nammo.	You	-	- ninda.
Thigh	-	-	boy-yoo.	Bark	-	- tarthar.
Foot	-	-	deena.	Good	-	- mooribo.
Bone	-	-	-	Bad	-	- kugeel.
Blood	-	-	qui.	Sweet	-	- wodle.
Skin	-	-	ule.	Food	-	-
Fat	-	-	wommo.	Hungry	-	-
Bowels	-	-	-	Thirsty	-	-
Excrement	-	-	dikkar.	Eat	-	-
War-spear	-	-	bilar.	Sleep	-	-
Reed-spear	-	-	-	Drink	-	-
Throwing-stick	-	-	-	Walk	-	-
Shield	-	-	bureen.	See	-	-
Tomahawk	-	-	indoo.	Sit	-	-
Canoë	-	-	-	Yesterday	-	- kikkaling.
Sun	-	-	doone.	To-day	-	- illal.
Moon	-	-	poloor.	To-morrow	-	- kawbokaw.
Star	-	-	kawburri.	Where are the	-	-
Light	-	-	dei.	Blacks?	-	-
Dark	-	-	-	I don't know	-	-
Cold	-	-	boolya.	Plenty	-	- bootla.
Heat	-	-	-	Big	-	- poodlili.
Day	-	-	-	Little	-	- tookidool.
Night	-	-	-	Dead	-	- baloonye.
Fire	-	-	wee.	By-and-by	-	-
Water	-	-	koongin.	Come on	-	-
Smoke	-	-	too.	Milk	-	-
Ground	-	-	dimmar.	Eaglehawk	-	-
Wind	-	-	-	Wild turkey	-	-
Rain	-	-	koongin.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

## No. 176.—DUMARESQUE OR UPPER MACINTYRE RIVER.

BY DAVID TURBAYNE, ESQ., JAMES LAWLOR, ESQ., AND G. MYLES, ESQ.

THE following information in connection with two dialects spoken on the Dumaresque or Upper MacIntyre River was forwarded to me by the gentlemen named above. The vocabularies, as far as we can judge, differ but little from the *Pikumbul* language, of which a specimen is found in the *Kamilaroi* of the late Revd. W. Ridley, who notices that *pika* signifies *yes*:—

### ADDITIONAL WORDS, BY MR. JAMES LAWLOR.

Turtle -	- talbugon.	Bite -	- mubbol.
Porcupine -	- bigubilla.	Sew -	- munbolly.
Wallaby -	- wangun.	Make -	- weemully.
Paddimellon -	- boggulla.	Back -	- murcaw.
Deaf adder -	- tamby.	Loins -	- gumbul.
To call -	- gongolly.	Forehead -	- wenda.
„ kill -	- bungey.	River -	- wile.
„ spear -	- togy, tarry.	Plain -	- goonigal.
„ swim -	- gumbec.	Boy -	- tingoll.
„ run -	- yanny.	Girl -	- mickay.
„ talk -	- yally, yall (did talk).	Husband -	- nubun.
„ ask -	- bengolly, bengoll (asked).	Wife -	- nubungan.
Flood -	- warroo.	Son -	- bandyale.
Scrub -	- birby.	Daughter -	- bandyane.
Mountain -	- borry-amborry.	Friend -	- maygon.
Strong -	- borroo.	Stranger -	- mailwon.
Weak -	- coddara.	A young woman -	- bamburr.
Light (not heavy) -	cumbun.	Sky -	- cawn.
Fear -	- boorabilga, bo-raby.	High -	- cawnba.
		Low -	- narmoo.
		Bottom -	- gundoo.
		Blossom -	- gurry.



ADDITIONAL WORDS, BY MR. JAMES LAWLOB—*continued*.

Carry -	-	caungey.	To smell -	-	bandy.
Carrying -	-	caunga.	„ lie -	-	ngally.
Carried -	-	caunell.	Liar -	-	ngal-ngal.
Generous -	-	wutaigul.	Truth -	-	moorey.
Stupid -	-	bondan.	Poor thing -	-	connanbrilla.
Far -	-	waanun.	A cripple -	-	wambun.
Close -	-	tycan.	A sand ridge -	-	corry.
Soon -	-	talin.	A forest -	-	wallumboor.
How many?	-	monambull?	Black cockatoo -	-	yerrangoran.
What?	-	minna?	To wash -	-	bibbilly.
To hang -	-	wambilly.	„ cover -	-	gundabolly.
„ climb -	-	wandally.	„ bury -	-	nombolly.
„ pull -	-	bunnolly.	„ fight -	-	bungindilly.
„ break -	-	commolly.	„ finish -	-	nambolly.
A cloud -	-	buroungy.	Bandicoot -	-	inoomaw.
Summer -	-	kylugunda.	Rat -	-	dirangonny.
Winter -	-	kowlba.	Native cat -	-	giggwee.

No. 176.—DUMARESQUE OR UPPER MACINTYRE RIVER—  
BIGAMBEL LANGUAGE.

By DAVID TURBAYNE, Esq., AND JAMES LAWLOR, Esq.

In this language the equivalent of *to-day* seems to be a compound of the  
equivalent of *see* and *day*.

Kangaroo - - bamburr.	Hand - - mahr.
Opossum - - koobi.	2 Blacks - - mail boolol.
Tame dog - - mirree.	3 Blacks - -
Wild dog - - ngolgol.	One - - biada.
Emu - - oorun.	Two - - boolol.
Black duck - boonaba.	Three - - boolol biada.
Wood duck - gurrooba.	Four - - goonimbilla.
Pelican - - gooleegalee.	Father - - booba, wobbill.
Laughing jackass kagurrin.	Mother - - koroonga, gun-
Native companion gehrr.	mill.
White cockatoo - gairabun.	Sister-Elder - wondill.
Crow - - wawkoo.	„ Younger -
Swan - - beeboo.	Brother-Elder - mugon.
Egg - - gingol.	„ Younger
Track of a foot - tamboll.	A young man - tongoll, tooga-
Fish - - gool.	billa.
Lobster - -	An old man - doora.
Crayfish - - gurinein.	An old woman - dooragona.
Mosquito - - burri.	A baby - karr.
Fly - - krelungan.	A White man - goon.
Snake - - timba.	Children - - karrgirran.
The Blacks - mail.	Head - - kobbye, kabui.
A Blackfellow - namail.	Eye - - mill.
A Black woman - tamma.	Ear - - binna.
Nose - - murroo.	

No. 176.—DUMARESQUE OR UPPER MACINTYRE RIVER—BIGAMBEL  
LANGUAGE—*continued.*

Mouth - - ngunda.	Boomerang - -
Teeth - - dirra.	Hill - - -
Hair of the head - mo.	Wood - - -
Beard - - yerran.	Stone - - bori.
Thunder - - boorungganee.	Camp - - noora.
Grass - - mura.	Yes - - kolloo.
Tongue - - talin.	No - - yaga.
Stomach - - dikki.	I - - ona.
Breasts - - ngumbi.	You - - inda.
Thigh - - booyoo.	Bark - - gilli.
Foot - - tinahr.	Good - - weimba.
Bone - - gulloo.	Bad - - womboo.
Blood - - gima.	Sweet - - kobbyba.
Skin - - irgeer	Food - - dallibrenga.
Fat - - marroo.	Hungry - - dilgee.
Bowels - - dikkiba, goonna.	Thirsty - - kolling.
Excrement - - goonna.	Eat - - dalli.
War-spear - - bolgoo.	Sleep - - deba.
Reed-spear - - boggoo-dorngill.	Drink - - beinga.
Throwing-stick - waneebrenga.	Walk - - yebbi.
Shield - - bolga.	See - - namulli.
Tomahawk - - weka.	Sit - - inni.
Canoe - - gillee, welbon.	Yesterday - - granall.
Sun - - killee.	To-day - - nakilleeda.
Moon - - durroongan.	To-morrow - - noolinkabooga.
Star - - koogee.	Where are the wonda nandullo
Light - - kiun.	Blacks? mail?
Dark - - noolinga.	I don't know - yaga noda woo-
Cold - - -	inga.
Heat - - moddun.	Plenty - - toogulba.
Day - - killeeda.	Big - - -
Night - - nooloo.	Little - - koggul.
Fire - - wee.	Dead - - moon.
Water - - kollee.	By-and-by - -
Smoke - - tugga.	Come on - - yerri, yebbooga.
Ground - - taree.	Milk - - -
Wind - - meen.	Eaglehawk - - dooey.
Rain - - tobbill, kollee.	Wild turkey - -
God - - -	Wife - - nubungan.
Ghosts - - -	

No. 176.—HEAD WATERS OF THE MACINTYRE RIVER—  
PREAGALGH LANGUAGE.

By G. MYLES, Esq.

Kangaroo	-	-	bonboo.	Hand	-	-	ma.
Opossum	-	-	koopí.	2 Blacks	-	-	boolar woorin.
Tame dog	-	-	meera.	3 Blacks	-	-	boolar bather
Wild dog	-	-					woorin.
Emu	-	-	moorin.	One	-	-	bather.
Black duck	-	-	goor-moorínga.	Two	-	-	boolar.
Wood duck	-	-	goor-aba.	Three	-	-	boolar bather.
Pelican	-	-	gooralga.	Four	-	-	boolar boolar.
Laughing jackass			karngoongoon.	Father	-	-	wobb.
Native companion			berralga.	Mother	-	-	goa.
White cockatoo	-	-	gerbin.	Sister-Elder	-	-	warringun.
Crow	-	-	woggin.	„ Younger	-	-	
Swan	-	-	beebo.	Brother-Elder	-	-	wooremla.
Egg	-	-	goobun.	„ Younger	-	-	
Track of a foot	-	-		A young man	-	-	tallinba.
Fish	-	-	gool.	An old man	-	-	doora.
Lobster	-	-	gannoon.	An old woman	-	-	doorangan.
Crayfish	-	-		A baby	-	-	kagool.
Mosquito	-	-	booree.	A White man	-	-	goon.
Fly	-	-		Children	-	-	
Snake	-	-	yalgun.	Head	-	-	koinbure or kom
The Blacks	-	-	woorin.				buri.
A Blackfellow	-	-	woorin.	Eye	-	-	mel.
A Black woman	-	-	womo.	Ear	-	-	binna.
Nose	-	-	mooroo.				

No. 176.—HEAD WATERS OF THE MACINTYRE RIVER—PREAGALGH  
LANGUAGE—continued.

Mouth	-	nundra.	Boomerang	-	-
Teeth	-	deera.	Hill	-	-
Hair of the head	-	kaboon.	Wood	-	bagoora.
Beard	-	magun.	Stone	-	goora.
Thunder	-	booringa.	Camp	-	moora.
Grass	-	within.	Yes	-	yooi.
Tongue	-	-	No	-	yakka.
Stomach	-	diga.	I	-	nathuna.
Breasts	-	nammoo.	You	-	wonda.
Thigh	-	booyoo.	Bark	-	gilla.
Foot	-	dinna.	Good	-	karmba.
Bone	-	goolgoo.	Bad	-	wombo.
Blood	-	gunera.	Sweet	-	-
Skin	-	neera.	Food	-	-
Fat	-	marroo.	Hungry	-	dillgri.
Bowels	-	kullin.	Thirsty	-	-
Excrement	-	goonna.	Eat	-	taleba.
War-spear	-	bogo.	Sleep	-	mordeba.
Reed-spear	-	-	Drink	-	kolli beela.
Throwing-stick	-	(not used).	Walk	-	-
Shield	-	binninbera.	See	-	niela.
Tomahawk	-	koomee.	Sit	-	ninaba.
Canoe	-	(not used).	Yesterday	-	-
Sun	-	grali.	To-day	-	tullun.
Moon	-	debir.	To-morrow	-	thallingurrin.
Star	-	googee.	Where are the	-	wooti woorin?
Light	-	gilli.	Blacks?	-	-
Dark	-	moorla.	I don't know	-	-
Cold	-	neetha.	Plenty	-	dooglebilla.
Heat	-	marthol.	Big	-	mogoonba.
Day	-	gillibun.	Little	-	kagool.
Night	-	moorla.	Dead	-	woomune.
Fire	-	wee.	By-and-by	-	-
Water	-	kolli.	Come on	-	arri.
Smoke	-	dooga.	Milk	-	-
Ground	-	deree.	Eaglehawk	-	-
Wind	-	padoona.	Wild turkey	-	-
Rain	-	kolli-bothi.	Wife	-	-
God	-	-			
Ghosts	-	-			

NO. 177.—PAROO AND WARREGO RIVERS NORTH  
OF LAT. 27° 30', AND MUNGALELLA CREEK.

BY W. H. LOOKER, ESQ., W. R. CONN, ESQ., L. M. PLAYFAIR, ESQ.,  
AND J. HOLLINGSWORTH, ESQ.

From the attached vocabularies the reader will find that on the above-named streams, and north of Lat. 27° 30' or thereabouts, the languages have so much in common that they might almost be called one. Indeed, some of my correspondents speak of them as one; and if the reader will compare the first dozen words in the several vocabularies, he will see how similar they are. They are not, however, identical, and the differences in their *negative adverbs* and their equivalents for *the Blacks* show that there are several distinct tribes in the locality.

Besides the vocabularies inserted, I have received four others from Mr. Cameron, Mr. David Campbell, Mr. Donald Mackenzie, and Mr. Vincent Dowling, which offer but few points of difference. Two of these gentlemen, however, and Mr. Looker, translate the term "*the Blacks*" by the word *Murri* or *Murray* which is no doubt incorrect, as we find that term is the name of one of the *classes* into which each of these tribes is subdivided.

In addition to the vocabularies received from Mr. Playfair, Mr. Hollingsworth, Mr. Conn, and Mr. Looker, which I have inserted, I have also been favored by these gentlemen with replies to my printed *Questions*, which agree so well together that I have compressed the whole into one account,

which embraces the many tribes which occupy the country I am dealing with, and which was, I am told, first squatted on in from 1860 to 1864. Indeed, as regards some portions of the Warrego frontage, I believe they were occupied as cattle stations some years earlier.

The name of the Mungalella Creek tribe, described by Mr. Hollingsworth, is Peechera. Their language is called Goughi. Many of the members of these tribes lived to be grey-headed, and Mr. Playfair notices one as being bald; but imported diseases, infanticide, and debauchery are fast exterminating them. Originally the females wore round the waist a fringe of spun opossum fur, but the men went entirely naked. Against cold, flies, and mosquitos, the usual daubings with grease and mud during the day, and at night the usual small fires and smoke, are had recourse to. The women plaster themselves with clay during the period of menstruation. The tribes have amongst them the common nets, weapons, and implements, the boomerang included, but the wommera is not used. Their weapons are often colored with red ochre, and with the front tooth of the opossum and the shell of the mussel ground to an edge are executed (or were before we introduced iron) the often elaborate carving with which they are decorated. Not unfrequently their meat and roots were cooked in ovens, but these were only temporary constructions, if I may so call them, which never grew into mounds, as in the South.

Mr. Playfair informs me that the tribes with which he is acquainted are divided each into four classes, called *Murri*, *Combo*, *Cubbi*, and *Ippai*, with the object of restricting marriage in the following way, viz.:—

Males.		Females.		Children.
Any Murri may marry any		Combo; offspring		Ippai.
„ Combo	„	„ Murri;	„	Cubbi.
„ Cubbi	„	„ Ippai;	„	Combo.
„ Ippai	„	„ Cubbi;	„	Murri.

Mr. Playfair does not give the feminine names, and I give his version as he sent it, but he adds:—They have also

the following class-names (no doubt subdivisions) viz., opossum, snake, kangaroo, emu, crow, and eaglehawk, but he does not enter into any particulars concerning them.

Mr. Looker's account of the classes into which the tribes are divided is as follows. Their names in both sexes are:—

Males.				Females.			
Murri	-	-	-	-	Matha.		
Combo	-	-	-	-	Botha.		
Wongoo	-	-	-	-	Wongo-gan.		
Umbree	-	-	-	-	Umbreegan.		
Cubbi	-	-	-	-	Cubbotha.		
Hippi	-	-	-	-	Hippatha.		
Ogilla	-	-	-	-	Ogellegun.		

The marriage relations and classification of children, as far as he enumerates them, are these:—

A Murri marries a Botha. Their children are—Males, Hippi; females, Hippatha.

A Cubbi marries a Hippatha. Their children are—Males, Combo; females, Botha.

A Combo marries a Matha. Their children are—Males, Cubbee; females, Cubbatha.

A Hippai marries a Cubbotha. Their children are—Males, Murri; females, Matha.

Marriage in these tribes is generally endogamous, in accordance with the above system, but on rare occasions a woman is stolen from some other tribe. Polygamy is prevalent, and one man at present has as many as eight wives. Females are often betrothed in infancy, become wives at seven, and, they say, mothers at ten or eleven years of age, but this I think is a mistake. Males are allowed to get wives, if they are able, after they have undergone the ceremonies by which they are raised to the rank of young men; but if they have no sisters to offer in exchange their case is all but hopeless. Infanticide prevails largely.

The ornaments worn are necklaces made of stout grass-stems or reeds, cut into short lengths and strung; also shells which hang over the forehead suspended from the hair. These



shells are said to come from tribes somewhere to the north or north-west. Restrictions regarding the use of food exist. Mr. Playfair notices on this subject that women of the Murree class are not allowed to eat golden bream; and that black perch are forbidden to Combo women; that emu, emus' eggs, and snakes are reserved for the elders of the tribe; and that a young woman will fairly run away from an emu's egg or even its shell. Young men and boys are forbidden to eat ducks, turkeys, and opossums in some of the tribes. As regards cannibalism my informants are not agreed; but, judging from what they say, I believe it exists (or did prior to the arrival of the Whites) as an occasional practice. Ophthalmia is and was very prevalent. In making young men the custom in some of the tribes is to pluck out by the roots all the hair on the aspirant's body. Early in youth the skin is ornamentally scarred in various parts, and the septum of the nose pierced. In some of these tribes, both males and females have a front tooth or teeth knocked out; but in others this practice is confined to the females. It is a novel feature that the Paroo tribes object to White people witnessing their corroborees.

The dead are disposed of in various ways; some are burned, with everything belonging to them; others are made into mummies, which are carried about for several years, and then dropped down the hollow pipe of a standing tree. Not unfrequently the hair is cut off the body of a corpse, and its face daubed with wet clay before interment. I learn from Mr. Hollingsworth that *pitcheree* is occasionally obtained from the neighbouring tribes to the north-west.

Rude drawings are made on bark. Message-sticks are in use on the Paroo, and Mr. Playfair has at my request taken the trouble to make many inquiries concerning them. The use of message-sticks, he says, certainly does not amount to a system of writing or hieroglyphics, but that occasionally two individuals agree upon signs by which notices of such things as the occurrence of a death, the existence of plenty of food, can be sent. But as the bearer of the stick would

be certain to retail the news from the camp he had left, of what use is the stick?

Wars are carried on by night attacks in the usual way. Disputes within the tribes generally originate in jealousies about the women, and are settled by single combat, one of the warriors being, as a rule, knocked senseless.

In sickness various treatments are had recourse to. Sometimes the sick cover themselves with mud; at others, one end of a string is tied round the affected part, and the other an old woman see-saws across her gums till the blood comes from them; she then washes the blood from her mouth with water into a vessel which she has at hand, and it is believed that the blood is conveyed inside the string from the seat of pain to the woman's mouth, and that its abstraction will most probably cause a cure. The toy known as the "bull-roarer" is in use amongst these tribes when making young men, as Mr. Hollingsworth informs me. To it are ascribed mysterious qualities, and the women fly from the sound. When leaving a camp, it is common to lay on the ground a bundle of twigs, pointing in the direction in which those departing mean to go, for the information of other members of the tribe who may come that way.

The name of Coorni Paroo, as applied to the Bulloo, Mr. Playfair informs me is a misnomer.

The most interesting fact connected with these tribes is that they form a portion of the western outposts of that section of the race which inhabits Eastern Australia. That they are related to the eastern, and not to the central section of the race, is shown by the names which they use in connection with their marriage classes, which are simply those of the Kamilaroi tribes, whose country is 250 miles away to the south-east. Language testifies to the same fact, as the reader will see if he compares from the annexed vocabularies the words *bomera* = *kangaroo*; *tangoort* = *opossum*; *ko* = *nose*; *yabboo* = *father*; *yoonga* = *mother*; *doongo* = *head*; with their equivalents in other eastern and north-eastern languages.

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The term *inga* or *inca* = *a small species of crayfish*, is also in use, as I remember, on the Lachlan River. It is curious to find in some of these vocabularies and additional words but one word to express *spear* and *tree*.

## No. 177.—MUNGALLELLA CREEK.

By W. H. LOOKER, Esq.

Kangaroo -	-	poora.	Hand -	-	murra.
Opossum -	-	koothed.	2 Blacks -	-	boolaree murray
Tame dog -	-	woora.	3 Blacks -	-	kokobra murray
Wild dog -	-		One -	-	wongra.
Emu -	-	ballon, knooing.	Two -	-	boolaree.
Black duck -	-	monaroo.	Three -	-	kokobra.
Wood duck -	-	burga-burga.	Four -	-	boolaree-
Pelican -	-				boolaree.
Laughing jackass		kokan, krue.	Father -	-	yabo.
Native companion		bralga.	Mother -	-	younga.
White cockatoo -		tickaree.	Sister-Elder	-	mungunee.
Crow -	-	watha.	„ Younger -		
Swan -	-		Brother-Elder	-	wabuld.
Egg -	-	kobwee.	„ Younger		
Track of a foot -		nulla.	A young man	-	koola.
Fish -	-		An old man	-	wayama.
Lobster -	-		An old woman	-	moogken.
Crayfish (small) -		inga.	A baby	-	
Mosquito -	-	bootie.	A White man	-	withoe.
Fly -	-	neemoon.	Children -	-	birralee.
Snake -	-		Head -	-	bungoon.
The Blacks -		murray.	Eye -	-	tilly.
A Blackfellow -		murray.	Ear -	-	munga.
A Black woman -		muggee.			
Nose -	-	whoe.			

## No. 177.—MUNGALELLA CREEK—continued.

Mouth	-	ta.	Boomerang	-	
Teeth	-		Hill	-	
Hair of the head	-	popa.	Wood	-	tullgarh.
Beard	-	nungea.	Stone	-	pungoe.
Thunder	-	tekol	Camp	-	yamba.
Grass	-	bogan.	Yes	-	ma.
Tongue	-	tullee.	No	-	urda.
Stomach	-	bungute.	I	-	nya.
Breasts	-	onega.	You	-	inda.
Thigh	-		Bark	-	yumboo.
Foot	-	dinna.	Good	-	durree.
Bone	-	knak-ko.	Bad	-	wynee.
Blood	-	kooma.	Sweet	-	bitterra.
Skin	-	ooman.	Food	-	bunthuni.
Fat	-	thomee.	Hungry	-	
Bowels	-	kurree-kurree.	Thirsty	-	obundarra.
Excrement	-	goonna.	Eat	-	thullee.
War-spear	-	pugga, merring- ham.	Sleep	-	wooga.
Reed-spear	-		Drink	-	yoo-gal.
Wommera or throwing-stick	-		Walk	-	
Shield	-	burrigo.	See	-	
Tomahawk	-	bulloa.	Sit	-	
Canoe	-	kooka.	Yesterday	-	nilla, ninda.
Sun	-	durro.	To-day	-	
Moon	-	tillgan.	To-morrow	-	burdell.
Star	-	tandool.	Where are the Blacks?	-	wondtha dun derth?
Light	-	turban.	I don't know	-	wondtha ma.
Dark	-	noo-ong.	Plenty	-	balla.
Cold	-	mitha.	Big	-	bunga.
Heat	-	opan.	Little	-	ky-e-u.
Day	-	dooringha.	Dead	-	whoetan.
Night	-	noo-ong.	By-and-by	-	nilloe.
Fire	-	boodee.	Come on	-	ogo gurree, koa- koa.
Water	-	kommo.	Milk	-	
Smoke	-	toga.	Eaglehawk	-	
Ground	-	dunthee.	Wild turkey	-	
Wind	-	earka.	Wife	-	
Rain	-	tillaring.			
God	-				
Ghosts	-				

## No. 177.—THE UPPER WARREGO AND PAROO RIVERS.

BY WILLIAM R. CONN, Esq.

Kangaroo . . .	bowra.	Hand . . .	murda.
Opossum . . .	tanurd.	2 Blacks . . .	boolardo murdie.
Tame dog . . .	ngoora.	3 Blacks . . .	
Wild dog . . .	wanti.	One . . .	wongarra.
Emu . . .	goolby.	Two . . .	boolardo.
Black duck . . .	munara.	Three . . .	boolardo-
Wood duck . . .			wongarra.
Pelican . . .	boolcoon.	Four . . .	boolardo-
Laughing jackass	karcoburra.		boolardo.
Native companion	coordodo.	Father . . .	yabbono.
White cockatoo .	teecurri.	Mother . . .	youngardi.
Crow . . .	watta.	Sister-Elder .	tagoono nyarra.
Swan . . .	bigooro.	„ Younger .	wabboononyarra.
Egg . . .	carboon.	Brother-Elder .	
Track of a foot .	dinna-y-chulla.	„ Younger .	
Fish . . .		A young man .	cowwoola.
Lobster . . .		An old man . .	kaiara.
Crayfish . . .	bowgili.	An old woman .	coble-coble.
Mosquito . . .	boottoin.	A baby . . .	cando.
Fly . . .	nimmun.	A White man .	wittee.
Snake . . .	munda.	Children . . .	canelo.
The Blacks . . .		Head . . .	doongo.
A Blackfellow .	murdie.	Eye . . .	tilli.
A Black woman .	kambi.	Ear . . .	munga.
Nose . . .	ko.		

No. 177.—THE UPPER WARREGO AND PAROO RIVERS—*continued.*

Mouth	-	tha.	Boomerang	-	wongal.
Teeth-	-	yearra.	Hill	-	bancurda.
Hair of the head	-	monga.	Wood	-	-
Beard	-	nunga.	Stone	-	bangoo.
Thunder	-	nullo-nullo.	Camp	-	yamba.
Grass	-	woottoon.	Yes	-	yoe.
Tongue	-	dulline.	No	-	curda.
Stomach	-	bangurd.	I	-	ngia.
Breasts	-	namoone.	You	-	yenda.
Thigh	-	balla.	Bark	-	peea.
Foot	-	dinna.	Good	-	mickineberri.
Bone	-	narco.	Bad	-	kungardi.
Blood	-	cooma.	Sweet	-	yeara.
Skin	-	gerring.	Food	-	urdie.
Fat	-	-	Hungry	-	cabardi.
Bowels	-	-	Thirsty	-	-
Excrement	-	goonna.	Eat	-	ookung.
War-spear	-	barca.	Sleep	-	wookawonung.
Reed-spear	-	-	Drink	-	carmo-ookung.
Wommera or	-	mooro.	Walk	-	wychung.
throwing-stick	-	-	See	-	nuckung.
Shield	-	booro-coo.	Sit	-	beendung.
Tomahawk	-	burroo.	Yesterday	-	goolieure.
Canoe	-	-	To-day	-	neilga.
Sun	-	doordo.	To-morrow	-	goondarro.
Moon	-	kuckardo.	Where are the inter murdie?	-	-
Star	-	neeworra.	Blacks?	-	-
Light	-	boyn.	I don't know	-	interra angabe.
Dark	-	noorundi.	Plenty	-	mulla-mulla.
Cold	-	yakkul.	Big	-	bunga.
Heat	-	boeyoo.	Little	-	kioo.
Day	-	neelga.	Dead	-	goonteela.
Night	-	goobega.	By-and-by	-	kickardo, babo.
Fire	-	boordi.	Come on	-	wooko-wicka.
Water	-	carmo.	Milk	-	namoone.
Smoke-	-	dookan.	Eaglehawk	-	coothalla.
Ground	-	nanthe.	Wild turkey	-	bookine.
Wind	-	yarraca.	Wife	-	-
Rain	-	carmo bathing.			
God	-	-			
Ghosts	-	bincoon.			

## No. 177.—THE UPPER PAROO.

BY L. M. PLAYFAIR, Esq.

Kangaroo	-	bowra.	Hand	-	madda.
Opossum	-	tangort.	2 Blacks	-	
Tame dog	-	oura.	3 Blacks	-	
Wild dog	-	wante.	One	-	wongara.
Emu	-	koolberri.	Two	-	boolardoo.
Black duck	-	mangara.	Three	-	koorbara.
Wood duck	-	kournma.	Four	-	boolardoo-
Pelican	-	tarta.			boolardoo.
Laughing jackass		kakonbur.	Father	-	yabino.
Native companion		kountara.	Mother	-	yangarde.
White cockatoo	-	tigarde.	Sister-Elder	-	maiara.
Crow	-	wagin, wada.	„ Younger	-	bairno.
Swan	-	kotero.	Brother-Elder	-	takkoin.
Egg	-	kapoin.	„ Younger	-	wabardo.
Track of a foot	-	tena.	A young man	-	nauka, kowla.
Fish	-	ude, munge.	An old man	-	kaira.
Lobster	-		An old woman	-	kamin.
Crayfish	-	bogally.	A baby	-	barko-de, kando.
Mosquito	-	boithon.	A White man	-	wedo.
Fly	-	nemon.	Children	-	yanga.
Snake	-	munta.	Head	-	toogo.
The Blacks	-	walla.	Eye	-	tille.
A Blackfellow	-	made.	Ear	-	manga.
A Black woman	-	madda, kambi.			
Nose	-	ko.			



No. 177.—THE UPPER PAROO—*continued.*

Mouth	-	-	be, ta.	Boomerang	-	-	wangal.
Teeth	-	-	yeta.	Hill	-	-	morella, banko.
Hair of the head	-	-	turoin.	Wood	-	-	baka.
Beard	-	-	nauka.	Stone	-	-	barre, banko.
Thunder	-	-	barri.	Camp	-	-	yamba.
Grass	-	-	woton.	Yes	-	-	yoko.
Tongue	-	-	talain.	No	-	-	yamma.
Stomach	-	-	parby, baindur.	I	-	-	ngai-ia, itu.
Breasts	-	-	namoon.	You	-	-	idno, yinda.
Thigh	-	-	tara.	Bark	-	-	beya, morgoin.
Foot	-	-	tena.	Good	-	-	murga.
Bone	-	-	nago, emo.	Bad	-	-	warwarro, bauya.
Blood	-	-	kooma.	Sweet	-	-	godja.
Skin	-	-	dunte.	Food	-	-	ukulgo, yude.
Fat	-	-	wommo, tame.	Hungry	-	-	kabid, kuliatin.
Bowels	-	-	teduro, barndal.	Thirsty	-	-	koballa, mariatin.
Excrement	-	-	koonna.	Eat	-	-	ukal, pautein.
War-spear	-	-	mingoo, baka, babaino.	Sleep	-	-	uga.
Reed-spear	-	-		Drink	-	-	tappa, wadya.
Wommera or throwing-stick			morro.	Walk	-	-	tala, weganga.
Shield	-	-	bongo, uba.	See	-	-	naga, neinne.
Tomahawk	-	-	paloin.	Sit	-	-	binda, begauge.
Canoe	-	-		Yesterday	-	-	urindia.
Sun	-	-	todo.	To-day	-	-	iimba, nelya.
Moon	-	-	kokkarra.	To-morrow	-	-	kundaroo.
Star	-	-	neo-do.	Where are the Blacks?			yinda waga?
Light	-	-	boain.	I don't know	-	-	yamme.
Dark	-	-		Plenty	-	-	waintu.
Cold	-	-	yakul.	Big	-	-	mulla-mulla.
Heat	-	-	yattin, poath.	Little	-	-	kioo, kapoin.
Day	-	-	thanauga.	Dead	-	-	kuntine.
Night	-	-	pitta.	By-and-by	-	-	baboo.
Fire	-	-	boodi, wee.	Come on	-	-	wadyinko, kuga.
Water	-	-	koommoo, kallan.	Milk	-	-	pathan.
Smoke	-	-	toga, tuka.	Eaglehawk	-	-	koothalla.
Ground	-	-	taka, tante.	Wild turkey	-	-	bungain.
Wind	-	-	yerga.	Wife	-	-	querda.
Rain	-	-	tantinga, ukau.				
God	-	-					
Ghosts	-	-	wanbo.				

## No. 177.—THE WARREGO AND PAROO RIVERS.

BY JOSEPH HOLLINGSWORTH, Esq.

Kangaroo	-	bowerra.	Hand	-	marda.
Opossum	-	dongoorel.	2 Blacks	-	paulludy mardie.
Tame dog	-	ngoora.	3 Blacks	-	paulludy won- kera mardie.
Wild dog	-	wunthie.	One	-	onkera or won- kera.
Emu	-	goolbae.	Two	-	paulludy.
Black duck	-	munburra.	Three	-	paulludy onkera.
Wood duck	-		Four	-	paulludy paul- ludy.
Pelican	-		Father	-	yabboon.
Laughing jackass			Mother	-	wobboodoo.
Native companion			Sister-Elder	-	
White cockatoo	-	teecaddy.	„ Younger	-	
Crow	-	wotthar.	Brother-Elder	-	
Swan	-		„ Younger	-	
Egg	-	carboon.	A young man	-	coul, cowel.
Track of a foot	-	thinner.	An old man	-	kyearroo.
Fish	-	gooioo.	An old woman	-	yungun-kyear- roo.
Lobster	-		A baby	-	carndoo.
Crayfish	-	bookillee.	A White man	-	coign.
Mosquito	-	boothoon.	Children	-	carroo.
Fly	-	neemun	Head	-	thoonggoo.
Snake	-	moonta.	Eye	-	teelee.
The Blacks	-	murringo.	Ear	-	munger.
A Blackfellow	-	mardie.			
A Black woman	-	wyanbirra.			
Nose	-	koar.			

No. 177.—THE WARREGO AND PAROO RIVERS—*continued.*

Mouth -	-	thar.	Boomerang -	-	wongel.
Teeth -	-	yeer.	Hill -	-	bungo carripool (stones high).
Hair of the head -	thooroo.		Wood -	-	bargar.
Beard -	-	ngunga.	Stone -	-	bungo.
Thunder -	-	noola-noola.	Camp -	-	yumba, yum- borra.
Grass -	-	ootthoon.	Yes -	-	yowie, ngowa.
Tongue -	-	thalling.	No -	-	curther, yumma.
Stomach -	-	yandi.	I -	-	ngia, nginya.
Breasts -	-	ngumoon.	You -	-	inda, yourra.
Thigh -	-	tharra.	Bark -	-	biar.
Foot -	-	thinna.	Good -	-	mickanberri, mooricar.
Bone -	-	ngarkoo.	Bad -	-	curthee, warrico- warrico.
Blood -	-	coomma.	Sweet -	-	mooricar good- yar.
Skin -	-	beer.	Food -	-	yuddy, muntha.
Fat -	-	thamia, wammo.	Hungry -	-	cobertabae.
Bowels -	-		Thirsty -	-	cammo yuckerrer
Excrement -	-	goonna.	Eat -	-	uckerrer, uga.
War-spear or tree	barga.		Sleep -	-	oga.
Reed-spear -	-		Drink -	-	uckerrer.
Wommera or	mooroo.		Walk -	-	wygella.
throwing-stick			See -	-	knarkulla.
Shield or back -	bauroogoo.		Sit -	-	pinda.
Tomahawk -	-	ballone.	Yesterday -	-	coollerie moock- erloo.
Canoe -	-		To-day -	-	
Sun -	-	thoodoo.	To-morrow -	-	goonderloo, mookerloo.
Moon -	-	kakada.	Where are the	intharndoo	
Star -	-	nguardoo.	Blacks?	mardie?	
Light -	-	teeleebokooroo.	I don't know	-	curther ngyer imbella.
Dark -	-	gobear.	Plenty -	-	mulla-mulla.
Cold -	-	yuckull.	Big -	-	gooricanbe.
Heat -	-	booine.	Little -	-	kyeu, thippo.
Day -	-	nulyambo goon- daroo.	Dead -	-	woollul.
Night -	-	gobear.	By-and-by -	-	bobo, ngeely- ambo.
Fire -	-	booardie.	Come on -	-	ookoo cuntha.
Water -	-	kammo, ammo.	Milk -	-	
Smoke -	-	thook.	Eaglehawk -	-	kootthulla.
Ground -	-	thundy.	Wild turkey	-	boongie.
Wind -	-	yarraga.	Wife -	-	cooeearter.
Rain -	-	cammotyingoora.			
God -	-				
Ghosts -	-	weettho.			

## No. 177.—ADDITIONAL WORDS, BY MR. J. HOLLINGSWORTH.

What -	- annee.	More -	- cullar.
Together or sweetheart	- sailpau.	To do again	- cullaro.
Fish-hook -	- au.	Gidya-tree -	- cobardoo.
Wallaby -	- barapa.	Gum-tree -	- carcoola, carcoo- lin.
Fresh-water turtle	beerdee.	Bloodwood-tree	- cambool.
Mussel -	- botherercur.	Rug, clothes	- corrie.
To bite -	- bothilla.	A long distance	- cumburrie.
„ cut -	- bobellar.	Tired -	- coolyarlar.
Dew -	- bauanee.	A stink -	- cutcha.
Scrub -	- bardoo.	Frightened -	- cullulla.
To dig -	- barculla.	Short -	- coongoon.
„ get up -	- boorangee.	Net -	- coolin.
„ pant -	- booeeyar.	To pretend -	- cotthingella.
Currajong-tree	- bingee.	„ cooe -	- coolella.
Box-tree -	- barcoora, koola- bar.	Nasty -	- curtee.
Run -	- bawdinya.	A rainbow -	- cutchun.
Big -	- bunyarty.	North -	- carripooi.
Directly -	- bobbo.	To throw -	- coochamyar.
To carry -	- bungil.	A yam-stick	- cuntha.
Wild orange	- bumble.	To spit -	- cunther.
Deep -	- bootchoo.	A stranger -	- coongai.
Wild -	- booramby.	A kite (blood)	- coomma.
To chop out	- bungel.	To cook or burn	- cobella.
The sky -	- bundara.	Louse -	- carra.
Birds -	- bee-ee.	Golden bream	- cuarree.
Girdle -	- beera.	Warrego River	- curdeela (i.e., river of sand).
To exchange	- buck-kin.	To whistle -	- coobeel.
Red ochre or red	cootthae.	Gently	- ee-ik-carra.
Husband -	- coongul.	To smell -	- eer-ai-bae.
Throat, to be sick	cower.	You and I -	- ngulli.
Calabash -	- cookar.	A little girl	- gumbee.
White -	- coba-coba.	Plain country	- goonni.
Sand -	- curdeer.	Black color	- goorol.
		Honey, sweet	- gootcha.

No. 177.—ADDITIONAL WORDS, BY MR. J. HOLLINGSWORTH—*continued*.

House	-	goondy.	Tears	-	meelyarty.
Belonging to a			Old, worn out	-	mutcha.
house	-	goondy-gallo.	Take hold	-	murrel.
Cattle	-	gareril.	Stay	-	muttha.
Mine	-	ngatchu.	Hail	-	mookooloo.
Name	-	ngy.	A spring	-	moontangurra.
What name?	-	annee ngy?	Frost	-	meetharra.
To shoot or kill	-	goonill.	Gum	-	mookine.
Be gone	-	goondoo.	A friend	-	noola.
To give	-	goombul.	East	-	nararpararndoo.
„ steal	-	goonthama.	Flowers	-	oba.
Tall	-	goorriccan.	Seed	-	pulpart.
Hard	-	gurrikill.	To dream	-	pigeelar.
Broken	-	goondilla.	Mulga-tree	-	pindeea.
Bald	-	goorpin.	Pine-tree	-	pyingerra.
South	-	goorarndoo.	To cry	-	parrin.
To itch	-	gidgeela.	West	-	parrarndoo.
Sunbeams	-	gangara.	Listen	-	qooroo.
To cover	-	gumbun.	Iguana	-	quarrin.
„ swim	-	gnoombula.	Blow-fly	-	qoodooroo.
„ talk	-	goolparra.	Kangaroo-grass	-	quoilpin.
„ perspire	-	gnumburra.	seed		
Root of water-lily	-	gobbeer.	To taste	-	thallal.
Perch	-	oo-cooroo-coora.	Leaves of trees	-	thallar.
Who?	-	oonthooroo?	A watercourse	-	thulla.
Bandicoot	-	ornee.	Run quick	-	ty-ty.
Where?	-	intharndoo?	Evening star	-	tar.
To hear	-	imbella.	Quandongs (red)	-	thianburra.
Native well	-	incurra.	„ (white)	-	theewau.
„ bee	-	meemun.	Reeds	-	teecull.
The bat	-	mutchanbirra.	The liver	-	thibba.
A club	-	mooroo.	The heart	-	woolcoo.
Leeches	-	moonquin.	Unwell	-	wee-wee.
Blind	-	mootchoo.	Always	-	wundoo.
Big-toe, thumb	-	mookillee.	Long since	-	wiearra.
Magellan clouds	-	millerrie.	To roast	-	wat-thool.
Hair, feathers	-	moonchoo.	Yarran-tree	-	weelbala.
Bottle-tree	-	minderra.	To laugh	-	yat-thin.
A shade	-	mullo.	Clouds	-	yo-gan.
Soft	-	moonning.	Truly	-	yangger

## No. 177.—ADDITIONAL WORDS, BY L. M. PLAYFAIR, ESQ.

Native bee	- gudja.	Uncle	- - kaugerno.
North-east wind	- kauymo.	Net	- - kooli.
Ant	- - nimmein.	Gum-tree	- - kacola.
March-fly	- - bunge.	Iguana	- - barna.
Husband	- - koungal.	Sand-fly	- - bea.
Son	- - tirgi.	Tree	- - pugga.*
Daughter	- - toana.		

## No. 178.—RICHMOND RIVER.

BY CHARLES EDWARDS, ESQ., E. ROSS, ESQ., AND DANIEL  
HOGAN, ESQ., C.P.S.

THE three following vocabularies are from the Richmond River, and though they differ but slightly, they belong, I believe, to distinct tribes. In two of the vocabularies we find but one word to express *yesterday* and *to-morrow*, on which point I have frequently noticed Blacks a little puzzled. Mr. Edwards gives the following Additional Words:—

Codfish	- - youngaun.	Girls	- - booyoom too-
Turtle	- - bingin.		pagin.
Eel	- - eroul.	Any number over	goombi.
Perch	- - mogim.	four	
Demon	- - gimmong.	The name of a Tegairi.	
Boys	- - goombi chung-	Black	
	gun.	Name of his son -	Ninkinbarn.
Names of three brothers	- -	Orooraban, Beeyan, Guybun.	
Names of two brothers	- -	Tulean, Nginkinbaun.	
Names of women	- -	Delairy, Yoobi, Tarlum.	
Class-names of Ettrick Blacks	- -	Wyangari, Widjir, Warloo.	
Class-names of Lismore Blacks	- -	Kyogle, Weeya, Goomulli.	
Male calls his sister's son	- -	boorchum.	
Male calls his brother's son	- -	mooyum.	
A woman calls her brother's son	- -	newgoon.	
Her husband calls the same person	- -	brigum.	

\* The reader will notice that this rendering of *tree* does not differ much from that of *war-spear*.

The following words were sent by Mr. Ross:—

Black snake	- moinba.	Lightning	- thunkan.
Whip snake	- eringh.	Walk on	- yenna ki.
Iguana	- dirrawong.	On the spot	- knoki.
Chin	- yeinderra.	Stump	- kunomb.
Right hand	- thuninba.	Iron	- tinkilbill.
Left hand	- whooram.	Sailing vessel	- murrungdo.

From this list we see that the tribe has distinct substantive terms for right hand and left hand.

## No. 178.—RICHMOND RIVER.

BY CHARLES EDWARDS, ESQ.

Kangaroo	-	-	groomon or kroomon.
Opossum	-	-	ereking.
Tame dog	-	-	tobury.
Wild dog	-	-	
Emu	-	-	ooring.
Black duck	-	-	mara.
Wood duck	-	-	boorabigul.
Pelican	-	-	tungera.
Laughing jackass	-	-	karkoon.
Native companion	-	-	kooralkum.
White cockatoo	-	-	karie.
Crow	-	-	waugaun.
Swan	-	-	ginabee.
Egg	-	-	moongaraim.
Track of a foot	-	-	koolgun.
Fish	-	-	
Lobster	-	-	
Crayfish	-	-	bouragin.
Mosquito	-	-	mundura.
Fly	-	-	toonburra.
Snake (carpet)	-	-	yumba.
„ (black)	-	-	koongai.
The Blacks	-	-	baygul.
A Blackfellow	-	-	baygul.
A Black woman	-	-	doobury.
Nose	-	-	mooro.
Hand	-	-	tungun.
2 Blacks	-	-	booroora baygul.
3 Blacks	-	-	booroora yabra baygul.
One	-	-	yabra.
Two	-	-	booroora.
Three	-	-	booroora yabra.
Four	-	-	booroora booroora.
Father	-	-	marmong.
Mother	-	-	kooning.
Sister—Elder	-	-	nanung.
„ Younger	-	-	
Brother—Elder	-	-	bunum.
„ Younger	-	-	
A young man	-	-	keebra.
An old man	-	-	kitchome.
An old woman	-	-	waurong.
A baby	-	-	chachum.
A White man	-	-	tucki.
Children	-	-	
Head	-	-	bowra.
Eye	-	-	me.
Ear	-	-	binung.



No. 178.—RICHMOND RIVER—continued.

Mouth	-	- chairng.	Boomerang	-	-
Teeth	-	- dedung.	Hill	-	-
Hair of the head	-	koondun.	Wood	-	- gallee.
Beard	-	- yerin.	Stone	-	- tharo.
Thunder	-	- mōgara.	Camp	-	- weabra.
Grass	-	- withirung.	Yes	-	- yoey.
Tongue	-	- yalling.	No	-	- ughun.
Stomach	-	- doolgo.	I	-	- ngie.
Breasts	-	- groom.	You	-	- weaya.
Thigh	-	- terung.	Bark	-	- bagool.
Foot	-	- chinnung.	Good	-	- boogol.
Bone	-	- derrigona.	Bad	-	- thung.
Blood	-	- koomara.	Sweet	-	- berrygan.
Skin	-	- ulung.	Food	-	-
Fat	-	- bunraragun.	Hungry	-	- gobberrie.
Bowels	-	- muckai.	Thirsty	-	- nooi.
Excrement	-	- koonung.	Eat	-	- tallala.
War-spear	-	- taung or tewang.	Sleep	-	- wouram.
Reed-spear	-	- kiung, birala.	Drink	-	- tokalaila.
Wommera or	-	kunai.	Walk	-	- yangarla.
throwing-stick	-	-	See	-	- narala.
Shield	-	- buckar.	Sit	-	-
Tomahawk	-	- moogin.	Yesterday	-	- nobau.
Canoe	-	- burcool.	To-day	-	- byan.
Sun	-	- yalgun.	To-morrow	-	- nobau.
Moon	-	- giboom.	Where are the	-	chir baygul?
Star	-	- cooyumgun.	Blacks?	-	-
Light	-	- bubbin.	I don't know	-	- yoogum.
Dark	-	- mundry.	Plenty	-	- coombee.
Cold	-	- worung.	Big	-	- gidyoon.
Heat	-	- boorogo	Little	-	- bidung.
Day	-	- noomgara.	Dead	-	- youbun.
Night	-	- tupin.	By-and-by	-	- yow.
Fire	-	- weebra.	Come on	-	- gouay.
Water	-	- koong.	Milk	-	-
Smoke	-	- chume.	Eaglehawk	-	-
Ground	-	- chuckun.	Wild turkey	-	-
Wind	-	- booragin.	Wife	-	-
Rain	-	- koong.			
God (Creator)	-	- muckkoolum.			
Ghosts	-	- yanyangala.			

## No. 178.—BALLINA.

By E. Ross, Esq.

Kangaroo	-	kurruman.	Hand	-	tonguon.
Opossum	-	quean.	2 Blacks	-	barroro bygle.
Tame dog	-	aggum.	3 Blacks	-	barroro yabbro
Wild dog	-				bygle.
Emu	-	wooring.	One	-	yabbro.
Black duck	-	marra.	Two	-	barroro.
Wood duck	-		Three	-	barroro yabbro.
Pelican	-	thungara.	Four	-	bulla bulla.
Laughing jackass	-	kargan.	Father	-	mamong.
Native companion	-	chinnon garrara.	Mother	-	nabbung.
White cockatoo	-	karra.	Sister-Elder	-	nanigh.
Crow	-	wogan.	„ Younger	-	
Swan	-	kinnabee.	Brother-Elder	-	bunnuarm.
Egg	-	kobing.	„ Younger	-	
Track of a foot	-	kulgan.	A young man	-	keebra.
Fish	-	thallum.	An old man	-	wiengbull.
Lobster	-	burnicum, murry.	An old woman	-	meerong.
Crayfish	-		A baby	-	tharthum.
Mosquito	-	mundurra.	A White man	-	
Fly	-	thumburry.	Children	-	
Snake (carpet)	-	coble.	Head	-	congarrara.
The Blacks	-	kununbeen.	Eye	-	mee.
A Blackfellow	-	bygle.	Ear	-	pinnong.
A Black woman	-				
Nose	-	morrow.			

No. 178.—BALLINA—*continued.*

Mouth	-	thang.	Boomerang	-	
Teeth	-	diddong.	Hill	-	
Hair of the head	-	bowrra.	Wood	-	thalley.
Beard	-	yerring.	Stone	-	thorrow.
Thunder	-	mograa.	Camp	-	himbing.
Grass	-	mundroo.	Yes	-	yoe.
Tongue	-	yelling.	No	-	yucumba.
Stomach	-	moikue.	I	-	yabrugin, nye.
Breasts	-	meerang.	You	-	weear.
Thigh	-	kindle.	Bark	-	boolomb.
Foot	-	chinnang.	Good	-	bungarra.
Bone	-	dadigun.	Bad	-	yell-yell, thung.
Blood	-	kumarra.	Sweet	-	barragan.
Skin	-	yundra, yooling.	Food	-	
Fat	-	bunjurakau.	Hungry	-	cobbiree.
Bowels	-	moiky.	Thirsty	-	nirrigan.
Excrement	-	cunnang.	Eat	-	theelala.
War-spear	-	chuang.	Sleep	-	wooram.
Reed-spear	-		Drink	-	thuguong.
Wommera or		chunong.	Walk	-	yenna.
throwing-stick			See	-	nad.
Shield	-	healeman.	Sit	-	yeanna.
Tomahawk	-	woggara.	Yesterday	-	wobbo.
Canoe	-	kindul.	To-day	-	byang.
Sun	-	yelkin.	To-morrow	-	wobbo.
Moon	-	nguibom.	Where are the		ille bygle ?
Star	-		Blacks ?		
Light	-	bobbing.	I don't know	-	yucombe nony-
Dark	-	narlow.			gumble.
Cold	-	warring.	Plenty	-	kenneby gong.
Heat	-	woon.	Big	-	kiguong.
Day	-	numgura.	Little	-	biguong.
Night	-	narlow.	Dead	-	
Fire	-	wibra.	By-and-by	-	wooboo.
Water-	-	cuung.	Come on	-	que.
Smoke	-	tallow.	Milk	-	
Ground	-	nyle.	Eaglehawk	-	
Wind	-	borrigan.	Wild turkey	-	
Rain	-	durrun durrun.	Wife	-	
God	-	tunky.			
Ghosts	-	kimmong tuoky.			

## No. 178.—LISMORE.

BY DANIEL HOGAN, Esq., C.P.S.

Kangaroo	-	kuruman.	Hand	-	tunkau.
Opossum	-	koogan.	2 Blacks	-	
Tame dog	-	augham.	3 Blacks	-	
Wild dog	-		One	-	yabra.
Emu	-	nurun.	Two	-	bullaa.
Black duck	-	mara.	Three	-	bullaa yabra.
Wood duck	-		Four	-	balla bulla.
Pelican	-	kinnibee.	Father	-	mamul.
Laughing jackass		cargaum.	Mother	-	quiuin.
Native companion		kiogle.	Sister-Elder	-	nunung.
White cockatoo	-	kayra.	„ Younger	-	
Crow	-	waughun.	Brother-Elder	-	bunnam.
Swan	-		„ Younger	-	
Egg	-	cobbin.	A young man	-	keebra.
Track of a foot	-	tharrana.	An old man	-	kidjune.
Fish	-	tullum.	An old woman	-	murrung.
Lobster	-		A baby	-	thaduin.
Crayfish	-		A White man	-	thagheradge.
Mosquito	-	munjook.	Children	-	thakum, currall.
Fly	-	buan.	Head	-	pooera.
Snake	-	uanba.	Eye	-	mil.
The Blacks	-	bygal.	Ear	-	binnong.
A Blackfellow	-	bygal.			
A Black woman	-	toobia.			
Nose	-	murrock.			

## No. 178.—LISMORE—continued.

Mouth	-	moolang.	Boomerang	-	
Teeth	-	tretong.	Hill	-	
Hair of the head	-	poora.	Wood	-	thalby.
Beard	-	yarring.	Stone	-	tharoo.
Thunder	-	mukkera.	Camp	-	timmon.
Grass	-	weatchong.	Yes	-	yaway.
Tongue	-	yulban.	No	-	yukkum.
Stomach	-	moong.	I	-	ngi.
Breasts	-	ngama.	You	-	walbo.
Thigh	-	tchering.	Bark	-	bockall.
Foot	-	tchinnong.	Good	-	
Bone	-	dutcheroo.	Bad	-	chang.
Blood	-	kumerok.	Sweet	-	bewkin.
Skin	-	yoolin.	Food	-	ngagune.
Fat	-	watcheroo.	Hungry	-	kabbora.
Bowels	-	muckii.	Thirsty	-	nirkin.
Excrement	-	kunnung.	Eat	-	thangeay.
War-spear	-	tchuan.	Sleep	-	newram (?).
Reed-spear	-	commii.	Drink	-	chookyan.
Wommera or throwing-stick		thunnung.	Walk	-	yonbie.
Shield	-	baukkar.	See	-	niallan.
Tomahawk	-	bundan.	Sit	-	yelna, yundur.
Canoe	-	kundool.	Yesterday	-	nooba.
Sun	-	yalkun.	To-day	-	piiyan.
Moon	-	kubboon.	To-morrow	-	noobathong.
Star	-	quanthou.	Where are the Blacks?		yubae bygal?
Light	-	bobou.	I don't know	-	yubaa ngouy.
Dark	-	ngubboa.	Plenty	-	karral.
Cold	-	wurring.	Big	-	kukune.
Heat	-	ngone.	Little	-	beechang.
Day	-	nungurri.	Dead	-	kullung.
Night	-		By-and-by	-	yookur.
Fire	-	wibbera.	Come on	-	qua, kurr.
Water	-	koonk.	Milk	-	
Smoke	-	thallo.	Eaglehawk	-	
Ground	-	thackoon.	Wild turkey	-	
Wind	-	buirgoon.	Wife	-	
Rain	-	koo-ung.			
God	-				
Ghosts	-	kuba-waaki.			

## No. 179.—TENTERFIELD, NEW ENGLAND.

ANONYMOUS.

## GLEN INNES, NEW ENGLAND.

By C. B. Lowe, Esq.

THE two vocabularies which follow are specimens of the dialects of New England. The first is called *Yucombe*. Mr. Lowe, who contributes the second, gives the following Additional Words:—*Uncle* = *alepoon*; *aunt* = *munga*; and *cousin* = *nungarab*. He adds that on addressing an aunt the equivalent of mother is often used. The only native name of a person with which Mr. Lowe is acquainted is Combo.

## No. 179.—TENTERFIELD, NEW ENGLAND.

ANONYMOUS.

Kangaroo	-	kooraman.	Hand	-	yama.
Opossum	-	koopl.	2 Blacks	-	boother gibber.
Tame dog	-	mir.	3 Blacks	-	boother duar gibber.
Wild dog	-				
Emu	-	moorin.	One	-	duar.
Black duck	-	gooralba.	Two	-	boother.
Wood duck	-	gooraba.	Three	-	boother duar.
Pelican	-	doorabilla.	Four	-	boother boother.
Laughing jackass		kargool.	Father	-	pape.
Native companion		goorala.	Mother	-	mina.
White cockatoo	-	garabin.	Sister-Elder	-	
Crow	-	waugan.	„ Younger	-	
Swan	-	bonalbe.	Brother-Elder	-	
Egg	-	kamboa.	„ Younger	-	
Track of a foot	-		A young man	-	kipper.
Fish	-	goorl.	An old man	-	durra.
Lobster	-	ganoon.	An old woman	-	
Crayfish	-		A baby	-	ongal, ongura.
Mosquito	-	gurmura.	A White man	-	
Fly	-		Children	-	
Snake	-	kaka.	Head	-	kopul.
The Blacks	-	gibber.	Eye	-	mil.
A Blackfellow	-	gibber.	Ear	-	ema.
A Black woman	-	hekita.			
Nose	-	nurin.			

No. 179.—TENTERFIELD, NEW ENGLAND—*continued*.

Mouth	-	-	eyra.	Boomerang	-	-
Teeth	-	-	era.	Hill	-	-
Hair of the head	-	-	gonyal.	Wood	-	- nunda.
Beard	-	-	nokan.	Stone	-	- tarro.
Thunder	-	-	boogoon.	Camp	-	- moora.
Grass	-	-	outhan.	Yes	-	- yoor.
Tongue	-	-		No	-	- yakka.
Stomach	-	-	muchu.	I	-	- mina.
Breasts	-	-	nammo.	You	-	- inda.
Thigh	-	-	bongon.	Bark	-	- goola.
Foot	-	-	dinna.	Good	-	- pepan.
Bone	-	-	nimbura.	Bad	-	- nantha.
Blood	-	-	gooma.	Sweet	-	-
Skin	-	-	ingal.	Food	-	- talta.
Fat	-	-	komba.	Hungry	-	- tooloominga.
Bowels	-	-	kullinga.	Thirsty	-	-
Excrement	-	-	goonna.	Eat	-	- yooa.
War-spear	-	-	pathin.	Sleep	-	- woorn.
Reed-spear	-	-	(not used).	Drink	-	- korilta.
Throwing-stick	-	-	(not used).	Walk	-	- mannila.
Shield	-	-	menge.	See	-	- malgu.
Tomahawk	-	-	wakur.	Sit	-	- narela.
Canoe	-	-	(not used).	Yesterday	-	-
Sun	-	-	talgai.	To-day	-	- talin.
Moon	-	-	guir.	To-morrow	-	- tagree.
Star	-	-	megan.	Where are the		
Light	-	-	magool.	Blacks ?		
Dark	-	-	mooroo.	I don't know	-	-
Cold	-	-		Plenty	-	- melinga.
Heat	-	-	wegar.	Big	-	- magin.
Day	-	-	tarar.	Little	-	- tawoni.
Night	-	-	noorn.	Dead	-	- watoona.
Fire	-	-	wee.	By-and-by	-	-
Water	-	-	kookoo.	Come on	-	- ethemaa.
Smoke	-	-	dooral.	Milk	-	-
Ground	-	-	tarri.	Eaglehawk	-	-
Wind	-	-	buran.	Wild turkey	-	-
Rain	-	-	yoorin.	Wife	-	-
God	-	-				
Ghosts	-	-				

## No. 179.—GLEN INNES, NEW ENGLAND.

By C. B. Lowe, Esq.

Kangaroo	-	-	groman.	Hand	-	-	yumma.
Opossum	-	.	koopé.	2 Blacks		-	boola gibbera.
Tame dog	-	-	merri.	3 Blacks	-	-	boola gereara
Wild dog	-	-					gibbera.
Emu	-	-	ngoorung.	One	-	-	gereara.
Black duck	-	-	gundereba.	Two	-	-	boola.
Wood duck	-	-	goorowburra.	Three	-	-	boola gereara.
Pelican	-	-	wugil.	Four	-	-	
Laughing jackass			gargoon.	Father	-	-	papiel.
Native companion			ngeura.	Mother	-	-	munga.
White cockatoo	-		geearabel.	Sister-Elder	-	-	wundéal.
Crow	-	.	wahgun.	„ Younger	-		
Swan	-	-	burabura.	Brother-Elder	-	-	gubbeal.
Egg	-	-	kaboa.	„ Younger			
Track of a foot	-	-	gidena.	A young man	-		
Fish	-	-	goorool.	An old man	-	-	booraby.
Lobster	-	-	naloan.	An old woman	-	-	gidoonga.
Crayfish	-	-		A baby	-	-	gookarna.
Mosquito	-	-	giwin.	A White man	-	-	margue.
Fly	-	-	borlo.	Children	-	-	oongarleén.
Snake	-	-	goorara.	Head	-	-	karpooi.
The Blacks	-	-	goonawl.	Eye	-	-	meill.
A Blackfellow	-	-	gibbera.	Ear	-	-	beidna.
A Black woman	-	-	akitchera.				
Nose	-	-	moro.				



## No. 179.—GLEN INNES—continued.

Mouth	-	-	Boomerang	-	-
Teeth	-	-	Hill	-	-
Hair of the head	-	heab.	Wood	-	-
Beard	-	-	Stone	-	-
Thunder	-	boorongi.	Camp	-	-
Grass	-	-	Yes	-	-
Tongue	-	galbain.	No	-	-
Stomach	-	makki.	I	-	-
Breasts	-	ngamoo.	You	-	-
Thigh	-	garra.	Bark	-	-
Foot	-	gidda.	Good	-	-
Bone	-	nimbe.	Bad	-	-
Blood	-	gungera.	Sweet	-	-
Skin	-	yungera.	Food	-	-
Fat	-	kumba.	Hungry	-	-
Bowels	-	galleenga.	Thirsty	-	-
Excrement	-	goonna.	Eat	-	-
War-spear	-	bithin.	Sleep	-	-
Reed-spear	-	wurre.	Drink	-	-
Throwing-stick	-	duanga gat.	Walk	-	-
Shield	-	gungi.	See	-	-
Tomahawk	-	wakara.	Sit	-	-
Canoe	-	-	Yesterday	-	-
Sun	-	galgi.	To-day	-	-
Moon	-	gewarra.	To-morrow	-	-
Star	-	mageen.	Where are the wonga gibbera?		
Light	-	galgi, guppongi.	Blacks?		
Dark	-	ngoro.	I don't know	-	-
Cold	-	wulli.		-	-
Heat	-	galgarga.		-	-
Day	-	yullooeenga	Plenty	-	-
Night	-	ngorong.	Big	-	-
Fire	-	wi.	Little	-	-
Water	-	goko.	Dead	-	-
Smoke	-	jaw.	By-and-by	-	-
Ground	-	garra.	Come on	-	-
Wind	-	boorau.	Milk	-	-
Rain	-	yuro.	Eaglehawk	-	-
God	-	-	Wild turkey	-	-
Ghosts	-	-	Wife	-	-

## No. 180.—QUEENBULLA, ASHFORD, AND QUININGUILLAN.

## BY THE DISTRICT BENCH OF MAGISTRATES.

Kangaroo	-	-	maroni.	Hand	-	-	yambia.
Opossum	-	-	koopì.	2 Blacks	-	-	
Tame dog	-	-	menni.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	tonway.
Emu	-	-	gawril.	Two	-	-	boobia.
Black duck	-	-		Three	-	-	boobiathi.
Wood duck	-	-	grober.	Four	-	-	
Pelican	-	-	woohoodoo.	Father	-	-	parpinga.
Laughing jackass	-	-	gookooya.	Mother	-	-	kuppenea.
Native companion	-	-	gooriatti.	Sister-Elder	-	-	wonde.
White cockatoo	-	-		„ Younger	-	-	
Crow	-	-	wakan.	Brother-Elder	-	-	kownonbi.
Swan	-	-	willar.	„ Younger	-	-	
Egg	-	-	gungi.	A young man	-	-	towanbulla.
Track of a foot	-	-	winnia.	An old man	-	-	brubbi.
Fish	-	-	garo.	An old woman	-	-	mooberri.
Lobster	-	-	gonon.	A baby	-	-	gow.
Crayfish	-	-	gindangia.	A White man	-	-	goone.
Mosquito	-	-	moneillia.	Children	-	-	talliwakin.
Fly	-	-	barloo.	Head	-	-	bookia.
Snake	-	-	thunni.	Eye	-	-	meine.
The Blacks	-	-		Ear	-	-	bullekin.
A Blackfellow	-	-	thukkin.				
A Black woman	-	-	kolleria.				
Nose	-	-	mario.				

No. 180.—QUEENBULLA, ASHFORD, AND QUININGUILLAN—*continued.*

Mouth	-	-	yeire.	Boomerang	-	-
Teeth	-	-	teeria.	Hill	-	-
Hair of the head	-	-	bookia.	Wood	-	- thundler.
Beard	-	-	yarri.	Stone	-	- thrawe.
Thunder	-	-	toloomatine.	Camp	-	- woora.
Grass	-	-	woone.	Yes	-	- yoi.
Tongue	-	-	thathi.	No	-	- koi.
Stomach	-	-	theethia.	I	-	- ninda.
Breasts	-	-	moonbi.	You	-	- numba.
Thigh	-	-	beeyo.	Bark	-	- gunnoogulki.
Foot	-	-	winnier.	Good	-	- munluba.
Bone	-	-	yembi.	Bad	-	- yooriwa.
Blood	-	-	kooninber.	Sweet	-	- munluba.
Skin	-	-	yooti.	Food	-	- wekia.
Fat	-	-	kumbia.	Hungry	-	- thwring.
Bowels	-	-	neria.	Thirsty	-	- gookoowing.
Excrement	-	-	biritlay.	Eat	-	- ginyeadowngi.
War-spear	-	-	karki.	Sleep	-	- noriwa.
Reed-spear	-	-	wari.	Drink	-	- numbulla.
Throwing-stick	-	-	pankin.	Walk	-	- munillia.
Shield	-	-	marombi.	See	-	- nilli.
Tomahawk	-	-	bebia.	Sit	-	-
Canoe	-	-	walkia.	Yesterday	-	- thanlungulla.
Sun	-	-	tooni.	To-day	-	- thallian.
Moon	-	-	gethi.	To-morrow	-	- baralballurgi.
Star	-	-	meria.	Where are the	-	- bumbrininil
Light	-	-	tooni.	Blacks?	-	- yonni?
Dark	-	-	muther.	I don't know	-	-
Cold	-	-	yeither.	Plenty	-	- wolligooki.
Heat	-	-	galthra.	Big	-	- wolli.
Day	-	-	thallau.	Little	-	- kuthier.
Night	-	-	muther.	Dead	-	- bartmee.
Fire	-	-	myee or wyee.	By-and-by	-	- barloi.
Water	-	-	kooki.	Come on	-	- kowi.
Smoke	-	-	wothi.	Milk	-	-
Ground	-	-	thakoo.	Eaglehawk	-	-
Wind	-	-	wollar.	Wild turkey	-	-
Rain	-	-	neither.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			



## **BOOK THE FOURTEENTH.**



## BOOK THE FOURTEENTH.

### PREFATORY REMARKS.

THE language and marriage customs of the Kamilaroi tribes have been treated of by the late Revd. William Ridley in his work entitled *Kamilaroi and other Australian Languages*, which volume in turn has formed the principal groundwork of Messrs. Fison and Howitt's volume *Kamilaroi and Kurnai*. As the marriage customs of the Kamilaroi tribes have already been considered in Chapter 4 of the present work, they are not referred to in what follows.

Of the Common Vocabulary eight Kamilaroi translations have been given, with a view of enabling the reader to judge of how small are the differences of speech which occur within the area in which this tongue prevails. It will be noticed that *Murri* = *Blackfellow*, and *Kamil* = *No*, are found in each of the eight translations. In these dialects affinities will be noticed in the equivalents of *tongue* and *eat*.

## No. 181.—THE BARWAN, GWYDER, AND NAMOI RIVERS.

MOREE, NUNDLE, WEE-WAA, BARRABA, BOGABRIE, AND MEEKÉ.

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### THE KAMILAROI LANGUAGE.

BY THE LATE REV. DR. WILLIAM RIDLEY, M.A., J. MOSELEY, ESQ.,  
FRANK BUCKNELL, ESQ.;

THE BENCH OF MAGISTRATES AT MOREE, NUNDLE, WEE-WAA, BARRABA,  
AND BOGABRIE.

KAMILAROI, the name of this language, and of one at least of the tribes which speak it, is derived from *Kamil* or *Gumil*, the negative adverb of the tongue. In the Kamilaroi country there still exist the remnants of several independent tribes which no doubt used to belong to more than one association. Of one of these tribes which dwell on the Gwyder, Mr. Frank Bucknell has forwarded me an account, which is to the following effect.

The name of the tribe says Mr. Bucknell is *Kamilroi*.\* Since he first became acquainted with it, it has greatly decreased in numbers, owing to the use of ardent spirits, the result being generally lung disease, which is the prevalent disorder. Some individuals of the tribe seem to have reached the age of eighty years. Besides waist-belts, the Kamilroi wear as clothes rugs made of opossum skins and occasionally of the skins of young kangaroo. For ornaments they wear (or used to do, for at the present time, 1874, they have but few of their native customs left) in their hair on festive occasions shells and the yellow crest of the white cockatoo. To the same end they also smear the person with red ochre,

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\* Mr. Bucknell speaks of this particular tribe as *Kamilroi*. Describers of related tribes generally spell the word *Kamilaroi*.—E. M. C.



on which lines of pipe-clay are painted. Before we introduced iron, their implements were the usual tomahawk and knife made of stone or flint. They still have bags and nets made of tough grass or of the bark of the currajong-tree, some of them being prettily and all of them substantially manufactured, for the savage, as long as he works for himself, never scamps his work. For weapons they have boomerangs of both kinds, clubs, spears which are thrown by hand and not with the wommera, many of these implements being elaborately carved.

In this tribe the young of both sexes have to submit to certain restrictions in connection with food; some being forbidden to eat honey and others the opossum. When Mr. Bucknell first knew the Kamilroi, in 1853, there were amongst them two men and one woman slightly pitted with small-pox. This disease seems to have visited the tribe about the year 1830, and to have cut off many. Their name for it is *booert*. Grown persons in this tribe had a strong objection to being called by the names of their infancy, which was sometimes resorted to for the purpose of annoyance. Kidgella, Mungilla, and Werneya are the names of three of the women.

The subdivision of the Kamilaroi tribes into classes has already been mentioned in a former chapter, and I learn from my informant that marriages were entirely regulated by these classes. Mr. Bucknell also says that each male and female is (or was) allowed to marry into one of two classes, but that children always belonged to the class of their mother. Girls were often betrothed in infancy, and became wives at about fourteen years of age. Like other tribes, they scar the body for ornamental purposes, and knock out one of the teeth of the males at the *boora*, or secret ceremony by which they are admitted to the rank of young men. They also wear a bone through the septum of the nose.

Mr. Bucknell agrees with the late Revd. William Ridley in stating that the Kamilaroi tribes believe in the existence of an Almighty Creator. They also believe in spirits, and

are fearful of going near graves at night. Fishing is carried on with nets and spears, and by means of weirs constructed with boughs and stakes, to the opening of which is affixed a long bag-net. As a sign of mourning, they plaster the head with mud.

For colds, the Kamilaroi of the present day use, as a drink, water in which wild mint has been steeped, and for an aperient water in which bark of the wild lavender-tree has been steeped. Whether they used remedies of the sort before they became acquainted with the Whites seems very questionable. I do not think our Blacks had any idea of the use of purgatives. With outward applications they undoubtedly had some acquaintance, and Mr. Bucknell notices that pains of the stomach are treated with an application of heated eucalyptus leaves. For snake-bite, a ligature is tied above and below the wound, and the part bled and sucked. If a bed of small red ants be at hand, the patient takes his stand on it, and endures the sharp bites of the insects for about an hour.

No. 181.—ADDITIONAL WORDS, BY THE LATE REV. W. RIDLEY.

Son	-	-	wurume.	Lungs	-	-	kaogi.
Daughter	-	-	ngumunga.	Liver	-	-	kanna.
Uncle	-	-	pamandi.	Kidneys	-	-	mukar, mogur.
Nephew	-	-	wurumungadi, kurugādi.	Knee	-	-	dinbir.
Niece	-	-	ngumungādi.	Leg	-	-	buiyo, poiyo.
Man's breasts			birri.	Ankle	-	-	ngor.
Cheek	-	-	wa, kwati.	Heel	-	-	tanga.
Lips	-	-	ille, kumai.	Verily	-	-	gir.
Chin	-	-	tal.	Full (after eating)			yularai.
Moustache	-	-	buti.	Wonderful	-	-	ngipai.
Throat	-	-	wuru, dildil.	Term expressive			yamma?
Neck	-	-	nun.	of interrogation			
Back	-	-	guria, baoa.	placed at the be-			
Arm	-	-	bungun.	ginning of a sen-			
Heart	-	-	ki, gi.	tence			

ADDITIONAL WORDS, BY THE LATE REV. W. RIDLEY—*continued*.

God verily made man; first man Adam. God said: "Not it is good for man alone to dwell; I for man woman will make." Then God woman made; first woman Eve; Eve wife of Adam.

Adam father of Blackfellow, father of Whitefellow, father of all. Eve, mother of Blackfellow, mother of Whitefellow, mother of all.

Baiame gir giwir giombi; mal giwir Adam. Baiame goë: "Kamil murruba giwir ngandil ngudelago; ngaiagiwirgo inar gimville." Ila Baiame inar giombe; mal inar Iva; Iva gulir Adamu.

Adam buba murringu, buba wondangu, buba kanungo. Iva ngumba murringu, ngumba wondangu, ngumba kanungo.

ADDITIONAL WORDS FORWARDED BY THE BENCH AT WEE-WAA.

Names of women	Gibilga, Yangoma.	Aunt . . .	booriaili (?)
Family names	- Cubbi, Combo, Hippi, Murri.	Cousin . . .	boardi (?)
Uncle . . .	- carrondi.	Demon . . .	wonda.
		Southern Cross	birubi.

## No. 181.—NAMOI AND BARWAN RIVERS.

BY THE REV. W. WILLIAM RIDLEY.

Kangaroo	-	bundar.	Hand	-	murra.
Opossum	-	mute.	2 Blacks	-	.
Tame dog	-	buruma.	3 Blacks	-	.
Wild dog	-	murren or yuggi.	One	-	mal.
Emu	-	dinoun.	Two	-	bular.
Black duck	-	kurrongi.	Three	-	gülebā.
Wood duck	-	ngunumbi.	Four	-	bularbular.
Pelican	-	guleale.	Father	-	buba.
Laughing jackass	-	kukuraka.	Mother	-	ngumba.
Native companion	-	buralga.	Sister-Elder	-	boadi.
White cockatoo	-	biloeta, morai.	„ Younger	-	huri.
Crow	-	waru.	Brother-Elder	-	daidi.
Swan	-	barianmul.	„ Younger	-	gullami.
Egg	-	ko.	A young man	-	kubura.
Track of a foot	-	turabul.	An old man	-	diria (grey).
Fish	-	guia.	An old woman	-	yambuli.
Lobster	-	.	A baby	-	kaindul.
Crayfish	-	.	A White man	-	wunda.
Mosquito	-	mungin.	Children	-	kai.
Fly	-	burulu.	Head	-	kaoga, gha, ga.
Snake (black)	-	nurai.	Eye	-	mil.
The Blacks	-	murri.	Ear	-	binna.
A Blackfellow	-	.			
A Black woman	-	tnar or yennar.			
Nose	-	murru.			

No. 181.—NAMOI AND BARWAN RIVERS—*continued.*

Mouth	- yari.	Boomerang	-
Teeth	- yira.	Hill	-
Hair of the head	- tegul.	Wood	- tulu.
Beard	- yare.	Stone	- yarul.
Thunder	- tulum.	Camp	- wolai.
Grass	- gera, yindal, goaror.	Yes	- yo.
Tongue	- tulle.	No	- kamil.
Stomach	- mubal.	I	- ngaia.
Breasts	- ngummu.	You	- inda, nginda.
Thigh	- durra.	Bark	- tura.
Foot	- dinna.	Good	- murruba.
Bone	- burra.	Bad	- kagil, kuggil.
Blood	- gue.	Sweet	- murruba.
Skin	- yuli.	Food	- yul.
Fat	- ghor.	Hungry	- yulngin.
Bowels	-	Thirsty	- kollengin.
Excrement	-	Eat	- tali.
War-spear	- pilar.	Sleep	- babi.
Reed-spear	-	Drink	- ngarugi.
Wommera or throwing-stick	-	Walk	- yani.
Shield	- burin.	See	- ngummi.
Tomahawk	- yundu.	Sit	- nguddela.
Canoe	- kumbilgal.	Yesterday	- gimiani, ngaribu.
Sun	- yarai.	To-day	- yeradtha, ilaunu.
Moon	- gille.	To-morrow	- nguruko.
Star	- mirri.	Where are the tulla murri Blacks?	nguddela?
Light	-	I don't know	- kamil ngaia winungi.
Dark	-	Plenty	- burrula.
Cold	- karil.	Big	- burul.
Heat	-	Little	- kai.
Day	- yeradtha.	Dead	- balun.
Night	- nguru.	By-and-by	- yerala.
Fire	- wi.	Come on	- yanilla.
Water	- kolle, wollun.	Milk	-
Smoke	- du, dhu.	Eaglehawk	-
Ground	- taon.	Wild turkey	-
Wind	- maier.	Wife	-
Rain	- yuro.		
God	- baiame.		
Ghosts	-		

## No. 181.—NAMOI, BARWAN, MEEHÉ.

By J. MOSELEY, Esq., of WEE-WAA.

Kangaroo	-	boonda.	Hand	-	murra.
Opossum	-	moothe.	2 Blacks	-	boola murrie.
Tame dog	-	booroomine.	3 Blacks	-	koolabar murrie.
Wild dog	-		One	-	mahl.
Emu	-	theenoon, maree.	Two	-	boola.
Black duck	-	koorangee.	Three	-	koolabar.
Wood duck	-	goonambee.	Four	-	boola-boola.
Pelican	-	goola, allee.	Father	-	boobar.
Laughing jackass	kookooburra,		Mother	-	womba, numba.
	kurra-wurra.		Sister-Elder	-	booradie.
Native companion	booralga.		„ Younger	-	bugandie.
White cockatoo	-	eenboona.	Brother-Elder	-	koolarmee.
Crow	-	waroo.	„ Younger	-	
Swan	-	booroondal.	A young man	-	oolkald, biree.
Egg	-	kow.	An old man	-	teeya, dirarl-
Track of a foot	-	deena.		-	dool.
Fish	-	goo-ya.	An old woman	-	oomballee.
Lobster	-	kary.	A baby	-	kee-e-i, kindool.
Crayfish	-	kary.	A White man	-	wonda.
Mosquito	-	moogin.	Children	-	booroola, wee-e-i.
Fly	-	boorooloo.	Head	-	gar, kar.
Snake (brown)	-	noorai.	Eye	-	mil.
The Blacks	-	murrie.	Ear	-	binna.
A Blackfellow	-	mahl murrie.			
A Black woman	-	eena, inna.			
Nose	-	mooroo.			

No. 181.—NAMOI, BARWAN, MEEHÉ—*continued.*

Mouth - - - ungee.	Boomerang - - -
Teeth - - - eera.	Hill - - -
Hair of the head - yarraga.	Wood - - - thooloo.
Beard - - - yarre.	Stone - - - yarrel.
Thunder - - - thooloomo.	Camp - - - wolli, ngoora.
Grass - - -	Yes - - - yeo.
Tongue - - - talla.	No - - - kommel.
Stomach - - - moorbaal.	I - - - ngeia.
Breasts - - - thnamoo.	You - - - eenda.
Thigh - - - boo-i-oo.	Bark - - - toora.
Foot - - - deena.	Good - - - murooba.
Bone - - - boora.	Bad - - - bane.
Blood - - - gooi.	Sweet - - - kupper.
Skin - - - ula.	Food - - - tooa.
Fat - - - wommo.	Hungry - - - yoonquil.
Bowels - - - moobaal, kgol- leen.	Thirsty - - - wolleenquil.
Excrement - - - goonna.	Eat - - - tarlee.
War-spear - - - beelar.	Sleep - - - barbee.
Reed-spear - - - waree.	Drink - - - ngarooki.
Wommera or throwing-stick	Walk - - - yanna.
Shield - - - mungan.	See - - - ngoomilli.
Tomahawk - - - yoondo.	Sit - - - ngareel.
Canoe - - - wyardka.	Yesterday - - - ngarra, kagool.
Sun - - - yeearai.	To-day - - - marl.
Moon - - - gillee.	To-morrow - - - mooroogko.
Star - - - mirrie.	Where are the allar murri? Blacks?
Light - - - narran.	I don't know - - - kommillar.
Dark - - - nooroo.	Plenty - - - booroola.
Cold - - - waheel.	Big - - - boorool.
Heat - - - boolarte, taweela.	Little - - - kindool.
Day - - - bolla.	Dead - - - bolloo.
Night - - - ngooroo.	By-and-by - - - eerarloo.
Fire - - - wee.	Come on - - - tianowa.
Water - - - wollee.	Milk - - -
Smoke - - - too.	Eaglehawk - - -
Ground - - - towon.	Wild turkey - - -
Wind - - - mathe.	Wife - - -
Rain - - - kollee.	
God - - -	
Ghosts - - -	

## No. 181.—GWYDER RIVER.

BY FRANK BUCKNELL, Esq.

Kangaroo	-	bundah.	Hand	-	murra.
Opossum	-	mootta.	2 Blacks	-	boolar murry.
Tame dog	-	boorooma.	3 Blacks	-	cooleebar murry
Wild dog	-	murrain.	One	-	marl.
Emu	-	dinown.	Two	-	boolar.
Black duck	-	curringa.	Three	-	coolebar.
Wood duck	-	gunumba.	Four	-	moolambo <i>and</i> boolar boolar.
Pelican	-	coola-arlee.	Father	-	pian-dool, boyd- jurt, poopar.
Laughing jackass		coococcarcar.	Mother	-	ngumbar.
Native companion		boralgar.	Sister-Elder	-	powarthey.
White cockatoo	-	mowri.	„ Younger	-	prainarthey.
Crow	-	warrow <i>or</i> mine- gar.	Brother-Elder	-	tyarthey.
Swan	-	parrear mel.	„ Younger	-	collyningarthey
Egg	-	co.	A young man	-	cobbora <i>and</i> ongarl.
Track of a foot	-	dinner.	An old man	-	waim-mar.
Fish	-	guir.	An old woman	-	yamboolee.
Lobster	-		A baby	-	kirrakar.
Crayfish	-	geary.	A White man	-	wonda.
Mosquito	-	noongin.	Children	-	ki-kul-ka.
Fly	-	boorooloo.	Head	-	ko-kar.
Snake-	-	nourri.	Eye	-	mill.
The Blacks	-	murry.	Ear	-	binnar.
A Blackfellow	-	murry.			
A Black woman	-	innurt.			
Nose	-	mooroo.			



No. 181.—GWYDER RIVER—*continued.*

Mouth	-	-	ngeh.	Boomerang	-	bur-rum.	
Teeth	-	-	yeara.	Hill	-	-	cub-ba.
Hair of the head	cu.			Wood	-	-	dooloo.
Beard	-	-	yerra.	Stone	-	-	yarral.
Thunder	-	-	dooloomra.	Camp	-	-	walli.
Grass	-	-	kean.	Yes	-	-	ah-yoo.
Tongue	-	-	tulley.	No	-	-	commil.
Stomach	-	-	moobul.	I	-	-	niah.
Breasts	-	-	ngummoo.	You	-	-	indur.
Thigh	-	-	turrar.	Bark	-	-	nundar.
Foot	-	-	dinner.	Good	-	-	cubber.
Bone	-	-	boorar.	Bad	-	-	wun-ghu.
Blood	-	-	guoy.	Sweet	-	-	warril-it.
Skin	-	-	enlie.	Food	-	-	youl.
Fat	-	-	wommo.	Hungry	-	-	youn-ning.
Bowels	-	-	goolo-lar.	Thirsty	-	-	collinguin.
Excrement	-	-	goonar.	Eating	-	-	talden.
War-spear	-	-	belar.	Sleeping	-	-	boonna cowin ya.
Reed-spear	-	-	(have none).	Drinking	-	-	ngarroo giller.
Wommera or	-	-	moorooler.	Walking	-	-	yan-nay-bur.
throwing-stick				Seeing	-	-	omilder.
Shield	-	-	booreen.	Sitting	-	-	whurrillar.
Tomahawk	-	-	yuandoo.	Yesterday	-	-	gimmeanyo.
Canoe	-	-		To-day	-	-	nore yarrijur.
Sun	-	-	yarri.	To-morrow	-	-	noo, ro-go.
Moon	-	-	gilla.	Where are the	-	-	tul-lar-murry ?
Star	-	-	mirree.	Blacks ?			
Light	-	-	yirree.	I don't know	-	-	tullar mar.
Dark	-	-	nooroo.	Plenty	-	-	boorool wealar.
Cold	-	-	kurreel.	Big	-	-	booral.
Heat	-	-	boolate.	Little	-	-	kianjole.
Day	-	-	yarrigee.	Dead	-	-	bolлонney.
Night	-	-	nooroo.	By-and-by	-	-	yerralon.
Fire	-	-	wee.	Come on	-	-	tyannuga.
Water	-	-	colley.	Milk	-	-	ngummel.
Smoke	-	-	dhoo.	Eaglehawk	-	-	mullion.
Ground	-	-		Wild turkey	-	-	burrowar (plain
Wind	-	-	maite.				turkey).
Rain	-	-	colley par in ya.				wirraller (scrub
God	-	-	biamma.				turkey).
Ghosts	-	-	ghineet-bee.	Wife	-	-	goolear.

## No. 181.—MOREE.

## BY BENCH OF MAGISTRATES.

Kangaroo -	- bundar.	Hand -	- mora.
Opossum -	- mooty.	2 Blacks -	- boolar murri.
Tame dog -	- boolomo	3 Blacks -	- kooliba murri.
Wild dog -	-	One -	- mal.
Emu -	- thinnoo.	Two -	- boolar.
Black duck -	- kurrongey.	Three -	- kooliba.
Wood duck -	- goomby.	Four -	-
Pelican -	- koolyalle.	Father -	- boobady.
Laughing jackass	kookoborro.	Mother -	- umbady.
Native companion	booralga.	Sister-Elder	- boady.
White cockatoo	- moori.	„ Younger	-
Crow -	- meauga.	Brother-Elder	- theady.
Swan -	- koolamballee.	„ Younger	-
Egg -	- kow.	A young man	- kure.
Track of a foot	- theena.	An old man	- theera.
Fish -	- gooes.	An old woman	- theera.
Lobster -	-	A baby -	- kiangle.
Crayfish -	- keery.	A White man	- wonda.
Mosquito -	- moongin.	Children -	-
Fly -	- podeloo.	Head -	- yagh.
Snake -	- thi.	Eye -	- mil.
The Blacks -	- boolamurri.	Ear -	- bena.
A Blackfellow	- murri.		
A Black woman	- eenar.		
Nose -	- moora.		

## No. 181.—MOREE—continued.

Mouth -	-	nigh.	Boomerang -	-
Teeth -	-	eeara.	Hill -	-
Hair of the head -	kowga.		Wood -	- thooloo.
Beard -	-	yarry.	Stone -	- yerrul.
Thunder -	-	toolomi.	Camp -	- walli.
Grass -	-	yrar.	Yes -	- yoe.
Tongue -	-	thily.	No -	- komil.
Stomach -	-	kea.	I -	- ngia.
Breasts -	-		You -	-
Thigh -	-	buyo.	Bark -	- tooro.
Foot -	-	thinna.	Good -	- koba.
Bone -	-	boora.	Bad -	- kogil.
Blood -	-	guoy.	Sweet -	-
Skin -	-	uly.	Food -	-
Fat -	-	wammoo.	Hungry -	- ungil.
Bowels -	-		Thirsty -	- galligin.
Excrement -	-	goona.	Eat -	- tally.
War-spear -	-	peelar.	Sleep -	- babee.
Reed-spear -	-		Drink -	- norriguy.
Wommera or	tholowaly.		Walk -	- yenni.
throwing-stick			See -	- omi.
Shield -	-		Sit -	- norree.
Tomahawk -	-	yoondo.	Yesterday -	-
Canoe -	-		To-day -	- illa.
Sun -	-	eri.	To-morrow -	- morrogo.
Moon -	-	killi.	Where are the	thalla murri?
Star -	-	meeree.	Blacks?	
Light -	-		I don't know	- komil wingan-
Dark -	-	muro.		ella.
Cold -	-	koreal.	Plenty -	- boodela.
Heat -	-	boolet.	Big -	- burr.
Day -	-		Little -	- kirri-murra.
Night -	-	muroo.	Dead -	- balomey.
Fire -	-	wee.	By-and-by -	- eeralu.
Water -	-	kally.	Come on -	- tianinga.
Smoke -	-	thoo.	Milk -	-
Ground -	-	thoun.	Eaglehawk -	-
Wind -	-	meed.	Wild turkey	-
Rain -	-	kollee bally.	Wife -	-
God -	-			
Ghosts -	-			

## No. 181.—NUNDLE.

## BY BENCH OF MAGISTRATES, NUNDLE.

Kangaroo -	- bundar.	Hand -	- - ma.
Opossum -	- gooe.	2 Blacks -	- bla murri.
Tame dog -	- myl, mirri, wanti.	3 Blacks -	- kooliba murri.
Wild dog -	-	One -	- marl.
Emu -	- mooree.	Two -	- bla.
Black duck -	- koorangee.	Three -	- kooliba.
Wood duck -	-	Four -	-
Pelican -	-	Father -	-
Laughing jackass	kookooburra.	Mother -	- gunnyja.
Native companion	bralga.	Sister-Elder -	-
White cockatoo -	geeray.	„ Younger -	bugandi.
Crow -	- waro.	Brother-Elder -	-
Swan -	-	„ Younger	-
Egg -	-	A young man -	-
Track of a foot -	thinna.	An old man -	-
Fish -	- gooya.	An old woman -	-
Lobster -	-	A baby -	- guy.
Crayfish -	-	A White man -	wunda.
Mosquito -	-	Children -	-
Fly -	- burrillo.	Head -	- gunga.
Snake -	- nebe.	Eye -	- meel.
The Blacks -	- murri.	Ear -	- binna.
A Blackfellow -	murri.		
A Black woman -	goolear.		
Nose -	- mooroo.		

No 181.—NUNDLE—*continued.*

Mouth - -	Boomerang - -
Teeth - -	Hill - -
Hair of the head - ga.	Wood - -
Beard - - - yarri.	Stone - - - gulla.
Thunder - - - toolooma.	Camp - -
Grass - -	Yes - - - geyro.
Tongue - -	No - - - kammil.
Stomach - - - moobul.	I - - - ny-ya.
Breasts - -	You - - - inda.
Thigh - - - buyo.	Bark - -
Foot - - - thinna.	Good - - - mundaba.
Bone - -	Bad - -
Blood - -	Sweet - -
Skin - -	Food - -
Fat - -	Hungry - -
Bowels - - - moobul.	Thirsty - -
Excrement - - - goonna.	Eat - -
War-spear - - - tooloo.	Sleep - - - barbee.
Reed-spear - -	Drink - -
Wommera or throwing-stick	Walk - -
Shield - -	See - - - ngamilu.
Tomahawk - - - yundoo.	Sit - -
Canoe - -	Yesterday - -
Sun - -	To-day - -
Moon - - - geelee.	To-morrow - -
Star - -	Where are the thela murri?
Light - -	Blacks?
Dark - -	I don't know -
Cold - - - kreel.	Plenty - -
Heat - -	Big - - - murrowel.
Day - -	Little - - - ki-indual.
Night - -	Dead - -
Fire - - - wee.	By-and-by - -
Water - - - kalley.	Come on' - -
Smoke - -	Milk - -
Ground - - - down.	Eaglehawk - -
Wind - -	Wild turkey - -
Rain - - - wolla.	Wife - -
God - -	
Ghosts - -	

## No. 181.—NAMOI.

BY BENCH OF MAGISTRATES AT WEE-WAA.

If the reader will look at the translation of *no* in this vocabulary and also at that of *I don't know*, he will find the first of these terms made into a verb.

Kangaroo	-	-	boondar.	Hand	-	-	murra.
Opossum	-	-	moota.	2 Blacks	-	-	boola murri.
Tame dog	-	-	boorooma.	3 Blacks	-	-	koolaba murri.
Wild dog	-	-		One	-	-	marl.
Emu	-	-	dinoon.	Two	-	-	boola.
Black duck	-	-	kurange.	Three	-	-	koolaba.
Wood duck	-	-	goonambe.	Four	-	-	boola boola.
Pelican	-	-	goolalli.	Father	-	-	booba.
Laughing jackass			kurrali, warra.	Mother	-	-	nunba.
Native companion			boralga.	Sister-Elder	-	-	warubill.
White cockatoo	-	-	emboona.	„ Younger	-	-	booardi.
Crow	-	-	wori.	Brother-Elder	-	-	booral.
Swan	-	-	booroonda.	„ Younger	-	-	koolermi.
Egg	-	-	kow.	A young man	-	-	oolkald.
Track of a foot	-	-	dinna.	An old man	-	-	terrige.
Fish	-	-	kooya.	An old woman	-	-	nunbooli.
Lobster	-	-	karee.	A baby	-	-	kei.
Crayfish	-	-	karee.	A White man	-	-	wonda.
Mosquito	-	-	nomqui.	Children	-	-	boorookie.
Fly	-	-	boorooloo.	Head	-	-	kur, gar.
Snake	-	-	noora.	Eye	-	-	mil.
The Blacks	-	-	murri.	Ear	-	-	binna.
A Blackfellow	-	-					
A Black woman	-	-	einna.				
Nose	-	-	mooroo.				

No. 181.—NAMOI—continued.

Mouth - - -	ngni.	Boomerang - -	
Teeth - - -	eera.	Hill - - -	
Hair of the head -	kar.	Wood - - -	tooloo.
Beard - - -	yarra.	Stone - - -	yarral.
Thunder - - -	thorooli.	Camp - - -	wolli.
Grass - - -		Yes - - -	yeo.
Tongue - - -	talla.	No - - -	thomil or kommil.
Stomach - - -	moobal.	I - - -	ngera.
Breasts - - -	namoo.	You - - -	einda.
Thigh - - -	booro.	Bark - - -	torral.
Foot - - -	dinna.	Good - - -	moorooba.
Bone - - -	boora.	Bad - - -	kokil.
Blood - - -	gooaye.	Sweet - - -	
Skin - - -	ula.	Food - - -	
Fat - - -	wommo.	Hungry - - -	yeonal.
Bowels - - -	kolleen-kolleen.	Thirsty - - -	boola.
Excrement - - -	gunna.	Eat - - -	tallee.
War-spear - - -	bela.	Sleep - - -	barbee.
Reed-spear - - -	warree.	Drink - - -	narroke.
Wommera or	moondoola.	Walk - - -	yanna.
throwing-stick		See - - -	nurinee.
Shield - - -	brun.	Sit - - -	naraila.
Tomahawk - - -	woondoo.	Yesterday - - -	narrakogul.
Canoe - - -	wyardka.	To-day - - -	
Sun - - -	earreye.	To-morrow - - -	moorooko.
Moon - - -	gillee.	Where are the	talla murri?
Star - - -	merree.	Blacks?	
Light - - -	torree.	I don't know	kommillar.
Dark - - -	mooroo, bela.	Plenty - - -	booroola.
Cold - - -	kureel.	Big - - -	boorol.
Heat - - -	poolati.	Little - - -	kindoo.
Day - - -		Dead - - -	bollo.
Night - - -	ngooroo.	By-and-by - - -	eerarboo.
Fire - - -	wee.	Come on - - -	tianowa.
Water - - -	kollee.	Milk - - -	
Smoke - - -	too.	Eaglehawk - - -	
Ground - - -	town.	Wild turkey - - -	
Wind - - -	maybe.	Wife - - -	
Rain - - -	kollee.		
God - - -			
Ghosts - - -	goowaa.		

## No. 181.—BARRABA.

## BY BENCH OF MAGISTRATES AT BARRABA.

Kangaroo	- bundar.	Hand	- murra.
Opossum	- kooi, mooti.	2 Blacks	-
Tame dog	- boorooma.	3 Blacks	-
Wild dog	-	One	- marl.
Emu	- dirrawan.	Two	- boola.
Black duck	- kurrungi.	Three	- kooleba.
Wood duck	- goonumbi.	Four	- boolar-boolar.
Pelican	- goolamboolin.	Father	- booba, poopa.
Laughing jackass	ghoor-gha-gha.	Mother	- ngumba, ham- ooth.
Native companion	booralga.	Sister-Elder	- bowadi.
White cockatoo	- mori.	„ Younger	-
Crow	- waro.	Brother-Elder	- tiade, tyar.
Swan	- boorh-boorh.	„ Younger	kullaminga, kul- lami.
Egg	- kow.	A young man	- beri.
Track of a foot	- wario.	An old man	- derradool.
Fish	- gooyah.	An old woman	-
Lobster	- (none here).	A baby	- kenegal.
Crayfish	- keerie.	A White man	- wanda.
Mosquito	- moongin.	Children	- ghi, kenegaldool.
Fly	- boorooloo.	Head	- gha.
Snake	- neebi, neeri.	Eye	- mil.
The Blacks	- murri.	Ear	- binna.
A Blackfellow	- kew-ihr.		
A Black woman	- yinnar.		
Nose	- mooroo.		



No. 181.—BARRABA—*continued.*

Mouth	-	-	ngni.	Boomerang	-	-
Teeth	-	-	yeera.	Hill	-	-
Hair of the head	-	-	kowgha.	Wood	-	- tooloo.
Beard	-	-	yari.	Stone	-	- yarrul.
Thunder	-	-	tooloomi.	Camp	-	- walli, tuharna.
Grass	-	-	goora.	Yes	-	- kert.
Tongue	-	-	thalli.	No	-	- kummil or gum- mil.
Stomach	-	-	moobal.	I	-	- ngunna.
Breasts	-	-	ngamoor.	You	-	- inda.
Thigh	-	-	purru.	Bark	-	- booroor.
Foot	-	-	dinna.	Good	-	- murraba.
Bone	-	-	boora.	Bad	-	- kuggil.
Blood	-	-	gool.	Sweet	-	- warrool.
Skin	-	-	bowarh.	Food	-	- yula.
Fat	-	-	wammo.	Hungry	-	- yulegin.
Bowels	-	-	goon.	Thirsty	-	- kollingin.
Excrement	-	-	goona.	Eat	-	- theldinu.
War-spear	-	-	belar.	Sleep	-	- ngooraroo.
Reed-spear	-	-		Drink	-	- ngarroogi.
Wommera or			boondi, moorolu.	Walk	-	- yumbul, tarrowi.
throwing-stick				See	-	- ngummile.
Shield	-	-	burrán.	Sit	-	- ngari.
Tomahawk	-	-	yandoo.	Yesterday	-	- gimmandi.
Canoe	-	-		To-day	-	- yelatho.
Sun	-	-	yarri.	To-morrow	-	- noorookou.
Moon	-	-	gilli.	Where are the		menari murri?
Star	-	-	meri.	Blacks?		
Light	-	-	ngurrun.	I don't know	-	kummil nghi wirrangillan.
Dark	-	-	boolooi, ngooroo.	Plenty	-	- woorook, booroo- looba.
Cold	-	-	karil.	Big	-	- boorool.
Heat	-	-	ingil.	Little	-	- kindool.
Day	-	-	ngurrun.	Dead	-	- mooran, ballingi-
Night	-	-	ngurroo.	By-and-by	-	- yeral.
Fire	-	-	wi, kooyung.	Come on	-	- kiarbar.
Water	-	-	kolli, wallan.	Milk	-	-
Smoke	-	-	thoo.	Eaglehawk	-	-
Ground	-	-	town.	Wild turkey	-	-
Wind	-	-	myar.	Wife	-	-
Rain	-	-	yooroo, wallan.			
God	-	-	bhiami.			
Ghosts	-	-	wanda, ghirrum- bella.			

## No. 181.—BOGABRIE.

## BY BENCH OF MAGISTRATES AT BOGABRIE.

Kangaroo	-	boondar.	Hand	-	murra.
Opossum	-	mutty.	2 Blacks		
Tame dog	-	boorama.	3 Blacks	-	
Wild dog	-		One	-	mal.
Emu	-	tinoun.	Two	-	poolara.
Black duck	-	turugal.	Three	-	koolipa.
Wood duck	-	koonambi.	Four	-	poolera poolera.
Pelican	-	nurumbin.	Father	-	poopadde.
Laughing jackass		kooyagigo.	Mother	-	umpadde.
Native companion		booralga.	Sister-Elder	-	powadde.
White cockatoo	-	mori.	„ Younger	-	
Crow	-	meanga.	Brother-Elder	-	thual.
Swan	-	booromba.	„ Younger	-	
Egg	-	pooremal.	A young man	-	koopera.
Track of a foot	-	dinna.	An old man	-	munber.
Fish	-	gooya.	An old woman	-	yambulle.
Lobster	-	koorey.	A baby	-	koy.
Crayfish	-		A White man	-	wanda
Mosquito	-	munging.	Children	-	kially.
Fly	-	onegal.	Head	-	koka.
Snake	-	nurri.	Eye	-	mill.
The Blacks	-	murri.	Ear	-	binna.
A Blackfellow	-				
A Black woman	-	enatt.			
Nose	-	murru.			

No. 181.—BOGABRIE—*continued.*

Mouth - - nigh.	Boomerang - -
Teeth - - eela.	Hill - -
Hair of the head - koka.	Wood - - thullu.
Beard - - yarrie.	Stone - - yattle.
Thunder - - thooroone.	Camp - - walle.
Grass - - gerrett.	Yes - - kurough.
Tongue - - thulle.	No - - kummil.
Stomach - - mobil.	I - - nunna.
Breasts - - berry.	You - - indu.
Thigh - -	Bark - - dunna.
Foot - - thanna.	Good - - miappali.
Bone - - bora.	Bad - - kogil.
Blood - - gooiti.	Sweet - - miappali.
Skin - - yuli.	Food - - thu.
Fat - - wamma.	Hungry - - ungun.
Bowels - - goonna.	Thirsty - - kallegan.
Excrement - - konna.	Eat - - thalle.
War-spear - - billar.	Sleep - - babi.
Reed-spear - -	Drink - - nurrupée.
Wommera or gut-thro.	Walk - - yanni.
throwing-stick	See - - namili.
Shield - - boorin.	Sit - - naree.
Tomahawk - - yondo.	Yesterday - -
Canoe - -	To-day - - murrago.
Sun - - yarraí.	To-morrow - -
Moon - - kille.	Where are the talla murri?
Star - - mirri.	Blacks?
Light - - yarraí.	I don't know - kommil.
Dark - - ngooroo.	Plenty - - pootoola.
Cold - -	Big - -
Heat - -	Little - -
Day - - wooraroo.	Dead - - ballunke.
Night - - noora.	By-and-by - - yeerelda.
Fire - - wee.	Come on - - thuganna.
Water - - kalle.	Milk - -
Smoke - - thoo.	Eaglehawk - -
Ground - - thone.	Wild turkey - -
Wind - - mait.	Wife - -
Rain - -	
God - -	
Ghosts - - wantapal.	



# **BOOK THE FIFTEENTH.**



## BOOK THE FIFTEENTH.

### PREFATORY REMARKS.

IN the Culgoa vocabulary, which occurs in this book, *Meyne* will be noticed as the equivalent of *Blackfellow*, and *Mai-i-in* in the *Wailmun* language; and turning back the reader will find *Meanna* on the Cape River, some 600 miles to the north, and *Mean* on the Belyando and Dawson in the same sense.

In this book will be found a long and interesting vocabulary, which was drawn up more than thirty years ago, and forwarded to me by Mr. John Branch. In our young Australia, amidst the marvellous changes which are always taking place, one looks on a manuscript of thirty years with a feeling akin to that with which one regards a European document of half-a-dozen centuries.

In the Hawkesbury River and Brewarrina languages it will be observed that *yesterday* and *to-morrow* are expressed by the same term, a not uncommon feature in our languages.

## No. 182.—THE CULGOA RIVER.

By J. W. FOOTT, Esq.

Kangaroo	-	koola.	Hand	-	myra.
Opossum	-	kooki.	2 Blacks	-	kubbo meyne.
Tame dog	-	goondahl.	3 Blacks	-	booragoolam
Wild dog	-				meyne.
Emu	-	woorin.	One	-	yahumun.
Black duck	-		Two	-	kubbo.
Wood duck	-	burga.	Three	-	booragoolam.
Pelican	-	yoolira.	Four	-	kubbo-kubbo.
Laughing jackass			Father	-	buthine.
Native companion			Mother	-	kya.
White cockatoo	-		Sister-Elder	-	bubba.
Crow	-	waukin.	„ Younger	-	
Swan	-		Brother-Elder	-	moen.
Egg	-	kuppin.	„ Younger	-	
Track of a foot	-	tinna.	A young man	-	yarragoonya.
Fish	-	kooya.	An old man	-	watoon.
Lobster	-		An old woman	-	mookin.
Crayfish	-	mamaroo.	A baby	-	koothara.
Mosquito	-	bothine.	A White man	-	goen.
Fly	-	mookine.	Children	-	
Snake	-	kalin.	Head	-	bambo.
The Blacks	-		Eye	-	mael.
A Blackfellow	-	meyne.	Ear	-	binna.
A Black woman	-	mookin.			
Nose	-	wooroo.			



No. 182.—THE CULGOA RIVER—*continued.*

Mouth	-	tha.	Boomerang	-	-
Teeth	-	thirra.	Hill	-	-
Hair of the head	-	mulline.	Wood	-	wahn.
Beard	-	yerine.	Stone	-	-
Thunder	-	woolnoolno.	Camp	-	noora.
Grass	-	yowy.	Yes	-	kyla.
Tongue	-	tulline.	No	-	wulla.
Stomach	-	toogoo.	I	-	nathu.
Breasts	-	numma.	You	-	yindoo.
Thigh	-	thurra.	Bark	-	toomgoon.
Foot	-	tinna.	Good	-	murringull.
Bone	-	minga.	Bad	-	yooral.
Blood	-	gooine.	Sweet	-	-
Skin	-	-	Food	-	-
Fat	-	tundy.	Hungry	-	kundool.
Bowels	-	-	Thirsty	-	-
Excrement	-	-	Eat	-	thakoo.
War-spear	-	millayra.	Sleep	-	woonadra.
Reed-spear	-	not used.	Drink	-	-
Throwing-stick	-	not used.	Walk	-	yendra.
Shield	-	boorgoo.	See	-	nengera.
Tomahawk	-	thowin.	Sit	-	nee endera.
Canoe	-	toongoon.	Yesterday	-	kunyagoonda.
Sun	-	thoory.	To-day	-	kunya.
Moon	-	keean.	To-morrow	-	kunyabuttla.
Star	-	mirrin.	Where are the	theaminda	
Light	-	beea.	Blacks?	meyne?	
Dark	-	-	I don't know	-	wulla nahree.
Cold	-	munda.	Plenty	-	thoo.
Heat	-	wirrn.	Big	-	thara.
Day	-	-	Little	-	kidya.
Night	-	-	Dead	-	booga.
Fire	-	wee.	By-and-by	-	burray.
Water	-	nappa.	Come on	-	thinala.
Smoke	-	thoo-ga.	Milk	-	-
Ground	-	-	Eaglehawk	-	-
Wind	-	yerga.	Wild turkey	-	-
Rain	-	boordoo.	Wife	-	-
God	-	-			
Ghosts	-	-			

No. 183.—BREWARRINA AND BARWAN RIVER—THE WAILWUN  
LANGUAGE.

BY THE BENCH OF MAGISTRATES AT BREWARRINA.

It will be noticed that *yesterday* and *to-morrow* are expressed by the same word. In the vocabulary of the Bogabrie language, No. 181, we had *murri* = *the Blacks*; in this language we have *murrui* = *kangaroo*.

Kangaroo - - murrui.	Hand - - - murra.
Opossum - - kooragi.	2 Blacks - - -
Tame dog - - mirri.	3 Blacks - - -
Wild dog - - -	One - - - mago.
Emu - - - ngoori.	Two - - - boollaga.
Black duck - - buthumba.	Three - - - gulliba.
Wood duck - - koonambi.	Four - - - boollaga-bool-
Pelican - - wirriga.	laga.
Laughing jackass koogaburra.	Father - - - buba or baba.
Native companion boralga.	Mother - - - goonnee.
White cockatoo - murrui.	Sister-Elder - kadi.
Crow - - - wargun.	„ Younger - gidurai.
Swan - - - burrima.	Brother-Elder - kukka.
Egg - - - kabbo.	„ Younger kallumee.
Track of a foot - thinna.	A young man - yamba.
Fish - - -	An old man - dhurrayungul.
Lobster - - winga.	An old woman - mogeemar.
Crayfish - - thumal.	A baby - - girra.
Mosquito - - kommogin.	A White man - wunda.
Fly - - - boomal.	Children - - warroogar.
Snake - - - dhurgh.	Head - - - kuboga.
The Blacks - - dhoon.	Eye - - - mil.
A Blackfellow - mai-i.	Ear - - - gurrengara.
A Black woman - yennega.	
Nose - - - mooroo.	

No. 183.—BREWARRINA AND BARWAN RIVER—THE WAILWUN LANGUAGE—  
*continued.*

Mouth	-	-	ngundal.	Boomerang	-	-
Teeth	-	-	wirra.	Hill	-	-
Hair of the head	-	-	walla.	Wood	-	- mutau.
Beard	-	-	geer.	Stone	-	- garoon.
Thunder	-	-	bankee.	Camp	-	- ngura.
Grass	-	-	gurun.	Yes	-	- minag.
Tongue	-	-	dullang.	No	-	- wail.
Stomach	-	-	burru.	I	-	- ngaau.
Breasts	-	-	nammo or ngum- moo.	You	-	- indoo.
Thigh	-	-	darra.	Bark	-	- ridgi.
Foot	-	-	thinna.	Good	-	- yadda.
Bone	-	-	nimba.	Bad	-	- wurri.
Blood	-	-	goa.	Sweet	-	- yadda.
Skin	-	-	ubay.	Food	-	- widga.
Fat	-	-	guthal.	Hungry	-	- yarragin.
Bowels	-	-	biboo.	Thirsty	-	- wagunda.
Excrement	-	-	gunna.	Eat	-	- dulla.
War-spear	-	-	billar.	Sleep	-	-
Reed-spear	-	-	warru.	Drink	-	- narungari.
Throwing-stick	-	-	gulloya, muthau.	Walk	-	- unagri.
Shield	-	-	murga.	See	-	- nagari.
Tomahawk	-	-	wagar.	Sit	-	- wigirru.
Canoe	-	-	mungar.	Yesterday	-	- kombara.
Sun	-	-	thunni.	To-day	-	-
Moon	-	-	geewa.	To-morrow	-	- kombara.
Star	-	-	girila.	Where are the	-	- wan doonama?
Light	-	-	yowir.	Blacks?	-	-
Dark	-	-	boolool.	I don't know	-	-
Cold	-	-	-	Plenty	-	- wallu-wall.
Heat	-	-	thunni-wallil.	Big	-	-
Day	-	-	errier.	Little	-	- boothug.
Night	-	-	boolool.	Dead	-	- goomugi.
Fire	-	-	wi.	By-and-by	-	- wonduga.
Water	-	-	kullee.	Come on	-	- kowi.
Smoke	-	-	boothoo.	Milk	-	-
Ground	-	-	doogan.	Eaglehawk	-	- mullion.
Wind	-	-	mur.	Wild turkey	-	-
Rain	-	-	gunda.	Wife	-	- nguan.
God	-	-	-			
Ghosts	-	-	-			

## No. 184.—THE CLARENCE RIVER.

FORWARDED BY ALEXANDER BRUCE, Esq.

The sound of *ch* is common in this vocabulary.

Kangaroo	-	maani.	Hand	-	-
Opossum	-	gwiain.	2 Blacks	-	boolaboo negarr.
Tame dog	-	wanki.	3 Blacks	-	boolaboo chararr negarr.
Wild dog	-	ngakkum.	One	-	charrar.
Emu	-	ngoroin.	Two	-	boolaboo.
Black duck	-	maar.	Three	-	boolaboo-chararr negarr.
Wood duck	-	gilowal.	Four	-	boolaboo boola- boo.
Pelican	-	yukar.	Father	-	chamakooiin, nilkooiin.
Laughing jackass	-	kakoon.	Mother	-	warrong.
Native companion	-	bowlkum.	Sister-Elder	-	worojar.
White cockatoo	-	kaar.	„ Younger	-	nan.
Crow	-	wakaan.	Brother-Elder	-	bonnaang.
Swan	-	ginnepi.	„ Younger	-	-
Egg	-	kaaboin.	A young man	-	marookan.
Track of a foot	-	-	An old man	-	maapaang.
Fish	-	woolooywen.	An old woman	-	meeroong.
Lobster	-	-	A baby	-	chaapaan.
Crayfish	-	boorkoom.	A White man	-	yirrelli.
Mosquito	-	dinnilowan.	Children	-	chaajamgin.
Fly	-	joonbon.	Head	-	baukine.
Snake	-	-	Eye	-	djeeon.
The Blacks	-	negarr.	Ear	-	binnang.
A Blackfellow	-	bykool, yeagarr.			
A Black woman	-	meroong.			
Nose	-	mow.			

No. 184.—THE CLARENCE RIVER—*continued.*

Mouth - - -	jeeang.	Boomerang - -	
Teeth - - -	dirrang.	Hill - - -	
Hair of the head -	kow.	Wood - - -	challee.
Beard - - -	yarrain.	Stone - - -	charoo.
Thunder - - -	mookari.	Camp - - -	ngoia.
Grass - - -	wopang.	Yes - - -	ya-oo-i.
Tongue - - -	joonkoong.	No - - -	yookom.
Stomach - - -	moondoo.	I - - -	ngi.
Breasts - - -	mirran.	You - - -	boobla.
Thigh - - -		Bark - - -	yakoo.
Foot - - -	djinnang.	Good - - -	bowkal.
Bone - - -	dtarigan.	Bad - - -	tchang.
Blood - - -	goomar.	Sweet - - -	darooi.
Skin - - -		Food - - -	yai-i-go.
Fat - - -	kombang.	Hungry - - -	moolaroo.
Bowels - - -	choolpa.	Thirsty - - -	yaloinkin.
Excrement - - -	goonang.	Eat - - -	yiyeigo.
War-spear - - -	juan.	Sleep - - -	unala.
Reed-spear - - -	kommi.	Drink - - -	ngabago.
Throwing-stick -		Walk - - -	yangalala.
Shield - - -	bukka.	See - - -	nala.
Tomahawk - - -	wakkan.	Sit - - -	yeangala.
Canoe - - -	bakool, wolloo.	Yesterday - -	ngobo.
Sun - - -	yalkan.	To-day - - -	baiyain.
Moon - - -	kibboom.	To-morrow - -	chaloo.
Star - - -	willeriankin.	Where are the yilla bykoll?	
Light - - -	mikan.	Blacks?	
Dark - - -	ngakkoori.	I don't know -	yookom ngi
Cold - - -	warring.		kaurigala.
Heat - - -	witchumeri.	Plenty - - -	
Day - - -	yarraki.	Big - - -	djirri.
Night - - -	ngakquon.	Little - - -	birrang.
Fire - - -	wyber, wakki.	Dead - - -	balaan.
Water - - -	koong.	By-and-by - -	youe.
Smoke - - -	ngarraquoin.	Come on - - -	yaaki.
Ground - - -	ngiol.	Milk - - -	
Wind - - -	booriyocein.	Eaglehawk - -	
Rain - - -	bookooi.	Wild turkey -	
God - - -		Wife - - -	
Ghosts - - -			

No. 185.—THE LOWER MACLEAY RIVER.

BY CHARLES SPENCER, Esq.

THE following specimen of the language of the lower part of the Macleay (some of the words of which resemble those in use on the Macquarie and Manning Rivers) was forwarded to me by Mr. Charles Spencer through the Bench of Magistrates at the Macleay. Class-marriage exists in this locality. The following are names of persons :—*Males*: Koonal, Bilpil, Tirriwil, Karra-karra, Korunni, Wobbra, Dalower = rainbow, Meedure = wall-eyed, Teggi-mookoo = deaf, and Dill-murree = eyebrows. *Females*: Meetur, Weenan, Kalla, Ekoro, Barrab, Yellang-bangi, and Gearn.

NAMES OF A FAMILY.

Wobbra	-	the husband.	Willenni	-	female child.
Oomboogiweni	-	the wife.	Moongrenni	-	male child.
Menniarki	-	female child.			

ANOTHER FAMILY.

Korrunni	-	the husband.	Merrowi	-	girl.
Toroogoro	-	the wife.	Karra-karra	-	boy.
Yemb-arrin	-	girl.			

No. 185.—ADDITIONAL WORDS.

Whale	-	kallone.	Mackerel	-	yalicori.
Shark	-	wirrewy.	Flathead	-	ugai.
Schnapper	-	geangeree.	Blackfish	-	warrakang.
Barracoota	-	kyena.	Mullet (salt-water)	-	mandara.
Perch	-	maton.	Mullet (fresh-water)	-	kowang.
Eel	-	korrikan.	Porpoise	-	badaroo.
Sting-ray	-	billon.	Cockle	-	alli.
Crab	-	karra.	Bream	-	koceri.
Shrimp	-	dokkin.			
Whiting	-	doorowin.			

No. 185.—ADDITIONAL WORDS—*continued*.

Jewfish -	- allooin.	Toes -	- ukoro.
Fish-spear -	- kallkarro, kum- mi-mootikin.	Knee -	- pingaroo, goo- ton.
Uncle -	- kandoo.	Thigh (outside) -	dirray.
Aunt -	- koondi.	„ (inside) -	billa.
Cousin -	- kan.	Ham -	- doogay.
All small birds -	teebin.	Brains -	- murroo.
Teal -	- pikoro-pikoro.	Elbow -	- kooroong.
Pigeon (bronze- winged)	barboo.	Ankle -	- kol, welbi-welbi.
Green pigeon -	moorooa.	Calf of the leg -	ooloo.
Wonga-wonga pigeon	kammoori.	Eyebrows -	- dilmurree.
Flock pigeon -	buttowong.	Tail of bird -	doon.
Redbill -	- wilbong.	Evening -	- beemai.
Brush turkey -	ooroowin.	Boat -	- olpino.
Lyrebird -	- narran.	Vessel -	- marendoi.
Red -	- gerree-gerree.	Mast -	- wingi-wingi.
Black -	- koorool-koorool.	Blind -	- meemookoo.
White -	- burrapine.	Deaf -	- teggimookoo.
Iguana -	- meri.	Tobacco-pipe -	bubbolo.
Native cat -	- dooleum.	This -	- ditti.
Horse -	- karr.	That -	- windi.
Flying fox -	- ballowri.	Young woman -	golbon.
Native bear -	yarri.	Male orphan -	nappine.
Frog -	- yattangun.	Female orphan -	bolbi.
Black snake -	mootoo.	Hunchback -	pikilka, pikiloo- too.
Cockchafer -	- dirrigoon.	Nonsense ! -	- goorembatti !
Neck -	- yukool.	Fishing net -	werral.
Throat -	- koogooroo.	Deaf adder -	hammi.
Lips -	- wittoo.	He (or she) sleeps	nannoonba.
Jaws -	- andar.	I want to sleep -	nannoolow.
Chin -	- kottin.	Go to sleep -	inde nangir.
Collar-bone -	- kal.	Good-by -	innittiy.
Back -	- kerri, moonon.	Where are you	warrunga inde ? going ?
Heart -	- boonoo.	Come and eat -	kogoi ! damma.
Fingers -	- yukun.	I have eaten -	demmenba.
Forearm -	- tallara.	I have drunk -	karbyoo goin.
Arm -	- koopay.	Go away -	yoomenerai inde.
Shoulder -	- kowarrin.	When will you	wenoondi
Leg -	- ooreroo.	return ?	manalli ?

## No. 185.—THE LOWER MACLEAY RIVER.

Kangaroo - - womboin.	Hand - - - yemmi.
Opossum - - witta, wille.	2 Blacks - - keori bolodi.
Tame dog - - mirre.	3 Blacks - - koori arkam-
Wild dog - - kykum.	barra.
Emu - - -	One - - - wardo.
Black duck - maragan.	Two - - - bolodi.
Wood duck - gooarli.	Three - - - arkambarra.
Pelican - - menako.	Four - - -
Laughing jackass kargooka.	Father - - papa, miander.
Native companion kooyerakan.	Mother - - nangoo, narki,
White cockatoo - kerrebi.	nuki.
Crow - - - wakkan.	Sister-Elder - narbooe.
Swan - - - arbootero.	„ Younger - towera.
Egg - - - karbul.	Brother-Elder - bingi.
Track of a foot - yoppong.	„ Younger
Fish - - -	A young man - marangal.
Lobster - - -	An old man - karakundan.
Crayfish - - kottingeri.	An old woman - ullarki.
Mosquito - - mungin.	A baby - - tali.
Fly - - - booroolong.	A White man - barnibo.
Snake - - (no general name)	Children - - tali.
The Blacks - - koori, molong.	Head - - - bokk, bo.
A Blackfellow - koori.	Eye - - - mi.
A Black woman - myangri.	Ear - - - tegi.
Nose - - - ammoreo.	



No. 185.—LOWER MACLEAY RIVER—*continued.*

Mouth - -	Boomerang - - kowil.
Teeth - - - tirri.	Hill - - -
Hair of the head - meggi.	Wood - - - kereki.
Beard - - - yaggiri.	Stone - - - targoo.
Thunder - - - mooroongai.	Camp - - - wattoo-garin.
Grass - - - borral.	Yes - - - ya.
Tongue - - - dalline.	No - - - kokimbo.
Stomach - - - pingil.	I - - - maiyai, eaka.
Breasts - - - nobbong.	You - - - inde.
Thigh - - - ooreroo.	Bark - - - wattoo.
Foot - - - dinde.	Good - - - margook.
Bone - - - embing.	Bad - - - dolo, narko.
Blood - - - kangara.	Sweet - - - kangarang.
Skin - - - yettoina.	Food (vegetable) wiggi.
Fat - - - mebong, noora, wommo.	„ (animal) - baggara.
Bowels - - - boonong.	Hungry - - - gegelligan.
Excrement - - - koomboing.	Thirsty - - - karbyoo.
War-spear - - - kummi, loo-oi.	Eat - - -
Reed-spear - - - yooma.	Sleep - - -
Wommera or throwing-stick ookorowba.	Drink - - -
Shield - - - koonmir.	Walk - - -
Tomahawk - - - bibi, boggo.	See - - -
Canoe - - - woi.	Sit - - -
Sun - - - doorookein.	Yesterday - - - oonoon.
Moon - - - gotten.	To-day - - - yoorin.
Star - - - gelleneroo.	To-morrow - - - undarbo.
Light - - - gelein.	Where are the koori wa? Blacks?
Dark - - - oongen.	I don't know - achitta.
Cold - - - dallang.	Plenty - - - delemba.
Heat - - - booyoobarra.	Big - - - yarriki.
Day - - -	Little - - - bootte.
Night - - - oongen.	Dead - - - bookargen.
Fire - - - gooyel.	By-and-by - - - koombigi.
Water - - - koong.	Come on - - - kogui.
Smoke - - - doong.	Milk - - -
Ground - - - bargi.	Eaglehawk - - -
Wind - - - booron.	Wild turkey - - -
Rain - - - kergi.	Wife - - -
God - - -	
Ghosts - - -	

## No. 186.—PORT MACQUARIE.

BY JOHN BRANCH, ESQ.

THE following vocabulary and long list of *Additional Words* were forwarded to me by Mr. John Branch. The document from which I have transcribed them, that gentleman informs me, is now more than thirty years old, and, to judge from the clearly written text, seems to have been compiled with much care. Who the painstaking collector was I am not aware, but the words, as Mr. Branch remarks and as the manuscript itself makes evident, are taken indiscriminately from several neighbouring dialects. The principal portion of them, however, belong to the Bripi or Port Macquarie tongue.

Amongst the *Additional Words* the ethnologist will meet with several which are interesting, and some invented for European objects, &c., such as *boongenai*, to shoot or *strike* with a gun. Then we have *boongor* or *boongar*, to *strike*, and *bongalar*, to *fight*, which reminds one of a similar word in Western Australia, as well as of the common origin of our languages. We find names, too, for the principal colors. There are terms also expressive of mental emotions, such as fear, joy, sorrow, jealousy, treachery, greediness, and so on. We are also led to notice that, though generally wealthy in substantives, and more plentifully supplied than ourselves with names for animals and plants, the tribes which speak this language have words with several meanings. Thus, *tew-win* signifies indifferently *brains*, *marrow*,

*mucus from the nose, matter, fly-blows, and maggots.* The designation of these particular objects by a single term I have noticed in other Australian languages, and believe it to be general.

The occurrence of the sound of the letter *v* is very common in this language.

## No. 186.—PORT MACQUARIE.

Kangaroo	-	warperer (female), womboine.	Hand	-	mar, yammar.
Opossum	-	bango, wotto, wutting.	2 Blacks	-	-
Tame dog	-	mokan, kookang.	3 Blacks	-	-
Wild dog	-	merri.	One	-	warool, woiyel, wartho.
Emu	-	-	Two	-	blarvo, blorable.
Black duck	-	murrungi.	Three	-	blarvo-warool.
Wood duck	-	-	Four	-	blarvo-blarvo.
Pelican	-	-	Father	-	beanger, be-er.
Laughing jackass	-	kocundy, karko.	Mother	-	nango, nigegur, niyeri.
Native companion	-	-	Sister-Elder	-	narrendo.
White cockatoo	-	carapii.	„ Younger	-	owaru, arriendo.
Crow	-	warcon.	Brother-Elder	-	bingarro.
Swan	-	kolewonnia.	„ Younger	-	-
Egg	-	kappooe.	A young man	-	caywarar, won-garar.
Track of a foot	-	-	An old man	-	bootoen.
Fish	-	-	An old woman	-	durrogan.
Lobster	-	-	A baby	-	cappargo, talli.
Crayfish	-	yingar.	A White man	-	-
Mosquito	-	cooperl, non-gorar.	Children	-	-
Fly	-	barrayler, burrolong.	Head	-	borr, wallong.
Snake	-	dungen.	Eye	-	mee.
The Blacks	-	-	Ear	-	morkko, pinna-kon.
A Blackfellow	-	korry, kory.			
A Black woman	-	kalaban, murrikin, murkin.			
Nose	-	noggera, namro, nang.			

No. 186.—PORT MACQUARIE—*continued.*

Mouth - - -	kalerer.	Boomerang - -	barragan, barra-
Teeth - - -	-		can.
Hair of the head -	dirring, murray.	Hill - - -	bocal, yoogo.
Beard - - -	yerang.	Wood (also iron)	carrumun, carn-
Thunder - - -	malloo.		ban, daddro.
Grass - - -	murrang.	Stone - - -	buckan.
Tongue - - -	tallan.	Camp - - -	mooray,
Stomach - - -	bittun, mingee,		gokeray.
	togul.	Yes - - -	yor, yeary,
Breasts - - -	birring, nappuk.		yaven.
Thigh - - -	darry, ooloo.	No - - -	korang.
Foot - - -	tinner.	I - - -	iya, mee, motto.
Bone - - -	-	You - - -	inder, indo.
Blood - - -	kungara, mar-	Bark - - -	carrung, watton.
	rong.	Good - - -	marroong.
Skin - - -	kooroo, gorron.	Bad - - -	burrowang,
Fat - - -	wammo,		mooneyang,
Bowels - - -	konung, pindi-		wombon.
	vung.	Sweet - - -	greekar, gillee.
Excrement - -	konung.	Food - - -	tammar.
War-spear - -	kumi.	Hungry - -	cobbree, kine,
Reed-spear - -	-		githelgin.
Wommera or		Thirsty - -	cappii.
throwing-stick		Eat - - -	tunneller, tuck-
Shield - - -	korrail, kun-		enay, tammar.
	mary.	Sleep - - -	brickelar.
Tomahawk - -	bibi.	Drink - - -	bittar, umbil.
Canoe - - -	-	Walk - - -	munnar.
Sun - - -	eurokar, tornee,	See - - -	-
	tocan.	Sit - - -	innaar.
Moon - - -	killen.	Yesterday -	bemamar.
Star - - -	merring, wopo.	To-day - -	bungi.
Light - - -	parvargan.	To-morrow -	botongor,
Dark - - -	buttong, brimi,		cumbergor,
	koombar.		undarwo.
Cold - - -	tackrar.	Where are the	
Heat - - -	-	Blacks?	
Day - - -	-	I don't know -	
Night - - -	brimi.	Plenty - -	delambang,
Fire - - -	kouyel, koyel.		marrowang,
Water - - -	batto, bardo.		marroambo.
Smoke - - -	doong.	Big - - -	tuckal, kattan,
Ground - - -	burray.		wootow.
Wind - - -	bewal.	Little - -	mitgey, mittee.
Rain - - -	kooray, moo-	Dead - - -	baleler.
	korar.	By-and-by -	-
God - - -	goonyoorie.	Come on - -	kowie, koggi.
Ghosts - - -	goin.	Milk - - -	napping.
		Eaglehawk -	-
		Wild turkey -	murrowan.
		Wife - - -	mongundre.

## No. 186.—ADDITIONAL WORDS.

Arropolone -	- quail.	Booner -	- sea beach.
Armong -	- give.	Barrumar -	- to untie, loose.
Armong wooker -	- give to me.	Bookarooraroo -	- yellow.
Allummar -	- to feel.	Boonmar -	- pull tight.
Allo-omber -	- you and I, or between us.	Boccoimar -	- slack, or let go.
Annomber -	- mine.	Bungial -	- new.
Arting -	- thick.	Boottoen -	- old.
Aree muriller -	- go away.	Bing -	- pure solid honey.
Bocro carrillay	take the line and	Burran -	- cords made of hair.
umaner alti	catch some perch.	Bongar -	- to beat.
Bing -	- pigs.	Boculbe -	- seed of oak-tree.
Boongar -	- to kill or strike.	Burrowang -	- a dead log.
Boongar dungen -	- to kill snakes.	Burrann -	- daylight.
Bookar, boyaar -	- to stink.	Bittar -	- drink.
Boton -	- black.	Boyye -	- breathe.
Botongan -	- the day after to-morrow.	Bucartucal -	- very angry.
Bayal bongenaye -	fire the gun.	Borri -	- boy.
Bocayeneller mar -	close the hand.	Batto biller -	- river water.
Booton cureyler -	bring the net.	Bunbun or bunbul -	a path.
Bowerow -	- bald head.	Bucar -	- angry.
Birrar -	- sweat.	Bingi -	- cousin.
Boy-boy -	- tired.	Bottong -	- dirty.
Bittungan -	- a bellyful.	Bobì -	- to-morrow morning.
Bookar -	- sore, sick.	Bungi -	- midday.
Bongalar -	- to fight, or to paint before a fight.	Bimi -	- night, dark.
Binderoong -	- net made of hair or fur worn round the forehead.	Bearlay -	- to speak or talk with.
Bootō -	- to smoke.	Barry -	- hut, house.
Brenalyer -	- to throw.	Bundarar -	- wallaby.
Bittar inder -	- you drink.	Bimble -	- a grave.
Barrayler -	- going away.	Beammar -	- to bury.
Batto-tucal -	- high-water.	Booton -	- net.
Billo -	- sting-ray.	Bittar -	- drink.
Boongenaye -	- to shoot.	Bubalo -	- tobacco-pipe.
		Bamby -	- eel.
		Bocro -	- fishing net.
		Bumbongar -	- to kiss.
		Burri-ee-ler -	- to sing.
		Bittrow -	- reeds.

No. 186.—ADDITIONAL WORDS—*continued*.

Bale	-	no.	Bararbereler	-	the crack of a whip.
Bayter	-	to spit.	Bingy	-	beeswax.
Bittrow	-	necklace made of reeds cut into short lengths and strung.	Borti	-	let it be.
Bongon	-	a beetle.	Boorungryban	-	myrtle-tree.
Bullim-ban	-	stripes of skin which depended from the girdles of the men both before and behind; seldom worn, except at corroborees.	Bongan	-	cricket.
Brigryban	-	ironbark-tree.	Burray-goralar	-	a long way.
Borri-worrigar	}	pregnant.	Bongerayler	-	to fight.
Borri mingegar			Buckar-arkin	-	very saucy.
Botongaroo	-	early in the morning.	Batto-atto	-	very wet.
Bingarro war?	-	where is my brother?	Boolooboolo	-	dry.
Bowran, boonan	-	parrot.	Bot-toll-o-reeler	-	report of a gun.
Beerin	-	bread.	Baleambo, bal-cambo	-	not dead, living.
Barng	-	back.	Biller	-	river.
Bocar	-	to go inside or dive.	Briwinalyer	-	to boil or cook.
Barwar	-	shadow.	Bugee	-	jump.
Bockoi	-	short.	Bunbiergal	-	sulky.
Berringgar	}	sunset.	Botongan	-	half-caste.
Bringar			Burraywill	-	blanket.
Ban	-	tree.	Baang	-	back.
Bondalyer	-	to break.	Battotucal	-	a flood.
Bindy	-	deep water.	Bailpandover	-	to come from Bailpan.
Bootul	-	report of a gun.	Bottaw bootan	-	black snake.
Banbaliung	-	don't talk.	Balling	-	flying squirrel.
Burrieliung	-	don't sing.	Billambang	-	swamp-oak.
Bungan	-	grasshopper.	Barpingbang	-	stinging.
Boothoong	-	soft, easy.	Buckawucker	-	curly hair.
Burrowong	-	nasty, no good.	Bullii	-	wattle-tree grubs.
Biteler	-	to bite.	Bucker	-	knee.
			Bunyeller	-	to kill.
			Bittungan	-	bellyful
			Buckan	-	iron or stone.
			Boattee	-	a smell.
			Booke-booke	-	lazy.
			Bickel	-	backbone.
			Bombay	-	a blow.
			Carr	-	horse.
			Cowan-nerrar	-	bullock.

No. 186.—ADDITIONAL WORDS—*continued*.

Calcrow	- chin.	Culker	- tail.
Calliwer	- to climb.	Carropoim	- kangaroo-rat.
Carapun	- to make nets.	Cappine	- honey.
Cow-winder	- the other side.	Cangervan	- grapes.
Cappo-gan	- corn.	Cowerang	- a comb.
Cottwoie	- one with little finger off.	Cutherwye	- leaves.
Corain	- finger and toe nails.	Cooroo	- kangaroo-skin rug.
Caronemeller	- to scratch.	Cullar, capo	- sheep.
Coonming, coon- uon	a cough or cold.	Cambar mokin	- call the dogs.
Cooricki	- a fern.	Cungalyer	- to stop a spear with the shield.
Carpee	- to throw.	Corrongon	- grandmother.
Cowering	- hat.	Carpeeler carr	- thrown by a horse.
Cutcreller	- to break into bits.	Cottan-bimbing	- cabbage-tree.
Cuttageller	- to fall down.	Copar	- arm below elbow.
Cappogan cun- gayler	to pull corn.	Coorroong	- wrist.
Cowie barrego	- come into the hut.	Carroongy	- jump.
Cungayler, cungar	to break.	Curreegen	- crack the fingers.
Cotto-gang	- lame.	Cunggi	- pillow.
Crackor	- stop.	Cayparrerkin	- a period when women are for- bidden to eat kangaroo.
Copalaa	- make haste.	Cowillevitamber	- Mount Cross.
Coyel mucker	- cut firewood.	Calarar tulcar	- mouth parched.
Cando, cowando	- uncle.	Carrumbang	} firewood.
Cooler	- angry.	Carnban	
Cuborne	- big.	Carrumun	
Carambo pata- limbo	no food.	Combo	- ankle.
Cumbergor	- sunrise.	Cuttang	- spittle.
Cookambingal	- a stranger.	Colliprer	- net round fore- head.
Caparar	- boy.	Carngon	- navel.
Cooke	- calabash.	Crarvrin	- go over the hill.
Copang	- a tree, the leaves of which are used to poison fish.	Curillay, canny	- bring.
Carramar	- shade of trees.	Culpeeler	- to roost.
		Corambo nuriam- bo	I have not heard.
		Couyel-borler	- a common fire at a camp.



No. 186.—ADDITIONAL WORDS—*continued*.

Corrang beringar-	no bread.	Carkeneller	- nettle.
Calcrow	- chin.	Cuttang	- sand.
Cootray	- angry.	Conang-worang	- bashful.
Conangwerang	- afraid.	Cowarrar	- sort of fern-tree.
Coggi	- come here.	Carrindarr	- light (not heavy).
Corumbate	- lies.	Cumber, cumbay-	come here.
Callaban, culvang	woman.	ler	
Cunnang	- make haste.	Coolongoung	- elbow.
Cunnang gethel-	quick! I am	Denar* gomanner	come to dinner.
gin	hungry.	Dungen	- to shed tears.
Carumwumbiller	fast asleep.	Doong	- smoke.
Cungarlmayler	- a camp in which	Delambang	- a great many.
	all stop together.	Dowan	- scrub-bird.
Condivang	- mahogany-tree.	Dalcome	- pain.
Cotemberbang	- box-tree.	Dungaler	- to prick.
Carrumbang	- oak-tree.	Dalemeri	- eyelids.
Cocumbang	- fig-tree.	Diggicon	- nails of toes and
Coorar	- turtle.		hands.
Carreegaybang	- hardwood.	Dungal	- cry.
Corrumbatting	- pretend, to lie.	Drower	- centipede.
Curran	- feathers, wings	Dungarring	- right hand.
	of birds.	Dongaa	- iguana.
Cuttageller	- fall down.	Doorally	- fight.
Curreepayler	- to sew.	Dingayler	- moonlight.
Cooroo curree-	to sew skins to-	Dirring gorarrar	long hair.
payler	gether.	Dirring bocoi	short hair.
Cumigo mnnnar	- to get spears.	Dirring ingalyer	curly hair.
Carr windarr	- the horses on the	Dirring turrar	straight hair.
	wheat.	Dirring wattern	light hair.
Cooyel moonang	- a bad fire.	Doorroongan	- whale.
Cooroopan	- mist or fog.	Dilwirrar	- grasshopper.
Car inda	- you carry.	Greekar	- sweet.
Calevreeler	- to spill.	Gillee	- light.
Colangarban	- beech-tree.	Gillee marnar	- bring a light.
Callergalling	- drowned.	Gonalay	- to evacuate.
Carry-morong	- to cut till blood	Gonel-gonel	- lies.
	comes.	Goree	- face.
Caypar	- wipe.	Gootong	- knee.
Carrn	- salmon (native).	Gong	- river.
Coparar	- porpoise.	Goorarar	- tall.

\* Denar, aboriginal pronunciation of dinner.

## No. 186.—ADDITIONAL WORDS—continued.

Goonun	-	flash.	Kindi	-	laugh.
Tydney-garver	-	from Sydney.	Kindayler	-	to laugh.
Tydney-go	-	to Sydney.	Kindeyung	-	don't laugh.
Go-cumbayler	-	to throw spears.	Kurtey	-	to cut.
Gunambaleler	-	coward.	Kurtey diggicon	-	to cut one's nails.
Gorroman	-	a male, from the time he can walk until he enters the class, or is called Caypar-rer.	Kimmarr	-	to cook.
Greekar	-	sweet.	Kallender	-	knife.
Gunamballing	-	fear.	Kai-ai	-	sexual desire.
Gunambaleung	-	don't you be	Karkeambo	-	raw, underdone.
inder	-	frightened.	Karkeeler	-	done, cooked
Goropean	-	frog.	Kindowen	-	lies.
Gamber mokin	-	call the dogs.	Kindowiambo	-	you lie.
Gorree-go	-	to Gorree.	inder	-	
Gorry	-	all.	Kimmung	-	kangaroo-rat.
Gong or gang	-	very : for instance — cottogang, very sick; tucalgong, very large; mittey-gang, very small.	Kimmarginmar	-	to shake.
Inder	-	you.	Kindi-tucal	-	a hearty laugh.
Inder murri-kengen?	-	(are) you married?	Kirri-wong	-	a magpie.
Inder marthoom	-	you (I) love; the term used by a man when addressing a woman. Another term is used by a woman when addressing a man.	Kinber kallender	-	sharpen the knife.
Illamor	-	to feel.	Killing garn	-	moonlight.
Kindré	-	a term of endearment used by a female to a female.	Karkeeler	-	a smart.
			Kain	-	a small sort of ant.
			Kindilan	-	joyful, merry, laughing.
			Kulkayler	-	wrong.
			Kackeler	-	ripe.
			Kackeambo	-	unripe.
			Kaylung	-	mad, insane.
			Konnoo-ung	-	a cough or cold.
			Kreeley	-	carry.
			Killang	-	armpit.
			Karkeneller	-	nettle.
			Korrikon	-	toadfish.
			Mottrow	-	forehead.
			Marthoom	-	a good fellow.
			Mickey	-	lightning.
			Manny, macomb-	-	paddimellon.
			Mii	-	face.
			Marner	-	bring, take.
			Mingen	-	liver.

No. 186.—ADDITIONAL WORDS—*continued*.

Mollaroo	-	long ago.	Murrikin wom-	a bad woman.
Mingegrbori	-	pregnant.	bonder	
Merring	-	sharp.	Merri	- go.
Munanbang	-	wattle.	Moilong	- tide coming in.
Macka	-	quick.	Mittianniller	- low water.
Munno	-	louse.	Mackoro	- mullet.
Moocorar	-	rain.	Murrang-wurrang	green.
Mingey	-	sick.	Minter-minter	- tie a knot.
Marroong	-	beautiful, sound, not decayed.	Mee-bottong	- dark eyes.
Marroong murkin	a nice little		Mii marroong	- a pretty face.
mitgay	woman.		Mee wattern	- light eyes.
Mittern	-	tree.	Mooloong	- to rub the person with charcoal when in mourn- ing.
Mureeler	-	go.	Mii wombon	- ugly face.
Minnar?	-	what do you say? what is that?	Mackang	- lizard.
Mundal	-	net.	Murrikin corang	- not married.
Mallerro	-	sorrow.	Murrikingen	- married.
Minargo?	-	where are you going?	Mailcun	- finger and toe nails.
Movan	-	wild raspberries.	Morlcun	- spider.
Munner	-	walk.	Momen	- blind.
Mullindar	-	taste.	Nevalay	- blow the nose.
Mollero	-	shed tears.	Nurriambo	- (have) not heard.
Mongundre	-	wife.	Notto nurriangan	I don't know.
Mong	-	backside.	Niyer! nacker! look! narker!	
Marrong	-	clean.	Neger-arkin	- blind of one eye.
Murroorang	-	wicked.	Nurrangyun	- think.
Mulloman	-	the sea.	Numar	- feel.
Morco-womban	-	deaf.	Narowerr	- sorrow.
Munder	-	cheek.	Nowerr	- loins.
Mooler	-	to vomit.	Narrowen	- kidney.
Moolay	-	dirty.	Nurraymayler	- sick in the stomach.
Moondi	-	ashes.	Nullayer	- to vomit.
Marmoroam	-	cabbage-tree.	Nurrayler	- to hear.
Murroi	-	quiet.	Nurrungar	- listen.
Morrooee	-	brains, marrow.	Nurrungar	- drunk.
Myander	-	in front.		
Murromedayler	-	to snore.		
Mary	-	a hole in the ground, a room.		

No. 186.—ADDITIONAL WORDS—*continued*.

Nappunganer *	- young woman.	Nuckumballung	- thumb.
Nimayler	- to pinch.	Nuckarn mittey	- little finger.
Narndo	- who.	Nuckarn	- finger.
Nangray, nunger	lie down.	Narnevo	- take care.
Narray	- nearly, close to.	Narnevo tourl-	take care (of a)
Nurrungar	- listen.	tourl	slip.
Narning	- name.	Okellar	- to buy or ex-
Norang	- small.		change.
Ningree	- jealous.	Ooner	- elbow.
Nocang	- cow, honey-bee.	Okear	- give.
Nacker cowie	- come (and) see.	Ohi	- this.
Newtar	- taste.	Poneller, ponayler	to kill.
Nuayler	- to kick.	Perriwhy	- fish-hook.
Nunderovo	- long since.	Parperlo	- tobacco-pipe.
Niungacko	- name of the lan- guage and coun- try round Trial Bay.	Parperlo woner ?	where (is my) pipe ?
Natave	- you and I.	Payraypaller	- to paint the body with pipe-clay.
Nurrungatteler	- to forget.	Pickelworang	- crooked.
Ninnung	- oysters.	Petergang	- cockles.
Norroborarvo	- red.	Parpinang	- seaweed.
Nundarng	- jaw.	Parrumbal	- mushroom.
Nundarng-cotto	- face-ache.	Parparakeara	- treacherous.
Nerro †	- ruddle.	Ploorcang	- few.
Nangong	- hole through sep- tum of nose.	Pundur	- cut.
Notto murriken-	I (am) married.	Pongar	- to kill.
gen		Pingy	- wax.
Narree	- shin.	Parnbar	- to talk.
Notto weesai Par-	I will tell Parker	Parropolone	- quail (large sort).
kenen		Parrung	- lungs.
Notto weeatterri	I will not tell	Perrar mayler	- to tremble with cold.
Cangumia	Cangumi.	Piyerbang	- ti-tree.
Notto Bellowingo	I (am) going to	Pulkayler	- to push.
marray or notto	Bellowin.	Pattoin	- rat.
marray Below-		Paperlamay	- blue pigeon.
ingo		Parrimar	- to undress.
Niyee	- rushes.	Poperer	- day after to-mor- row.
Nerromayler	- to scold.		
Nowakee	- bellyful.		

\* Probably compounded of *nappunk* = *breasts*, and *gang* = *very* or *large*.† The Ngoorailum use *norō-norō* in the same sense.

No. 186.—ADDITIONAL WORDS—*continued*.

Tew-win	-	mucus from nose, matter from wound, mag-gots, fly-blows.	Ticking	-	a sore or wound.
Turra	-	thighs.	Tappy-	-	chin.
Taloo	-	heavy.	Talprar	-	arm.
Tooreller	-	to eat too much.	Unnong	-	give.
Tirray	-	egg-shells.	Ulloo	-	forehead.
Tippo	-	a sheep.	Urar	-	clouds.
Tirrower	-	ribs.	Umbil-	-	drink.
Tumong	-	blunt.	Urepayler, urepi	-	to steal.
Tackrar	-	cold.	Ucoll, ucore	-	heart.
Turra cotto	-	tired (thighs sore).	Wombon	-	bad, ugly.
Towibang	-	honeysuckle-tree.	Worotto, worro	-	throat.
Tingar	-	grey hairs.	Woner?	-	where?
Tindinbang	-	grass-tree.	Willing	-	lips.
Terraypin	-	small quail.	Wilker	-	shoulder.
Talmung	-	strong, hard.	Wigt-wigt	-	make haste.
Turan	-	shells.	Willung	-	catfish.
Tourl-tourl	-	slippery.	Wuckumbrer	-	scarring.
Tornombang	-	sassafras-tree.	Woombang	-	kangaroo skin.
Trocoie	-	iguana.	Wang arriendo?	-	where (is my) sister?
Toonegan	-	sinews in tail of kangaroo.	Wang beangar?	-	where father?
Tungelar	-	to hide.	Wangi nigegur?	-	where mother?
Tarroveller	-	drowned.	Warring	-	left hand.
Tournben	-	to steal.	Wocover, woco-	-	a lie.
Tonbar-tickel	-	thief.	wun		
Tongan	-	creek.	Wirrar	-	bandicoot.
Tovang	-	right hand.	Woterbang	-	cedar-tree.
Talprar	-	arm below elbow.	Woombin	-	starved.
Tangeli	-	kill.	Worimi	-	language and country near Maitland.
Tupparker	-	quiet.	Weambeang	-	whistle.
Tirrung	-	pride.	Warr?	-	where?
Tarvomeller	-	to yawn.	Wungayler	-	to corroboree.
Tarpin	-	scrub.	Wigelmar	-	make haste.
Tarpan	-	a lie.	Wattern	-	white.
Tarran	-	frog.	Woorayayler	-	to talk too much.
Turromary	-	rainbow.	Wong-gon-gi-on	-	grandmother.
Tirrumbibang	-	gum-tree.	Wurrung	-	crooked.
			Woporer	-	lagoon.
			Wizonggurur	-	to swim.
			Wurrian, wurrang	-	valley.

## No. 186.—ADDITIONAL WORDS—continued.

Wunger	-	a corroboree.	Yoocore, yoocoll	-	heart.
Wackeller	-	shoulder.	Yalpun	-	the bark of a dog.
Yetting	-	lightning.	Yarkeler	-	to paint body red.
Yawtong	-	journey.	Yung	-	New England country and language.
Yalliyar	-	to dive.	Yingar	-	a crab.
Yerrating	-	shadow.	Yayrung	-	waterfall.
Yungli	-	rogue.	Yetting	-	greedy.
Yetn-yetn	-	greedy.	Yungartilla	-	go on before.
Yinderee	-	eyebrows.	Yulloyen	-	go behind.
Yellpayler	-	to bark (as a dog).			
Yindayler	-	to split.			
Yaapar	-	to swim.			

## No. 187.—THE MANNING RIVER.

BY BENCH OF MAGISTRATES AT WINGHAM.

Canoes are made of bark, and sometimes shields, and the reader may compare the equivalents of *bark*, *shield*, and *canoe*.

Kangaroo	-	womboit.	Hand	-	muttra.
Opossum	-	watoo.	2 Blacks	-	boolora koori.
Tame dog	-	merri.	3 Blacks	-	
Wild dog	-		One	-	wakoolbo.
Emu	-	mitucit.	Two	-	boolora, booreit.
Black duck	-	krangi.	Three	-	boolora wakool.
Wood duck	-		Four	-	boolorakoo-boolorakoo.
Pelican	-		Father	-	bigyai.
Laughing jackass	karkoo.		Mother	-	niga.
Native companion			Sister-Elder	-	ngureit.
White cockatoo	-	terripl.	„ Younger	-	
Crow	-	warkut.	Brother-Elder	-	bingai.
Swan	-	koolwanuk.	„ Younger	-	woombarra.
Egg	-	koopwai.	A young man	-	boombut.
Track of a foot	-	yabuk.	An old man	-	koonkoon.
Fish	-	markorow.	An old woman	-	beti.
Lobster	-	yinga.	A baby	-	marria.
Crayfish	-		A White man	-	kervinbulla.
Mosquito	-	koopul.	Children	-	boori, kulluk.
Fly	-	boorilook.	Head	-	waluk.
Snake	-	batai.	Eye	-	mikue.
The Blacks	-	koori.	Ear	-	moko.
A Blackfellow	-	koori.			
A Black woman	-	marrikait.			
Nose	-	nak.			

No. 187.—THE MANNING RIVER—*continued.*

Mouth	-	-	kurrika.	Boomerang	-	-
Teeth	-	-	tirra.	Hill	-	-
Hair of the head	-	-	boorach.	Wood	-	- watti.
Beard	-	-	yarrut.	Stone	-	- bakkut.
Thunder	-	-	marloo.	Camp	-	- moora.
Grass	-	-	murruk.	Yes	-	- ya, ngoe.
Tongue	-	-	tullut.	No	-	- kooriat.
Stomach	-	-	warra.	I	-	- ngata.
Breasts	-	-	napuk.	You	-	- beai.
Thigh	-	-	ngurru.	Bark	-	- koorak.
Foot	-	-	tinya.	Good	-	- marook.
Bone	-	-	tirruk.	Bad	-	- yarraki.
Blood	-	-	kungera.	Sweet	-	-
Skin	-	-	yoolak.	Food	-	- boowartuk.
Fat	-	-	wamyao.	Hungry	-	- kappirega.
Bowels	-	-	kergo.	Thirsty	-	- tumbuth.
Excrement	-	-	goonnuk.	Eat	-	- taki.
War-spear	-	-	kumai.	Sleep	-	- narboolukoo.
Reed-spear	-	-		Drink	-	- butooki.
Throwing-stick	-	-	mooro.	Walk	-	- yannau.
Shield	-	-	kooreel.	See	-	- narlchi.
Tomahawk	-	-	bai-bai.	Sit	-	- yellow-akoo.
Canoe	-	-	kooyauk.	Yesterday	-	- boomi.
Sun	-	-	toonau.	To-day	-	- bungai.
Moon	-	-	gewak.	To-morrow	-	- koobauki.
Star	-	-	muriet.	Where are the	-	wunna koori?
Light	-	-	narrakut.	Blacks ?	-	
Dark	-	-	bootoom, bootuk.	I don't know	-	narrai yoongat
Cold	-	-	yatoo.		-	ngata.
Heat	-	-	nacoot.	Plenty	-	- mondai.
Day	-	-	kaiyak.	Big	-	- tookal.
Night	-	-	koonbaka.	Little	-	- mittoo.
Fire	-	-	kooyal.	Dead	-	- toothtoo.
Water	-	-	bartoo.	By-and-by	-	- kookooka.
Smoke	-	-	beantoo.	Come on	-	- gowai.
Ground	-	-	burrui.	Milk	-	-
Wind	-	-	wippai, wooroo- ma.	Eaglehawk	-	-
Rain	-	-	yurra.	Wild turkey	-	-
God	-	-		Wife	-	-
Ghosts	-	-				

## No. 188.—THE HUNTER RIVER.

## THE WONNARUA TRIBE AND LANGUAGE.

BY ROBERT MILLER, ESQ.

THE Wonnarua language is more nearly related to that of the Hawkesbury than to any other; at the same time it has many words found in Wiiratheri, and some which were used by the Sydney tribe. Mr. Miller, from whom I received my information concerning the Wonnarua tribe, tells me that when he first knew them they occupied the Hunter and all its tributaries from within ten miles of Maitland to the apex of the Liverpool Ranges, an area which he sets down at two thousand square miles. My informant also points out that he lived in the Hunter River district for several years, having settled there in 1841. At that time, he says the tribe numbered about 500 individuals, but it is now almost extinct, the result of increased infanticide, debauchery, diseases introduced by the Whites, exposure to rain (which the aborigines avoided in great measure before we interfered with their modes of life), bronchitis, and rheumatic fever. Their clothing used to be an opossum-skin cloak, and a girdle of spun opossum hair next the skin, and their principal ornament a nautilus shell cut into an oval shape and suspended from the neck by a string. They also anointed the person on gala occasions with a mixture of red ochre and fat, and lived in bark *mia-miams* like those in use in all the southern portions of the continent. Their effects were the ordinary spears, wommera, shields, and war-boomerangs, and also the boomerang which returns when thrown, which was used partly as a toy and was also thrown into flights of ducks and other birds with very good results. The boomerang used in fights does not return. They had also



bags made of platted swamp-grass; *koolaman* or wooden bowls, two or three feet long, for holding water at the camp; tomahawks of hard dark-colored stone, which were first chipped and then ground to an edge; knives made of flint for cutting up meat, and also chips of flint with which they skinned animals. For food they got the kangaroo and emu, which they killed with spears and captured with nets, besides the other animals and reptiles found in their country; as also a variety of roots, one of which was that of the water-lily. These they roasted in the usual way, or baked in the heaps of cinders and stone (or cinders and lumps of clay) usually called ovens. The young of both sexes were prohibited from eating certain sorts of meat. They had also at about sixteen years of age to undergo the ceremonies of having a tooth knocked out, the septum of the nose pierced, and the painful operation of being scarred on the back, shoulders, stomach, and occasionally on the legs. At the same age the males were *made young men* with many secret ceremonies. Until the advent of the Whites, cannibalism also prevailed to the extent of eating portions of a slain enemy by way of triumph.

In their marriages they were strictly exogamous; men obtained their wives in exchange for female relatives; females becoming wives at twelve and mothers at sixteen years of age. Polygamy prevailed, and a large number of the men were unable to obtain wives owing partly to the paucity of female children reared. Infanticide was practised, and is ascribed by Mr. Miller to the impossibility of a woman carrying more than one young child in her wanderings. Men renowned as warriors frequently attacked their inferiors in strength and took their wives from them. Widows got another husband in the tribe, and children belonged to the tribe of the father.

The Wonnarua had some idea of a Great Spirit, but what the idea was my informant does not know. They had, too, a custom of daubing their hands and feet with a compound of fat and red ochre, and then impressing them on

the sides of caves. The canoes were sheets of bark, cut from suitable trees in such a manner as to give a little elevation to the sides and ends. Fish they caught with nets and three-pronged spears. The average height of the men Mr. Miller estimates at five feet six inches, though some of them were upwards of six feet, and the women at five feet. As a rule, their hair was long and lank, one or two being curly and one woolly. The dead were interred in a sitting posture, the grave being covered with logs to prevent wild dogs getting at the corpse. Their wars were the results of trespasses on their lands by neighbouring tribes (generally by the Kamilaroi tribes) and the abduction of females. They had a salutation on meeting which was "*anigunya*," the meaning of which is not stated.

The old men, as usual, used to talk over the affairs of the tribe, and generally persuaded its members to adopt their views, which Mr. Miller looks on as a sort of government; but no authority existed.\* In cases of sickness, certain impostors in the tribe used to pretend to extract bits of stick or stone from the seat of pain with their mouths; for rheumatism the skin was scarified; the gums bled for toothache, and hot stones applied to relieve various sorts of pains. Wounds were plastered with wet clay, and bleeding staunched by the application of a sort of spongy bark.

Besides his translation of my Common Vocabulary, Mr. Miller supplies the following words, amongst which will be found the names of the four cardinal points:—

#### ADDITIONAL WORDS.

Arm - - -	wadtra.	Calf of the leg -	woolaoma.
Forearm - -	murumae.	Ankle - - -	waingoor.
Upper arm -	kinian.	Toe - - -	eulo.
Fingers - -	mutera.	Toes - - -	beriel.
Knee - - -	waroo.	Forehead - -	milero.

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\* Englishmen generally seem with difficulty to realize the idea of a people living entirely without government as our Blacks do, and not unfrequently dub some intelligent man of a tribe King Billy or King Tommy.

ADDITIONAL WORDS—*continued.*

Eyebrows -	- yenderra.	South wind -	- kurrenan.
Man's breast	yokoll, mooralong.	Hot wind -	- burrumi.
Chin -	- mundoo.	Cold wind -	- tukkera.
Hips -	- karbalong.	Whirlwind -	- bolee.
Dry bark -	- terrakee.	Koolaman or	koka.
Dead tree -	- kookyal.	wooden water	
Burnt stump	- wallangan.	bowl	
Leaf -	- eele.	Honey -	- kerega.
Green wattle	- pattigi.	A shadow -	- gungool.
Kangaroo-rat	- turumbi.	A bag -	- buacul.
Bandicoot -	- koitoun.	Raised scars on	weerong,
Flying squirrel	- petuong.	skin	mooberra.
Black snake	- mutoo-cungoan.	Net -	- turrila.
Brown snake	- tunibadong.	A hole -	- dingung.
Tortoise -	- kutamong.	Rainbow -	- turumbol,
Eel -	- kannung.		wooralegan.
Pigeon -	- murramaa.	An animal's tail	- batan.
Wallaby -	- barinbellong.	Feathers -	- ering.
Soldier ant -	- turkol, kerral.	Wings -	- kilkin.
Red ant -	- teemong- watawan.	Bill of bird -	- karka.
Iguana -	- guerawa, gerua.	Red -	- kapera.
Magpie -	- goorabul, woing.	Black -	- tuckdan.
Platypus -	- becan.	White -	- barral- weerobarral.
Butcher bird	- merratta.	Green -	- karowara.
Curlew -	- booyuonng.	A good many	- kowal-kowal.
Red parrot -	- wackelara.	Sick -	- gerrein-manya.
Green parrot	- peba.	Angry -	- merral.
Swallow -	- billimulmul.	Ironbark-tree	- terakii.
Jew lizard -	- wirramin.	Oak-tree -	- goonei.
Woodpecker	- bing-gol-gol.	Red gum -	- tarin.
Green ant -	- goonan.	Towards the north	kyaubali.
Wallaroo -	- wallambang, wyanna.	Towards the south	bulgargoba.
Lightning -	- mullo.	Towards the east	baranbali.
		Towards the west	wackalaugbali.
		Bring water	- kukundia murra.*

\* See translation of *water* in Common Vocabulary.

## No. 188.—THE HUNTER RIVER.

Kangaroo	-	womboin, bandar.	Hand	-	-	mater.
Opossum	-	willi.	2 Blacks	-	-	
Tame dog	-	merrie.	3 Blacks	-	-	
Wild dog	-	ukae.	One	-	-	munnaan.
Emu	-	murrin.	Two	-	-	buluarra.
Black duck	-		Three	-	-	wakkool, nulraw.
Wood duck	-		Four	-	-	tarri, carrowel.
Pelican	-		Father	-	-	beeung.
Laughing jackass		kookaburra.	Mother	-	-	naae.
Native companion			Sister-Elder	-	-	marrane.
White cockatoo	-	wangolong, gar- ribee.	„ Younger	-	-	
Crow	-	wagan.	Brother-Elder	-	-	binghi.
Swan	-		„ Younger	-	-	
Egg	-	kobaan.	A young man	-	-	
Track of a foot	-		An old man	-	-	
Fish	-	makroo.	An old woman	-	-	
Lobster	-		A baby	-	-	wanni, warray.
Crayfish	-		A White man	-	-	
Mosquito	-		Children	-	-	
Fly	-	boorolong.	Head	-	-	gaberong, gaber- undea, geren- bandina.
Snake	-	currewa.	Eye	-	-	mekong.
The Blacks	-		Ear	-	-	pinna.
A Blackfellow	-	kurri.				
A Black woman	-	coolberri, apul.				
Nose	-	nockro.				

No. 188.—THE HUNTER RIVER—*continued.*

Mouth	-	-	karka.	Boomerang	-	-	barragan, tootookera.
Teeth	-	-	undéra.	Hill	-	-	kooaran.
Hair of the head	-	-	woorann.	Wood	-	-	terackii.
Beard	-	-		Stone	-	-	kumbunding, tunong.
Thunder	-	-	murrongali.	Camp	-	-	wattaka, wattakabung.
Grass	-	-	tooká, woio, woolo.	Yes	-	-	wattalong, nawa day, merri.
Tongue	-	-	myong.	No	-	-	yallawebung, kae-one.
Stomach	-	-	warra.	I	-	-	indua, nuttua.
Breasts	-	-	abuk.	You	-	-	natrua, nindrúa, aninua.
Thigh	-	-	balingora.	Bark	-	-	bekeree, koogera.
Foot	-	-	tinna.	Good	-	-	murrong.
Bone	-	-	taball.	Bad	-	-	yaracke.
Blood	-	-	gooara.	Sweet	-	-	
Skin	-	-		Food	-	-	
Fat	-	-	wommo.	Hungry	-	-	kuberigo.
Bowels	-	-		Thirsty	-	-	
Excrement	-	-		Eat	-	-	takiligo.
War-spear	-	-	durrane.	Sleep	-	-	kungongo.
Reed-spear	-	-		Drink	-	-	begennan.
Wommera or throwing-stick	-	-	werrewy.	Walk	-	-	wannin.
Shield	-	-	murribi, kooreil.	See	-	-	natan.
Tomahawk	-	-	mundabang.	Sit	-	-	woorilla, tallawalla.
Canoe	-	-	buba.	Yesterday	-	-	
Sun	-	-	pannal.	To-day	-	-	
Moon	-	-	goonduong.	To-morrow	-	-	
Star	-	-	meeka, merri.	Where are the Blacks?	-	-	
Light	-	-	laurae.	I don't know	-	-	nain giando.
Dark	-	-		Plenty	-	-	kawall.
Cold	-	-	karring, dookra.	Big	-	-	
Heat	-	-	werroo, ewereba.	Little	-	-	warrae.
Day	-	-	barraing, burragalia.	Dead	-	-	tateba.
Night	-	-	tookoi or dookoi.	By-and-by	-	-	
Fire	-	-	watta.	Come on	-	-	danaan.
Water	-	-	kalle, kukun.	Milk	-	-	
Smoke	-	-	butta.	Eaglehawk	-	-	kawul.
Ground	-	-	parri, murrawan.	Wild turkey	-	-	
Wind	-	-	booromi, burramaronga.	Wife	-	-	
Rain	-	-	mergo, banna, wakaden.				
God	-	-					
Ghosts	-	-	borang.				

## No. 189.—THE HAWKESBURY RIVER AND BROKEN BAY.

By J. TUCKERMAN, Esq.

THE following vocabulary was drawn up by Mr. J. Tucker-  
man, and forwarded to me by the Bench of Magistrates at  
Windsor. Some of its words agree with those of the Sydney  
and others with those of the Manning River languages.  
There is but one word for *yesterday* and *to-morrow*, and the  
phrase *I don't know* is rendered *not seen*, *nukka* no doubt  
being derived from *na*.

### ADDITIONAL WORDS.

Uncle . . .	kowan.	Iguana . . .	bungera.
Aunt . . .	murriki.	Bear . . .	koolewong.
Cousin . . .	nurria.	Bandicoot . . .	binben.
Demon . . .	kooyar.	Hailstones . . .	kooribai.
Clouds . . .	yooras.	Fog . . .	koorebun.
Honey . . .	koodjung.	Lightning . . .	moomi.

## No. 189.—HAWKESBURY RIVER AND BROKEN BAY.

By J. TUCKERMAN, Esq.

Kangaroo . . .	wollombawn.	Hand . . .	bugeele.
Opossum . . .	irrubel.	2 Blacks . . .	boolla koori.
Tame dog . . .		3 Blacks . . .	burrong koori.
Wild dog . . .		One . . .	workul.
Emu . . .	barebare.	Two . . .	boolla.
Black duck . . .	urina.	Three . . .	burrong.
Wood duck . . .	nullaburra.	Four . . .	
Pelican . . .		Father . . .	bea.
Laughing jackass	kookundi.	Mother . . .	wyung.
Native companion		Sister-Elder . . .	nurreen.
White cockatoo . . .	nooal.	„ Younger . . .	
Crow . . .	wottigan.	Brother-Elder . . .	parping.
Swan . . .	mooricone.	„ Younger . . .	
Egg . . .	kungiri.	A young man . . .	woongara.
Track of a foot . . .	moori.	An old man . . .	narraki.
Fish . . .	marra.	An old woman . . .	narronyan.
Lobster . . .	wirra.	A baby . . .	kootchikon.
Crayfish . . .		A White man . . .	bite-bite.
Mosquito . . .	choopin.	Children . . .	turrongankal.
Fly . . .	yulla.	Head . . .	kunibeen.
Snake . . .	butaeen.	Eye . . .	mekung.
The Blacks . . .	koori.	Ear . . .	binna.
A Blackfellow . . .	koori.		
A Black woman . . .	nukal.		
Nose . . .	nukurra.		

No. 189.—HAWKESBURY RIVER AND BROKEN BAY—*continued.*

Mouth -	-	kurraka.	Boomerang -	-	
Teeth -	-	yerra.	Hill -	-	
Hair of the head -	kewurra.		Wood -	-	wotti.
Beard -	-	yarring.	Stone -	-	kibbar.
Thunder -	-	wortool.	Camp -	-	nurra.
Grass -	-	datter.	Yes -	-	ni.
Tongue -	-	tulling.	No -	-	worripi, worri.
Stomach -	-	ukul.	I -	-	niya.
Breasts -	-	nopping.	You -	-	ninde.
Thigh -	-	durra.	Bark -	-	toornung.
Foot -	-	genna.	Good -	-	
Bone -	-	dirrel.	Bad -	-	kootear.
Blood -	-	koomurra.	Sweet -	-	kooturra.
Skin -	-	bukka.	Food -	-	kundoo.
Fat -	-	wommo.	Hungry -	-	dullee.
Bowels -	-	guanong.	Thirsty -	-	tarrel.
Excrement -	-	guanong.	Eat -	-	booda.
War-spear -	-	kummi.	Sleep -	-	nangri.
Reed-spear -	-	quarang.	Drink -	-	woodra.
Throwing-stick -	woora, wommera.		Walk -	-	warre.
Shield -	-	kooreal.	See -	-	na.
Tomahawk -	-	mogo.	Sit -	-	nullawa.
Canoe -	-	nooia.	Yesterday -	-	purrapeen.
Sun -	-	bonnal.	To-day -	-	yakkunda.
Moon -	-	koodang.	To-morrow -	-	purrapeen.
Star -	-	koolang.	Where are the	wirri koori?	
Light -	-	burrayang.	Blacks?		
Dark -	-	minni.	I don't know	-	worri nukka.
Cold -	-	tuggera.	Plenty -	-	koora.
Heat -	-	woonul.	Big -	-	kawbawn.
Day -	-	burrea.	Little -	-	narrang.
Night -	-	minni.	Dead -	-	tatta.
Fire -	-	kooyoong.	By-and-by -	-	nart.
Water -	-	bardo.	Come on -	-	gooi.
Smoke -	-	kutchel.	Milk -	-	
Ground -	-	burri.	Eaglehawk -	-	
Wind -	-	wippe.	Wild turkey	-	
Rain -	-	wollong, moora-	Wife -	-	
		koo.			
God -	-				
Ghosts -	-	buttong.			





# **BOOK THE SIXTEENTH.**



## BOOK THE SIXTEENTH.

### PREFATORY REMARKS.

THE *Wiiratheri* language, as it was called by the Lachlan Blacks, in whose country I resided for some time, or *Wiraduri*, as the Revd. W. Ridley spells it in his "*Kamilaroi*," is remarkable for the number of tribes by which it is spoken and the large area of country throughout which it prevails. Though, as the reader will see from this book, there are differences in the vocabularies of every tribe, we know that they are not so great as to interrupt or even impede conversation, for every Black is to some extent a linguist from his infancy, and on that account less impatient of small differences of speech than the average Englishman or Frenchman.

The word *Wiiratheri* is derived from *wiirai*, the negative adverb, and it is worthy of notice that in almost every tribe throughout this series the equivalents of *no* and *the Blacks* are, though differently spelt by my contributors, in reality the same, a state of things which rarely exists in connection with tribes occupying so large an extent of country. We also find in these dialects *dagu*, *duggan*, *dagga*, &c., common equivalents for *excrement*, and related terms such as *dagun*, *duggan*, and *daggoon* signifying *ground*; in fact in two instances the two objects are expressed by the same word. In a vocabulary drawn up by the Right Reverend Dr. Salvado of a language of Western Australia, on the other side of the continent, *daagn* is met with signifying *anus*, and it seems probable that there was a time when there was but one word to express the objects *excrement*, *ground*, and *anus*. *Goonna*,

*goonnong*, *koonna* = *excrement*, so general in our languages, also appear in some of the Wiiratheri dialects, and it is likely that the two words *dagun* and *koonna* exist in all of them. In these dialects it will also be found that the equivalents of *tongue* and *eat* are generally related, and occasionally that of *food*.

But what is most noteworthy about the Wiiratheri tribe is, that though they were a people who numbered several thousand souls, had a common language, and inhabited a country 450 miles in length by 300 in breadth, throughout which communication was easy, yet with these advantages they never get beyond tribal life which limits cohesion to persons nearly related by blood, or made a single step in the direction of a national existence. Like all other Australians, the Wiiratheri tribes had got so far that any one of them could by messenger treat collectively with another tribe, but had not reached the stage of established authority within the tribe. No doubt it is the establishment within the tribe, and for home purposes, of some authority other than the paternal, which is the first step from tribal to national life, and that this perhaps never occurs until agriculture has led to stationary settlement.

Before giving the several translations of my Common Vocabulary into Wiiratheri which have have reached me, I will proceed with such Additional Words as my correspondents have furnished, as follows. In three of these little collections we have the equivalents of *uncle*, *aunt*, and *cousin*, an important fact which was overlooked when the table found in Vol. I., page 141, was drawn up:—

BY THE REV. J. GUNTHER.

Drink	-	-	widgalli.	Walk	-	-	yanney.
Present	-	-	widyana.	Present	-	-	yannunoo.
Future	-	-	widyalgine.	Future	-	-	yannagun.
			See	-	-	-	ngunnai.
			Present	-	-	-	nguna.
			Future	-	-	-	nagine.

MR. C. ROUSE

Gives the following names of places and their significations:—

Ena-wena -	- Place where the women stop when separated from the men in times of <i>bora</i> or war.	Gillendoon -	- A place of cray-fish.
		Billa-bulla -	- The two rivers.
		Gowong -	- The moon.
		Minemoorong -	- Blackfellows' camp.

BY THE BENCH OF MAGISTRATES, DUBBO.

Lightning -	- michi.	Aunt -	- bumal.
Uncle -	- buggarnine.	Cousin -	- mooningal.

BY THE REV. J. BALFE, J.P., BOGAN RIVER.

Uncle -	- bugenrung.	Cousin -	- woonaki.
Aunt -	- bunual.		

BY J. CAMERON, ESQ., FORBES, ETC.

Boy .	- boori.	Forest oak -	- nying.
Girl .	- migi.	Swamp oak -	- billar.
Baby (male)	- boorinjäl.	Pine-tree -	- kurra.
„ (female)	- migijul.	A scrub -	- beergoo.
Kangaroo-rat	- keemung.	A plain -	- goonigul.
Paddimellon	- weerung.	A creek -	- beela.
Water-rat -	- mooeen.	Road -	- mooroo.
Mouse -	- wuthagong.	Frost -	- maggar.
Black snake	- thoorung.	A fight -	- boomooloona.
Brown snake	- wurulung.	War -	- koori.
Iguana -	- ngooreen.	Fishing-net	- kooli.
Teal -	- throoyong.	Flesh -	- jeen.
Magpie -	- karoo.	Arms -	- buggur.
Crane -	- bara.	Stand -	- wurruna.
Codfish .	- kooroolong.	Jump -	- broobeeja.
Bream -	- koobeer.	Lay down -	- wirrija.
Lightning -	- meegee.	Scold -	- nuburra.
Cloud -	- urung.	Shed tears -	- umbena.
Box-tree -	- wooronglong.	Laugh -	- keentnunna.
Gum-tree -	- yarra.	Never -	- weddaboo.

The word *Boomooloona* = *fight*, is evidently akin to a common word meaning *strike*. From Sir George Grey's *Travels in North-west Australia*, vol. 2, p. 212, we learn that this word is rendered *Pooma* or *Booma* on the Swan River, *Boomgur* at King George's Sound, *Poomandi* in South Australia, and *Boonbilliko* at Sydney.

BY W. H. SUTTON, Esq.

Crane - - -	burra.	Box-tree - -	bimbil.
Curlew - - -	kooreebun.	Pine-tree - -	kurra.
Dove—(large) -	mooragoo.	Bee (native) -	dthurroongarong.
„ (small) -	goobadthoo.	Honey- - -	ngaroo.
Magpie - - -	garroo.	Mirage - - -	narroowai.
Pigeon (bronze-wing)	yamniur.	A kiss - - -	boodthrabulug-goo.
Pigeon (squatter)	dthood-thoo.	Coward - - -	gael-gael.
Plover - - -	baldurrigeri.	Brave - - -	wollungunmalla.
Wagtail - - -	djirri-djirri.	Sorry - - -	noonidthung-ninna.
Bell-bird - - -	banbandarloo.	Glad - - -	gudthangthung-ninna.
Frog - - -	koolanga.	Love - - -	burrannungar-reree.
Shrimp - - -	kidjar.	Laugh - - -	ginthinthintha.
Porcupine - -	quandialli.	Tall - - -	barrmir.
Liver - - -	gooraloong.	Short - - -	boomban.
Knee - - -	boongong.	Deaf - - -	moogoodtha.
Elbow - - -	ngoona.	Dumb - - -	wirriyarra.
Arm - - -	bargoor.	Blind - - -	mogeen.
Shoulder - -	kunnar.	Angry - - -	dthallibinnul.
Rump - - -	mogwoon.	Imaginary animal, mirreeulla.	
Uncle - - -	buggamgan.	said to live in	
Aunt - - -	bommall.	deep waterholes	
Cousin - - -	oonaregein.	Go on - - -	euyunnundtha.
Daughter - -	ammoori.	What do you say?	minnu andeyaeh?
Lightning - -	mikki.	Exclamation of	yukkai!
Feather - - -	boobil.	pain	
Tail - - -	doondoo.	Crooked (see Boo-	burrigan.
Snow - - -	koonoomal.	merang)	
A forest - - -	birgoo.	Straight (see Spear)	dthoolocarree.
A plain - - -	goonigul.		
A river - - -	murrung.		
River oak-tree -	bellarwi.		

BY THE WRITER.

*Yooāba* commonly spelt *Uabba* on the Lachlan.

Native companion	poorālgā.	Plain turkey or	gūmbul.
Laughing jackass	kōkoburra.	bustard	
Wood, tree - -	gī-gul.	Frog - - -	ko-lūng-a.
Stone - - -	wōllong.	Sow-thistle -	tōōl-oo-man.
Crayfish (small sort of)	inka.	A hole in a stone	wōllong-mil; i.e.,
Small burrowing kangaroo	moondo-bīl-bi.	in which water	stone eye.
Darling cockatoo, or <i>Ptyctolophus</i>	wi-jūg-a-la.	collects	
Leadbeateri		A hole in a tree	gīgul-mil; i.e.,
Squatter pigeon	too-tōōt.	in which water	wood eye.
Mallee bird -	yōōng-ai.	collects, some-	
		times to the ex-	
		tent perhaps of	
		fifty gallons	

Whilst giving the few words which the author remembers of the Wiiratheri language, he thinks it well to mention the following fact connected with natural history. The native bee was found on the banks of the Lachlan (and at least five-and-twenty miles back from that river) as far as the upper portion of the Uabba Run; but if a north and south line were drawn through the stockyard of that run, no hives existed to the westward of that line; in fact, the bee could not be found nearer than two or three miles to the eastward of such line. This was often explained to me by the Blacks who resided permanently on the station and kept us supplied with honey. Why the bees ceased to be found at that point—the country on one side of the north and south line being exactly similar to that on the other—whether they have since spread to the west, or have been exterminated by our bees, are questions of interest.

BY CHARLES BYRNE, ESQ.

Son - - - ooraman.	Swim - - - yawinya.
Daughter* - - amoor.	Strike - - - bingictanaloo.
She* - - - ama.	Talk - - - yallaloo.
Girls - - - miggi.	When - - - wigengoo.
Husband - - moban.	Here - - - ena.
Ribs - - - mar.	Many men - - madoo mang.
Neck - - - nan.	Many women - madoo bulla-
Frog - - - koolunga.	garoo.
Opossum-cloak - boothong.	Come and swim - thanganong.
He - - - myla.	Where? - - taggowa?
Fall - - - bunding.	

BY G. R. H. STUCKEY, ESQ.

Girls - - - mulliwan.	Strike - - - boomalgaree.
Husband - - hoban.	Talk - - - yalla.
Ribs - - - thaura.	Many men - - mado main.
Neck - - - wooro.	Many women - mado bullagara.
Frog - - - kolonga.	Come and swim - thanuna kooma-
Opossum-cloak - buthong.	bakee.
Fall - - - bondagee.	Where? - - thagwa?
Swim - - - koombakee.	

\* In connection with this word see the translation of *breasts* in Mr. Byrne's rendering of the Common Vocabulary, a few pages on.

## No. 190.—CASTLEREAGH RIVER, TALBRAGAR, MUDGEE.

BY THE REV. J. GUNTHER.

Kangaroo	-	bundur.	Hand	-	murra.
Opossum	-	willei.	2 Blacks	-	
Tame dog	-	merri.	3 Blacks	-	
Wild dog	-		One	-	ngunbeer.
Emu	-	gaumarran.	Two	-	bulla.
Black duck	-		Three	-	bulla ngunbeer.
Wood duck	-		Four	-	bulla bulla.
Pelican	-		Father	-	babin.
Laughing jackass			Mother	-	gunnee, gunni-
Native companion					bong.
White cockatoo	-	guarran.	Sister-Elder	-	mimmi.
Crow	-	waggun.	„ Younger	-	
Swan	-	doondoo.	Brother-Elder	-	
Egg	-	gabbuga.	„ Younger	-	gumbul.
Track of a foot	-	durru.	A young man	-	ugal.
Fish	-	dungur, gubbir.	An old man	-	derribung.
Lobster	-	gidyar.	An old woman	-	ballagun.
Crayfish	-	inka.	A baby	-	balli.
Mosquito	-	muggin.	A White man	-	gunwan.
Fly	-	burremul.	Children	-	burri.
Snake	-	yabba.	Head	-	ballang.
The Blacks	-	main.	Eye	-	mil.
A Blackfellow	-		Ear	-	udda.
A Black woman	-	innur.			
Nose	-	wooroo.			



No. 190.—CASTLEREAGH RIVER, TALBRAGAR, MUDGE—continued.

Mouth - - ngnain, ngan.	Boomerang - -
Teeth - - - irrang.	Hill - - -
Hair of the head - uran.	Wood - - - maddun.
Beard - - - yarran.	Stone - - - wallung.
Thunder - - murruburai.	Camp - - - ngurang.
Grass - - - buguin.	Yes - - - ngawa.
Tongue - - - dallein.	No - - - wirrai.
Stomach - - ngurrui.	I - - - ngunnal.
Breasts - - - ngumorgang.	You - - -
Thigh - - - bugu.	Bark - - - gundai, murdai, durang.
Foot - - - dinnung.	Good - - - murrong.
Bone - - - tubul.	Bad - - - murrunubong.
Blood - - - gurru.	Sweet - - - ngurru.
Skin - - - yulin.	Food - - - wigge.
Fat - - - duyon.	Hungry - - girrugul.
Bowels - - - ngurrui.	Thirsty - - -
Excrement - - dagu.	Eat - - - dulli.
War-spear - - doolo.	Sleep - - - yurrai, winya.
Reed-spear - -	Drink - - - widjelli.
Throwing-stick - baduwur, bur- gun.	Walk - - - yanney.
Shield - - - marga.	See - - - ngunnal.
Tomahawk - - burguin.	Sit - - - winga.
Canoe - - -	Yesterday - - gumbui.
Sun - - - irrae.	To-day - - -
Moon - - - giwang.	To-morrow - -
Star - - - girragulang.	Where are the dagara main? Blacks?
Light - - - ngalum.	I don't know - wirrai winanung- unua.
Dark - - - buddang.	Plenty - - - murrawal.
Cold - - - bulludai.	Big - - - babbir.
Heat - - - munur, ugil.	Little - - - bubbai.
Day - - - irrue, irudu.	Dead - - - ballun.
Night - - - gurnuwai.	By-and-by - - guayu.
Fire - - - win.	Come on - - - duin yunna.
Water - - - kaling.	Milk - - -
Smoke - - - gaddal.	Eaglehawk - -
Ground - - - dagun.	Wild turkey - -
Wind - - - girar.	Wife - - -
Rain - - - milgi, kaling.	
God (Maker) - - pai-a-mai.	
Ghosts - - - dullubung.	

## No. 190.—WARREN.

COMPILED BY C. ROUSE, ESQ., AT THE REQUEST OF T. A. BROWNE, ESQ.,  
WARREN.

Compare *bark* and *camp* in this vocabulary, and note the translations of *Where are the Blacks* and *I don't know*, and the change in the word *tugera*.

Kangaroo - - womboin, bundar.	Hand - - marra.
Opossum - - willie.	2 Blacks - - bulla mine.
Tame dog - - meerrie.	3 Blacks - - bulla wonboy
Wild dog - -	mine.
Emu - - oorin.	One - - wonboy.
Black duck - bunthenbar.	Two - - bulla.
Wood duck - gooneroo.	Three - - bulla wonboy.
Pelican - - beraya.	Four - - bungo.
Laughing jackass kookaburra.	Father - - bubbeen.
Native companion brolga.	Mother - - gunnie.
White cockatoo - murine.	Sister-Elder - borie.
Crow - - worgan.	„ Younger -
Swan - - tundoo.	Brother-Elder - kulmine.
Egg - - koobagar.	„ Younger kargon.
Track of a foot - dramble.	A young man - burri.
Fish - - kookabul.	An old man - derribung.
Lobster - -	An old woman - bidgah.
Crayfish - - inga.	A baby - nabba.
Mosquito - - moogin.	A White man - kubbun, gibrigal.
Fly - - borimill.	Children - -
Snake - - durong.	Head - - ballong.
The Blacks - - mine.	Eye - - mill.
A Blackfellow - mine.	Ear - - outha.
A Black woman - ena.	
Nose - - murroo.	

No. 190.—WARREN—*continued.*

Mouth	-	milleen.	Boomerang	-	
Teeth	-	erung.	Hill	-	
Hair of the head	-	gideong.	Wood	-	muthen.
Beard	-	yarran.	Stone	-	wollong.
Thunder	-	murraburri.	Camp	-	moorong.
Grass	-	bugin.	Yes	-	yarlo.
Tongue	-	dullan.	No	-	wirri.
Stomach	-	borbeen.	I	-	naddo.
Breasts	-	birrin.	You	-	indo.
Thigh	-	marowl.	Bark	-	moorong.
Foot	-	dinnong.	Good	-	murrumbung.
Bone	-	dubbul.	Bad	-	nunni.
Blood	-	goin.	Sweet	-	murrumbung.
Skin	-	uline.	Food	-	marrie.
Fat	-	wommo.	Hungry	-	girrigall.
Bowels	-	boorbeen.	Thirsty	-	yalgo.
Excrement	-	gunnong, duggan.	Eat	-	dullee.
War-spear	-	dilloo.	Sleep	-	euree.
Reed-spear	-	dureel.	Drink	-	werjellie.
Throwing-stick	-	wommara (?).	Walk	-	yannergee.
Shield	-	mirga.	See	-	naddoo.
Tomahawk	-	burgoin.	Sit	-	welya.
Canoe	-	murrin, wargin.	Yesterday	-	ninnigoori.
Sun	-	erie.	To-day	-	dullan.
Moon	-	gowong.	To-morrow	-	nooringle.
Star	-	gerelong.	Where are the tugera mine?		
Light	-	ear.	Blacks?		
Dark	-	muroong.	I don't know	-	nunna tugeraga.
Cold	-	bolidi.	Plenty	-	beerbung.
Heat	-	eribung.	Big	-	murowe.
Day	-	drangbung.	Little	-	boobi.
Night	-	murongbung.	Dead	-	ballo.
Fire	-	wein.	By-and-by	-	dullan ereble.
Water	-	kolle, kullen.	Come on	-	kowra.
Smoke	-	kuthel.	Milk	-	
Ground	-	duggan.	Eaglehawk	-	
Wind	-	gera.	Wild turkey	-	
Rain	-	walla.	Wife	-	
God	-				
Ghosts	-	wondong.			

## No. 190.—DUBBO.

## BY BENCH OF MAGISTRATES AT DUBBO.

Kangaroo	-	bundar.	Hand	-	murra.
Opossum	-	willie.	3 Blacks	-	
Tame dog	-	meerie.	3 Blacks	-	
Wild dog	-		One	-	oonby.
Emu	-	moorooiin.	Two	-	bull.
Black duck	-	womboinda.	Three	-	bull oonby.
Wood duck	-	goonaroo.	Four	-	bull bull.
Pelican	-	berar.	Father	-	bobbeen.
Laughing jackass		kookaburra.	Mother	-	koonee.
Native companion		bralgan.	Sister-Elder	-	boree.
White cockatoo	-	mooran.	„ Younger	-	
Crow	-	waagan.	Brother-Elder	-	kulmine.
Swan	-	thoonthoo.	„ Younger	-	
Egg	-	koboca.	A young man	-	walloe.
Track of a foot	-	turumbal.	An old man	-	walline oogal.
Fish	-	kooyabi.	An old woman	-	moogeen.
Lobster	-		A baby	-	boobi, boori.
Crayfish	-	ingar.	A White man	-	gooen.
Mosquito	-	moggin.	Children	-	
Fly	-	burremal.	Head	-	bullong.
Snake	-	durong.	Eye	-	mill.
The Blacks	-	mine (main ?).	Ear	-	ooda.
A Blackfellow	-				
A Black woman	-	ennar.			
Nose	-	murrobar.			

## No. 190.—DUBBO—continued.

Mouth	-	-	kuine.	Boomerang	-	-
Teeth	-	-	eerong.	Hill	-	-
Hair of the head	-	-	kidjing.	Wood	-	- muthum.
Beard	-	-	yarrin.	Stone	-	- wollong.
Thunder	-	-	murraburri.	Camp	-	- oorong.
Grass	-	-	boogoin.	Yes	-	- owaa.
Tongue	-	-	talline.	No	-	- weeri.
Stomach	-	-	birrin.	I	-	- addu.
Breasts	-	-	namong.	You	-	- indo.
Thigh	-	-	boio.	Bark	-	- thurrunag.
Foot	-	-	dinnong.	Good	-	- murrembong.
Bone	-	-	thaban.	Bad	-	-
Blood	-	-	goin.	Sweet	-	- murrumbar.
Skin	-	-	uline..	Food	-	- wega, dana.
Fat	-	-	woomo.	Hungry	-	- girrogal.
Bowels	-	-	bourbin.	Thirsty	-	- yalgoerung.
Excrement	-	-	tuggar.	Eat	-	-
War-spear	-	-	thulo.	Sleep	-	- eurie.
Reed-spear	-	-	dreel.	Drink	-	- weejerra.
Throwing-stick	-	-	womar.	Walk	-	- yannanna.
Shield	-	-	-	See	-	- nayanya.
Tomahawk	-	-	burgoin.	Sit	-	- weenya.
Canoe	-	-	-	Yesterday	-	- uningwarra.
Sun	-	-	eeri.	To-day	-	- tharra.
Moon	-	-	geewong.	To-morrow	-	- mooroongal.
Star	-	-	girralong.	Where are the	-	wuna mine?
Light	-	-	mullan.	Blacks?	-	-
Dark	-	-	muroy.	I don't know	-	- wirri gulburra.
Cold	-	-	bulladi, tuggara.	Plenty	-	- maddo.
Heat	-	-	kanambang.	Big	-	- bamir.
Day	-	-	eera.	Little	-	- boobi.
Night	-	-	nurrong.	Dead	-	- bullo.
Fire	-	-	ween.	By-and-by	-	- tullan.
Water	-	-	kalleen.	Come on	-	- kow-ai.
Smoke	-	-	kuddal.	Milk	-	-
Ground	-	-	tagoon.	Eaglehawk	-	-
Wind	-	-	girrar.	Wild turkey	-	-
Rain	-	-	kalleen.	Wife	-	-
God	-	-	biomar.			
Ghosts	-	-	wondong.			

## No. 190.—WELLINGTON.

By H. KNIGHTLY, Esq., P.M.

Kangaroo	-	womboyn.	Hand	-	-	mara.
Opossum	-	willie.	2 Blacks	-	-	
Tame dog	-	merrie.	3 Blacks	-	-	
Wild dog	-		One	-	-	oonboyie.
Emu	-	ooron.	Two	-	-	boola.
Black duck	-	bootherba.	Three	-	-	boola oonboyie.
Wood duck	-	goonaroong.	Four	-	-	muddo.
Pelican	-	wonga wonga.	Father	-	-	babee.
Laughingjackass	-	kookoburra.	Mother	-	-	koonea.
Native companion	-	bralgan.	Sister-Elder	-	-	mingan.
White cockatoo	-	moorie.	„ Younger	-	-	
Crow	-	waugan.	Brother-Elder	-	-	
Swan	-		„ Younger	-	-	kagong.
Egg	-	kubboga.	A young man	-	-	wallowie.
Track of a foot	-	dinnong	An old man	-	-	jreebung.
Fish	-	goeeya.	An old woman	-	-	
Lobster	-		A baby	-	-	naba.
Crayfish	-	gidda.	A White man	-	-	
Mosquito	-	mogen.	Children	-	-	yenarka.
Fly	-	burrimal.	Head	-	-	balong.
Snake	-	durong.	Eye	-	-	mail.
The Blacks	-		Ear	-	-	woodtha.
A Blackfellow	-	bowie.				
A Black woman	-	yenna.				
Nose	-	moorotha.				

No. 190.—WELLINGTON—*continued*.

Mouth	-	-	yerong.	Boomerang	-	-
Teeth	-	-		Hill	-	-
Hair of the head			wooran.	Wood	-	- mathen.
Beard	-	-	yarren.	Stone	-	- wollong.
Thunder	-	-	moorabrie.	Camp	-	- moorong.
Grass	-	-	boogen.	Yes	-	- a-wa.
Tongue	-	-	dallan.	No	-	- wiirai.
Stomach	-	-	boorbye.	I	-	- athol.
Breasts	-	-		You	-	- indoo.
Thigh	-	-	boeoyo.	Bark	-	- doorong.
Foot	-	-	dinnong.	Good	-	- murrumbang.
Bone	-	-	thalbe.	Bad	-	- eengel.
Blood	-	-	goine.	Sweet	-	- wari-karbeen-
Skin	-	-	uline.			ging (?).
Fat	-	-	wammo.	Food	-	- dinnong.
Bowels	-	-	goonong.	Hungry	-	- yewarran.
Excrement	-	-	goona.	Thirsty	-	- galling.
War-spear	-	-	doolo.	Eat	-	- dally.
Reed-spear	-	-	djreel.	Sleep	-	- urey.
Throwing-stick	-	-	doora, mothen.	Drink	-	- woodjalli.
Shield	-	-	marga.	Walk	-	- yannangee.
Tomahawk	-	-	burgowen.	See	-	-
Canoe	-	-	wargung, marrien.	Sit	-	- whiga.
Sun	-	-	yerly.	Yesterday	-	- wooroongal.
Moon	-	-	ghucong.	To-day	-	- dallung.
Star	-	-	gerrelong.	To-morrow	-	- wooroongal.
Light	-	-	nalgara.	Where are the		
Dark	-	-	boothong.	Blacks?		
Cold	-	-	ballathai.	I don't know	-	- dagga ga.
Heat	-	-	erybong.	Plenty	-	- murdo.
Day	-	-		Big	-	- moorowel.
Night	-	-	oorong.	Little	-	- booby.
Fire	-	-	wiin.	Dead	-	- baalo.
Water	-	-	galling.	By-and-by	-	-
Smoke	-	-	kathel.	Come on	-	- thane, yenna.
Ground	-	-	dagoon.	Milk	-	-
Wind	-	-	geerach.	Eaglehawk	-	-
Rain	-	-	gadle.	Wild turkey	-	-
God	-	-		Wife	-	-
Ghosts	-	-				

## No. 190.—HILL END.

## BY BENCH OF MAGISTRATES, BATHURST.

Kangaroo -	- wamboin.	Hand -	- - murra.
Opossum -	- willee.	2 Blacks -	- -
Tame dog -	- miree.	3 Blacks -	- -
Wild dog -	-	One -	- - miko.
Emu -	- nooree.	Two -	- - bullagut.
Black duck -	- buthanbar.	Three -	- - bullagut miko.
Wood duck -	- goonaroo.	Four -	- - bullagut-bulla-
Pelican -	- wirria.		gut.
Laughing jackass	kookoopara.	Father -	- - paupee.
Native companion		Mother -	- - koonee.
White cockatoo	- moori.	Sister-Elder	- - kaitee.
Crow -	- wairoo.	„ Younger	-
Swan -	- parama.	Brother-Elder	-
Egg -	- kapooka.	„ Younger	kauka.
Track of a foot	- tinna.	A young man	- kappara.
Fish -	- kooia.	An old man	- tirreebong.
Lobster -	-	An old woman	- mokee.
Crayfish -	- wangar.	A baby -	- burri.
Mosquito -	- komogin.	A White man	-
Fly -	- burrumil.	Children -	- murre-wangar.
Snake -	- turroo.	Head -	- - pallan.
The Blacks -	- wattaka-allo.	Eye -	- - mill.
A Blackfellow	- makkoo.	Ear -	- - outhur.
A Black woman	- moopoon.		
Nose -	- mooroo.		



No. 190.—HILL END—*continued.*

Mouth	-	nundle.	Boomerang	-	-
Teeth	-	eeran.	Hill	-	-
Hair of the head	-	ouran.	Wood	-	mudlthen.
Beard	-	yarrie.	Stone	-	karool.
Thunder	-	mooroopry.	Camp	-	nurru.
Grass	-	bugwee.	Yes	-	awa.
Tongue	-	thallee.	No	-	wirri
Stomach	-	boorbee.	I	-	nantoo.
Breasts	-	toomoo.	You	-	nindoo.
Thigh	-	-	Bark	-	durra.
Foot	-	thinna.	Good	-	yatama.
Bone	-	nimbee.	Bad	-	wirri wideroo.
Blood	-	koai.	Sweet	-	yatamah.
Skin	-	ullee.	Food	-	oratte, tinoorka.
Fat	-	-	Hungry	-	nattoo, nairrokul.
Bowels	-	keal.	Thirsty	-	-
Excrement	-	tookar.	Eat	-	attopoodally.
War-spear	-	murra.	Sleep	-	woorigerry.
Reed-spear	-	wairee.	Drink	-	nairrooka.
Throwing-stick	-	nirru.	Walk	-	yanna.
Shield	-	murka.	See	-	naikoo, pirroo.
Tomahawk	-	burgoiee.	Sit	-	weeta.
Canoe	-	-	Yesterday	-	kumpeera.
Sun	-	eree.	To-day	-	tallongo.
Moon	-	kua.	To-morrow	-	kullnareta.
Star	-	kirala.	Where are the	taiga unna mi	
Light	-	nurgan.	Blacks?	yanna murrani?	
Dark	-	nou.	I don't know	-	wirri.
Cold	-	pallootai.	Plenty	-	pungoo.
Heat	-	yankee.	Big	-	poimit.
Day	-	dranbar.	Little	-	popaga.
Night	-	tuagra.	Dead	-	pallonee.
Fire	-	wee.	By-and-by	-	gumbirra.
Water	-	kallee.	Come on	-	dina.
Smoke	-	puttho.	Milk	-	-
Ground	-	tookar.	Eaglehawk	-	-
Wind	-	girrard.	Wild turkey	-	-
Rain	-	uroo.	Wife	-	-
God	-	-			
Ghosts	-	wonda.			

## No. 190.—BATHURST.

By F. FOLEY, Esq.

MR. FOLEY relates that class-marriage existed in the tribes about Bathurst, and that *Ippe*, *Cumbo*, *Cubbi*, and *Murri* were the names of the classes. In this vocabulary may be compared the equivalents of *tongue*, *hungry*, and *eat*, also *ghost* and *White man*.

Kangaroo . . .	murrawai.	Hand . . .	murra.
Opossum . . .	kooragai.	2 Blacks . . .	booliga mi.
Tame dog . . .	yukey.	3 Blacks . . .	booliga mugo mi.
Wild dog . . .		One . . .	mugo.
Emu . . .	nguree.	Two . . .	booliga.
Black duck . . .	boothunba.	Three . . .	booliga mugo.
Wood duck . . .	gonaro.	Four . . .	booliga booliga.
Pelican . . .	gurotha.	Father . . .	puppa.
Laughing jackass	kookoburra.	Mother . . .	goonee.
Native companion	bralga.	Sister-Elder . . .	karta.
White cockatoo . . .	mooroy.	„ Younger . . .	
Crow . . .	waugan.	Brother-Elder . . .	kugga.
Swan . . .	keeneekin.	„ Younger . . .	
Egg . . .	koboka.	A young man . . .	nubingeri.
Track of a foot . . .	dinna.	An old man . . .	derriba.
Fish . . .	goeeya.	An old woman . . .	werringa.
Lobster . . .		A baby . . .	warro.
Crayfish . . .		A White man . . .	wonda.
Mosquito . . .	tirry.	Children . . .	broy-ga.
Fly . . .	booramul.	Head . . .	ollen.
Snake . . .	undaba.	Eye . . .	mill.
The Blacks . . .	mi.	Ear . . .	woodtha.
A Blackfellow . . .	mi.		
A Black woman . . .	weener.		
Nose . . .	moorootha.		

No. 190.—BATHURST—*continued.*

Mouth - - -	willee.	Boomerang - -	
Teeth - - -	weera.	Hill - - -	
Hair of the head -		Wood - - -	muthin.
Beard - - -	geer.	Stone - - -	kowral.
Thunder - - -	mooroomba.	Camp - - -	ngooroomba.
Grass - - -	gooroon.	Yes - - -	youi.
Tongue - - -	thulle.	No - - -	weeri.
Stomach - - -	boorbee.	I - - -	thu.
Breasts - - -	namo.	You - - -	indoo.
Thigh - - -	tarra.	Bark - - -	mungur.
Foot - - -	dinna.	Good - - -	murrumban.
Bone - - -		Bad - - -	warri.
Blood - - -	goosee.	Sweet - - -	
Skin - - -	yulin.	Food - - -	wiggia.
Fat - - -	wamo.	Hungry - - -	thullerte.
Bowels - - -		Thirsty - - -	kulleete.
Excrement - - -	goona.	Eat - - -	thulle.
War-spear - - -	moora	Sleep - - -	mooga.
Reed-spear - - -	moorabuther.	Drink - - -	narraga.
Throwing-stick -	beer.	Walk - - -	yannine.
Shield - - -	mutha.	See - - -	nanee.
Tomahawk - - -	binjelly.	Sit - - -	weenga.
Canoe - - -	kogee.	Yesterday - -	kumberinyanna.*
Sun - - -	thunee.	To-day - - -	talun.
Moon - - -	guer.	To-morrow - -	kumberin.
Star - - -	girilla.	Where are the	wontulee mi ?
Light - - -	wanee.	Blacks ?	
Dark - - -	mugee.	I don't know -	weeri thu nanee.†
Cold - - -	goonundurra.	Plenty - - -	baongo.
Heat - - -		Big - - -	bupa.
Day - - -	talung.	Little - - -	boothoo.
Night - - -	tarungero.	Dead - - -	bookago.
Fire - - -	wee.	By-and-by - -	taloongery.
Water- - -	kallee.	Come on - - -	yanna.
Smoke - - -	bombillee.	Milk - - -	
Ground - - -	tagoon.	Eaglehawk - -	
Wind - - -	boorooma.	Wild turkey -	
Rain - - -	goonda.	Wife - - -	
God - - -	biam.		
Ghosts - - -	woolawoonda.		

\* Literally *to-morrow gone*.† Literally *not I seen*.

## No. 190.—BOGAN RIVER.

BY THE REV. J. BALFE, J.P.

Kangaroo - - womboi.	Hand - - - murra.
Opossum - - willi.	2 Blacks - - -
Tame dog - - meri.	3 Blacks - - -
Wild dog - - -	One - - -
Emu - - - ooring.	Two - - - bullar.
Black duck - - buttranda.	Three - - - bullungabi.
Wood duck - - goonaroo.	Four - - -
Pelican - - -	Father - - - babena.
Laughing jackass kocoburra.	Mother - - - gunene.
Native companion bralgan.	Sister-Elder - - pate.
White cockatoo - moori.	„ Younger -
Crow - - - waugan.	Brother-Elder - kaka.
Swan - - - doondoo.	„ Younger
Egg - - - kabuga.	A young man - buguragan.
Track of a foot - dina.	An old man - karawa (?).
Fish - - - koiya.	An old woman - karawa (?).
Lobster - - - inka.	A baby - - - boobi.
Crayfish - - -	A White man -
Mosquito - - mokiui.	Children - - boori.
Fly - - - boremul.	Head - - - bula.
Snake - - - touru.	Eye - - - meel.
The Blacks - - mien.	Ear - - - outa.
A Blackfellow - matu.	
A Black woman -	
Nose - - - mooroo.	

No. 190.—BOGAN RIVER—*continued.*

Mouth - -	mandool.	Boomerang - -	
Teeth - -	errung.	Hill - -	
Hair of the head -	pearu.	Wood - -	muthung.
Beard - -	yarring.	Stone - -	warlung.
Thunder - -	mooroobari.	Camp - -	murrung.
Grass - -		Yes - -	awa.
Tongue - -	tulling.	No - -	weeri.
Stomach - -	burrabung.	I - -	
Breasts - -	bere.	You - -	indoo.
Thigh - -	bouan.	Bark - -	toorung.
Foot - -	tennar.	Good - -	murrumban.
Bone - -	tabul.	Bad - -	yiugil.
Blood - -	garin.	Sweet - -	
Skin - -	milkar.	Food - -	weki.
Fat - -	warmoo.	Hungry - -	marang
Bowels - -		Thirsty - -	kanuna.
Excrement - -	tunga.	Eat - -	tale.
War-spear - -	tooloo.	Sleep - -	uri.
Reed-spear - -		Drink - -	weejali.
Throwing-stick -	buragan.	Walk - -	yanagare.
Shield - -	mooraka.	See - -	nakeri.
Tomahawk - -	towane.	Sit - -	weekere.
Canoe - -	mure.	Yesterday -	kaluane.
Sun - -	erai.	To-day - -	kalbeau.
Moon - -	kewa.	To-morrow -	
Star - -	kerela.	Where are the	tagua mien?
Light - -		Blacks?	
Dark - -		I don't know	takaka.
Cold - -	bulluti.	Plenty - -	mootoo.
Heat - -	kuna.	Big - -	mootoo.
Day - -	keranba.	Little - -	bubi.
Night - -	muring.	Dead - -	kalo.
Fire - -	ween.	By-and-by -	koin.
Water - -	kalle.	Come on - -	tiana.
Smoke - -	kathul.	Milk - -	
Ground - -	takoon.	Eaglehawk -	
Wind - -	kerare.	Wild turkey	
Rain - -	murra.	Wife - -	
God (Creator) -	muka.		
Ghosts - -	wonda.		

## No. 190.—SOURCES OF BOGAN RIVER.

BY BENCH OF MAGISTRATES, ORLEY.

Kangaroo	-	womboi.	Hand	-	murra.
Opossum	-	willie.	2 Blacks	-	bulla maing.
Tame dog	-	murria.	3 Blacks	-	-
Wild dog	-	-	One	-	muggo.
Emu	-	noodi.	Two	-	bullager.
Black duck	-	boothurd.	Three	-	bulla muggo.
Wood duck	-	goonaroo	Four	-	bullager bullager.
Pelican	-	birai.	Father	-	baa-baa.
Laughing jackass	-	go-oo-burra.	Mother	-	gunnee.
Native companion	-	booralga.	Sister-Elder	-	gaadee.
White cockatoo	-	mooral.	„ Younger	-	-
Crow	-	waagin.	Brother-Elder	-	gaagaa.
Swan	-	dundoo.	„ Younger	-	-
Egg	-	kabooga.	A young man	-	walwaa.
Track of a foot	-	dinung.	An old man	-	dirraba.
Fish	-	gooia.	An old woman	-	moogamar.
Lobster	-	-	A baby	-	geringa.
Crayfish	-	inga.	A White man	-	-
Mosquito	-	moogin.	Children	-	booridella.
Fly	-	boorimal.	Head	-	balling.
Snake	-	thorung.	Eye	-	mil.
The Blacks	-	maing.	Ear	-	wooda.
A Blackfellow	-	-			
A Black woman	-	aneer.			
Nose	-	moorooda.			

No. 190.—SOURCES OF BOGAN RIVER—*continued.*

Mouth	-	-	gamdal.	Boomerang	-	-	.
Teeth	-	-	weera.	Hill	-	-	-
Hair of the head	-	-	wooran.	Wood	-	-	ma-a-dan.
Beard	-	-	yarring.	Stone	-	-	gerroal.
Thunder	-	-	moorabri.	Camp	-	-	mirang.
Grass	-	-	gooran.	Yes	-	-	youai.
Tongue	-	-	daaling.	No	-	-	weeral.
Stomach	-	-	booridi.	I	-	-	imingdoo.
Breasts	-	-	ngamo.	You	-	-	nagdoo.
Thigh	-	-	darnung.	Bark	-	-	mingar.
Foot	-	-	deenul.	Good	-	-	murrunbar.
Bone	-	-	nimby.	Bad	-	-	warrdi.
Blood	-	-	goine.	Sweet	-	-	nati.
Skin	-	-	youling.	Food	-	-	dinug.
Fat	-	-	-	Hungry	-	-	-
Bowels	-	-	baarm.	Thirsty	-	-	bingina.
Excrement	-	-	dagga.	Eat	-	-	dalla.
War-spear	-	-	moora.	Sleep	-	-	mugga-yonda.
Reed-spear	-	-	dethreel.	Drink	-	-	narruga.
Throwing-stick	-	-	bulga.	Walk	-	-	yanna.
Shield	-	-	murga.	See	-	-	naga.
Tomahawk	-	-	waggar.	Sit	-	-	weeda.
Canoe	-	-	marrin.	Yesterday	-	-	-
Sun	-	-	dimie.	To-day	-	-	wamgarri.
Moon	-	-	geewa.	To-morrow	-	-	-
Star	-	-	gerrilla.	Where are the	-	-	-
Light	-	-	nallin.	Blacks?	-	-	-
Dark	-	-	non.	I don't know	-	-	-
Cold	-	-	goonundi.	Plenty	-	-	bongo.
Heat	-	-	wee-wee.	Big	-	-	binal.
Day	-	-	doonagal.	Little	-	-	boobi.
Night	-	-	boorindal.	Dead	-	-	balloni.
Fire	-	-	we-ing.	By-and-by	-	-	dillin.
Water	-	-	kalling.	Come on	-	-	diana.
Smoke	-	-	bodo.	Milk	-	-	-
Ground	-	-	dalgan.	Eaglehawk	-	-	-
Wind	-	-	gearar.	Wild turkey	-	-	-
Rain	-	-	nagdora.	Wife	-	-	-
God	-	-	baa baa.				
Ghosts	-	-	goonidar.				

## No. 190.—CARCOAR.

BY BENCH OF MAGISTRATES, BATHURST.

In this vocabulary the reader may compare *fire* and *wood*, also *bark* and *camp*.

Kangaroo - - womboin.	Hand - - - murra.
Opossum - - willi.	2 Blacks -
Tame dog - - mirra.	3 Blacks - -
Wild dog - -	One - - - ongbee.
Emu - - - orruin.	Two - - - bulla.
Black duck -	Three - - - bulla ongbee.
Wood duck - oonaloo.	Four - - - bulla bulla.
Pelican - -	Father - - bubba.
Laughing jackass koguburra.	Mother - - goonee.
Native companion brolgan.	Sister-Elder - borigan.
White cockatoo - moorion.	„ Younger -
Crow - - - wargan.	Brother-Elder - ngamin.
Swan - - - dundu.	„ Younger
Egg - - - gobooga.	A young man -
Track of a foot - murru.	An old man - jerribong.
Fish - - - kooia, gooia.	An old woman - moogin.
Lobster - -	A baby - -
Crayfish - - inga.	A White man -
Mosquito - - mogan.	Children - - boorion.
Fly - - -	Head - - -
Snake - - - dooruon.	Eye - - - mill.
The Blacks - - mane.	Ear - - - woodtha.
A Blackfellow - mane.	
A Black woman - inner.	
Nose - - - mooroo.	



## No. 190.—CARCOAR—continued.

Mouth - - -	unn.	Boomerang - -	
Teeth - - -	errian.	Hill - - -	
Hair of the head -	woorian.	Wood - - -	ween.
Beard - - -		Stone - - -	wallung.
Thunder - - -	burri-burri.	Camp - - -	wooran.
Grass - - -	ugga.	Yes - - -	yalla.
Tongue - - -	oollan.	No - - -	wiirai.
Stomach - - -	unbin.	I - - -	uadthu.
Breasts - - -	ammung.	You - - -	indoo.
Thigh - - -	booia.	Bark - - -	oorung.
Foot - - -	ginnong.	Good - - -	murrumba.
Bone - - -	thuban.	Bad - - -	ingee.
Blood - - -	oomung.	Sweet - - -	
Skin - - -	ullung.	Food - - -	dungun.
Fat - - -	wommoo.	Hungry - - -	urung.
Bowels - - -		Thirsty - - -	weegelly.
Excrement - - -	thugga.	Eat - - -	dunung.
War-spear - - -	dooloo.	Sleep - - -	yooai.
Reed-spear - - -	jerril.	Drink - - -	weegelly.
Throwing-stick -	umuthin.	Walk - - -	unargin.
Shield - - -	murriga.	See - - -	argie.
Tomahawk - - -	dowin.	Sit - - -	weegil.
Canoe - - -	murrin.	Yesterday - -	
Sun - - -	erin.	To-day - - -	
Moon - - -	guar.	To-morrow - -	
Star - - -	eeilong.	Where are the	thugga mane?
Light - - -	erin.	Blacks?	
Dark - - -	urra.	I don't know -	weedi.
Cold - - -	undung.	Plenty - - -	mardu.
Heat - - -	oogil.	Big - - -	munung.
Day - - -	erin.	Little - - -	bobian.
Night - - -	urra.	Dead - - -	booloo.
Fire - - -	ween.	By-and-by - -	yoian.
Water - - -	kalli.	Come on - - -	burri.
Smoke - - -	kudthul.	Milk - - -	
Ground - - -	oogoon.	Eaglehawk - -	
Wind - - -	unadtha.	Wild turkey -	
Rain - - -	ullin.	Wife - - -	
God - - -			
Ghosts - - -	geer.		

## No. 190.—FORBES AND THE LEVELS.

By J. CAMERON, Esq.

Kangaroo	-	wamboine.	Hand	-	-
Opossum	-	willi.	2 Blacks	-	-
Tame dog	-	mirrie.	3 Blacks	-	-
Wild dog	-	-	One	-	-
Emu	-	ngooreen.	Two	-	-
Black duck	-	womboolgul.	Three	-	-
Wood duck	-	goonaroong.	Four	-	-
Pelican	-	-	Father	-	-
Laughing jackass	-	googoobra.	Mother	-	-
Native companion	-	brallgan.	Sister-Elder	-	-
White cockatoo	-	moorein.	„ Younger	-	-
Crow	-	wagun.	Brother-Elder	-	-
Swan	-	thoondoo.	„ Younger	-	-
Egg	-	-	A young man	-	walli.
Track of a foot	-	-	An old man	-	jeerabung.
Fish	-	-	An old woman	-	mooggun.
Lobster	-	-	A baby	-	-
Crayfish	-	-	A White man	-	gooing.
Mosquito	-	-	Children	-	-
Fly	-	-	Head	-	bullung.
Snake	-	-	Eye	-	mill.
The Blacks	-	miing.	Ear	-	-
A Blackfellow	-	moing.			
A Black woman	-	muth.			
Nose	-	moorooltha.			

No. 190.—FORBES AND THE LEVELS—*continued.*

Mouth	-	-	ngiing.	Boomerang	-	-	burgun.
Teeth	-	-	eering.	Hill	-	-	-
Hair of the head	-	-	geeyung.	Wood	-	-	geegul.
Beard	-	-	yarreen.	Stone	-	-	wallung.
Thunder	-	-	moorobri.	Camp	-	-	ngoorung.
Grass	-	-	boogeen.	Yes	-	-	ngooa.
Tongue	-	-	-	No	-	-	widdi or widdai.
Stomach	-	-	boorbin.	I	-	-	-
Breasts	-	-	beergin.	You	-	-	-
Thigh	-	-	thuring.	Bark	-	-	-
Foot	-	-	jeenung.	Good	-	-	-
Bone	-	-	thubbul.	Bad	-	-	-
Blood	-	-	-	Sweet	-	-	-
Skin	-	-	yulung.	Food	-	-	-
Fat	-	-	-	Hungry	-	-	-
Bowels	-	-	-	Thirsty	-	-	-
Excrement	-	-	-	Eat	-	-	-
War-spear	-	-	thooloo.	Sleep	-	-	wirrinya.
Reed-spear	-	-	jereel.	Drink	-	-	-
Throwing-stick	-	-	-	Walk	-	-	yanana.
Shield	-	-	marga.	See	-	-	ngana.
Tomahawk	-	-	thowing, dowing.	Sit	-	-	-
Canoe	-	-	-	Yesterday	-	-	-
Sun	-	-	yuri.	To-day	-	-	-
Moon	-	-	kooiyung.	To-morrow	-	-	-
Star	-	-	girelong.	Where are the	-	-	-
Light	-	-	-	Blacks?	-	-	-
Dark	-	-	-	I don't know	-	-	-
Cold	-	-	boolathoora.	Plenty	-	-	-
Heat	-	-	-	Big	-	-	-
Day	-	-	yuriboggra.	Little	-	-	-
Night	-	-	ngooroong.	Dead	-	-	-
Fire	-	-	wiin.	By-and-by	-	-	-
Water	-	-	kullung.	Come on	-	-	-
Smoke	-	-	-	Milk	-	-	-
Ground	-	-	thugoon.	Eaglehawk	-	-	maleyan.
Wind	-	-	mooroolburra.	Wild turkey	-	-	gumbull.
Rain	-	-	uburra.	Wife	-	-	mooban.
God	-	-	-				
Ghosts	-	-	-				

## No. 190.—CANDOBLIN.

By W. H. SUTTOR, Esq.

In this vocabulary the reader may compare *tongue*, *food*, and *eat*; also *breasts* and *milk*. *Burgan* = *boomerang* also signifies *crooked*, as has been seen in the Additional Words given by Mr. Suttor. The equivalents of *thirsty* and *water* are related terms. Families in this neighbourhood have totems or *yoolo* with which they mark trees around the graves of their dead and also their opossum-rugs. One of these is the carpet snake.

Kangaroo - - womboin.	Hand - - murra.
Opossum - - weelee.	2 Blacks - - bulla mi-een.
Tame dog - - mirree.	3 Blacks - -
Wild dog - -	One - - - unbi.
Emu - - - ngurooin.	Two - - - bulla.
Black duck - - boorangwong.	Three - - - bulla unbi.
Wood duck - - goonarrong.	Four - - - bulla bulla.
Pelican - - - birriga.	Father - - - bobeen.
Laughing jackass - kookooburra.	Mother - - - goonnee.
Native companion - brolgan.	Sister-Elder - mingan.
White cockatoo - moorein.	„ Younger -
Crow - - - waagan.	Brother-Elder - kulmine.
Swan - - - dthoonthoo.	„ Younger - kargine
Egg - - - koobocaw.	A young man - walwye.
Track of a foot - mooroo.	An old man - djirrebong.
Fish - - - gooya.	An old woman - dtharboogong.
Lobster - - -	A baby - - - boobi, boori
Crayfish - - - inka.	A White man - kooeen.
Mosquito - - -	Children - - - madoo boori.
Fly - - - booreema.	Head - - - ballong.
Snake - - - dthoroong.	Eye - - - mill.
The Blacks - - mi-een.	Ear - - - woodtha.
A Blackfellow - unbi mi-een.	
A Black woman - eena.	
Nose - - - moorootha.	

No. 190.—CANDOBLIN—*continued*.

Mouth -	- willing.	Boomerang -	- burrgan.
Teeth -	- eerung.	Hill -	- djirran.
Hair of the head -	woorung.	Wood -	- geegul.
Beard -	- yarrain.	Stone -	-
Thunder -	- moorooboori.	Camp -	- ngooroong.
Grass -	- boogween.	Yes -	- awa.
Tongue -	- dthallain.	No -	- weeri.
Stomach -	- boorbeen.	I -	- nadthoo.
Breasts -	- amoo.	You -	- indoo.
Thigh -	- boyou.	Bark -	- dthoorung.
Foot -	- djinnung.	Good -	- marrumbong.
Bone -	- dthabbul.	Bad -	- ingeel.
Blood -	- quoin.	Sweet -	- adthai.
Skin -	- yoolin.	Food -	- dthallee.
Fat -	- wammoo.*	Hungry -	- ngoorain.
Bowels -	- birrien.	Thirsty -	- kalleentha.
Excrement -	- dthugga.	Eat -	- dthalleentha.
War-spear -	- mell, dtholoo.	Sleep -	- eurai.
Reed-spear -	- djereel.	Drink -	- weejallee.
Throwing-stick -	wommer.	Walk -	- yannaigu.
Shield -	- geerin-geerin, murga.	See -	- gnaagee.
Tomahawk -	- gooroowa, mool- ooga.	Sit -	- boorai.
Canoe -	- marreen.	Yesterday -	- dthallung-ingor- ein.
Sun -	- eera.	To-day -	- dthallung.
Moon -	- kewong.	To-morrow -	- dthallung ngar- reigiree.
Star -	- gerrulong.	Where are the Blacks?	dthargwa mieen?
Light -	- bundthure.	I don't know	- weeri adjung- nein.
Dark -	- ngooroong.	Plenty -	- maddoo.
Cold -	- baludthai.	Big -	- binnale.
Heat -	- oogil.	Little -	- winnunga.
Day -	- dthallon.	Dead -	- balloongein.
Night -	- ngooroong.	By-and-by -	- dthallung book- ulbirrie.
Fire -	- ween.	Come on -	- dthanganna.
Water -	- kaleen.	Milk -	- amoo.
Smoke -	- kadthong.	Eaglehawk -	-
Ground -	- dthargwoon.	Wild turkey -	-
Wind -	- keeraa.	Wife -	-
Rain -	- eorong.		
God -	- by-um-mee.		
Ghosts -	- gooindthar.		

\* Should be spelt *wommoo*.—E. M. C.

## No. 190.—WALJEERS.

By J. E. PEARCE, Esq., P.M.

Kangaroo	-	womboine.	Hand	-	murra.
Opossum	-	willie.	2 Blacks	-	bullamingo.
Tame dog	-	mirry.	3 Blacks	-	bullakooinebine
Wild dog	-				mingoo.
Emu	-	knunowne.	One	-	kooinebine.
Black duck	-	buthenbang.	Two	-	bullam.
Wood duck	-	kunmoinung.	Three	-	bullakooinebine.
Pelican	-	peneya.	Four	-	bullabulla.
Laughing jackass		kookooburry.	Father	-	babine.
Native companion		buralyang.	Mother	-	loonea.
White cockatoo	-	moonine.	Sister-Elder	-	boo-ne-gun (?).
Crow	-	wargine.	„ Younger	-	
Swan	-	thunthoo.	Brother-Elder	-	kulmine.
Egg	-	kabogie.	„ Younger	-	
Track of a foot	-	yup-pang.	A young man	-	bog-gone-gune.
Fish	-	gooian.	An old man	-	gune-bang.
Lobster	-	inkka.	An old woman	-	billa-gune.
Crayfish	-		A baby	-	booie.
Mosquito	-	mogin.	A White man	-	
Fly	-	boorewal.	Children	-	poopoe.
Snake	-	thanogie.	Head	-	bullang.
The Blacks	-	mingoo.	Eye	-	mill.
A Blackfellow	-	mingoo.	Ear	-	wooda.
A Black woman	-	yin-na-na.			
Nose	-	noo-noo.			

## No. 190.—WALJEERS—continued.

Mouth	-	-	knine.	Boomerang	-	-
Teeth	-	-	yinna.	Hill	-	-
Hair of the head	-	-	woonuna.	Wood	-	- thullo thullo.
Beard	-	-	yangnine.	Stone	-	- wollong.
Thunder	-	-	mooroo buny	Camp	-	- wurang.
Grass	-	-	bugone.	Yes	-	- knowan.
Tongue	-	-	thalline.	No	-	- wiry.
Stomach	-	-	boorbin.	I	-	- knathu.
Breasts	-	-	knagmong.	You	-	- knindu.
Thigh	-	-	thanung.	Bark	-	- thurung.
Foot	-	-	jinnung.	Good	-	- morombang.
Bone	-	-	thalpang.	Bad	-	- noonie.
Blood	-	-	-	Sweet	-	-
Skin	-	-	yuline.	Food	-	- thulgiarri.
Fat	-	-	womme.	Hungry	-	- knirane.
Bowels	-	-	bullbene.	Thirsty	-	-
Excrement	-	-	thug-ga.	Eat	-	- thallee.
War-spear	-	-	thul-loo.	Sleep	-	-
Reed-spear	-	-	jereal.	Drink	-	- weethalle.
Throwing-stick	-	-	wammare.	Walk	-	- yanoogie.
Shield	-	-	minegar.	See	-	- knagie.
Tomahawk	-	-	thawing.	Sit	-	- weeagie.
Canoe	-	-	-	Yesterday	-	- ning-u-nine.
Sun	-	-	yeerie.	To-day	-	- thalyenil.
Moon	-	-	gawung.	To-morrow	-	-
Star	-	-	kinalung.	Where are the togwanni mingoo?	-	-
Light	-	-	knnullung.	Blacks?	-	-
Dark	-	-	knurnune.	I don't know	-	- werylie knagie.
Cold	-	-	booloothie.	Plenty	-	- muttoo.
Heat	-	-	willan.	Big	-	- moonoon.
Day	-	-	kalenike.	Little	-	- bobbi.
Night	-	-	kalekoondoo.	Dead	-	- boolo.
Fire	-	-	ween.	By-and-by	-	- goo-i-yoo.
Water	-	-	kallun.	Come on	-	-
Smoke	-	-	kodthul.	Milk	-	-
Ground	-	-	thogun.	Eaglehawk	-	-
Wind	-	-	thowurra.	Wild turkey	-	-
Rain	-	-	urone.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

## No. 190.—WAGGA WAGGA.

BY HENRY BAYLES, Esq., P.M.

During five-and-forty years' observation of the native names of places, I have noticed a tendency to spell with an *a* sounds which phonetically should have been spelt with an *o*. In such cases, however, the *a* used to be pronounced *o*, and so the proper sound was preserved; but of late years such is no longer the case. When I first heard of the place to which this vocabulary belongs it was called *Wawga Wawga*; as often pronounced at present it would rhyme with *quagga*.

Kangaroo - - womboin.	Hand - - marra.
Opossum - - willie.	2 Blacks - - boola miin.
Tame dog - - merrie	3 Blacks - - boola oonbi miin.
Wild dog - -	One - - oonbi.
Emu - - oorooiin.	Two - - boola.
Black duck - - poothanbang.	Three - - boola oonbi.
Wood duck - - koonaaroo.	Four - - boola boola.
Pelican - - koolay karlie.	Father - - mama.
Laughing jackass kokoparra.	Mother - - koon-nee.
Native companion pooralgun.	Sister-Elder - boregun.
White cockatoo - mooran.	„ Younger -
Crow - - wagga.	Brother-Elder - gulbomun.
Swan - - toondoo.	„ Younger
Egg - - kapooka.	A young man - nurmi.
Track of a foot - yabbuck.	An old man - beejel.
Fish - - koceya.	An old woman - bullargun.
Lobster - - dookami.	A baby - boori.
Crayfish - - yingar.	A White man - gohone.
Mosquito - - kummoon.	Children - - matoos boori.
Fly - - bookga.	Head - - bul-lun.
Snake - -	Eye - - mil.
The Blacks - - miin.	Ear - - woorum.
A Blackfellow - oonbi miin.	
A Black woman - yeenan.	
Nose - - mooroota.	



No. 190.—WAGGA WAGGA—*continued.*

Mouth	-	-	yerang.	Boomerang	-	-
Teeth	-	-	nyun.	Hill	-	-
Hair of the head	-	-		Wood	-	-
Beard	-	-	yarra.		-	khegul.
Thunder	-	-	mooroo	Stone	-	-
			mooroolbri.		-	wolla.
Grass	-	-	pooarroo.	Camp	-	-
Tongue	-	-	dulli.		-	oorong.
Stomach	-	-	poorbin.	Yes	-	-
Breasts	-	-	tarra.		-	nga.
Thigh	-	-	tarrang.	No	-	-
Foot	-	-	geenung.		-	weeri.
Bone	-	-	tuppul.	I	-	-
Blood	-	-	quoin.		-	ahtoo.
Skin	-	-	ulie.	You	-	-
Fat	-	-	wommoo.		-	indoo.
Bowels	-	-	keel.	Bark	-	-
Excrement	-	-	tallun.		-	toori.
War-spear	-	-	toolook.	Good	-	-
Reed-spear	-	-	teereel.		-	murrumbang.
Throwing-stick	-	-	wammur.	Bad	-	-
Shield	-	-	goorul-luk.		-	yingi, yingil.
Tomahawk	-	-	towie.	Sweet	-	-
Canoe	-	-	murrin.		-	ngattee.
Sun	-	-	yeri.	Food	-	-
Moon	-	-	kewung.		-	tungi, tallee.
Star	-	-	meemar.	Hungry	-	-
Light	-	-	nallun.		-	arran.
Dark	-	-	booroonda.	Thirsty	-	-
Cold	-	-	bulloodi.		-	weedallee.
Heat	-	-	yeri moonum.	Eat	-	-
Day	-	-	nargun.		-	tulli.
Night	-	-	tamboolba.	Sleep	-	-
Fire	-	-	ween.		-	yoori.
Water	-	-	karlee, karlin.	Drink	-	-
Smoke	-	-	kartul.		-	weetallee.
Ground	-	-	tahgoon.	Walk	-	-
Wind	-	-	towra.		-	yanni.
Rain	-	-	euro.	See	-	-
God	-	-			-	nyarga.
Ghosts	-	-		Sit	-	-
					-	waada.
				Yesterday	-	-
					-	yaandoo.
				To-day	-	-
					-	tallahnyeri.
				To-morrow	-	-
					-	orogul.
				Where are the	-	tagua miin?
				Blacks?	-	
				I don't know	-	weeri.
				Plenty	-	-
					-	matool.
				Big	-	-
					-	moorodi.
				Little	-	-
					-	boobi.
				Dead	-	-
					-	biloon.
				By-and-by	-	-
					-	quico.
				Come on	-	-
					-	tanyinna.
				Milk	-	-
				Eaglehawk	-	-
				Wild turkey	-	-
				Wife	-	-

## No. 190.—YANKO, URANA, BILLEBONG, AND JERRILDERIE.

BY LACHLAN McLEAN, Esq.

Kangaroo	-	womboi.	Hand	-	murra.
Opossum	-	willi.	2 Blacks	-	bulla boori.
Tame dog	-	middi.	3 Blacks	-	bulla imbi boori.
Wild dog	-		One	-	moonbi.
Emu	-	woorin.	Two	-	bulla.
Black duck	-	wumbulgal.	Three	-	bulla imbi.
Wood duck	-	goonaroo.	Four	-	martoo.
Pelican	-	gooligalli.	Father	-	mama.
Laughing jackass	-	goo-goo-burra.	Mother	-	gooni.
Native companion	-	booranga.	Sister-Elder	-	meengan.
White cockatoo	-	korina.	„ Younger	-	
Crow	-	wogra.	Brother-Elder	-	galgal.
Swan	-	toondoo.	„ Younger	-	
Egg	-	gubbago.	A young man	-	eera mooro.
Track of a foot	-	mooro.	An old man	-	jerubang.
Fish	-	guya.	An old woman	-	durroogang.
Lobster	-		A baby	-	boori.
Crayfish	-	murrami.	A White man	-	gooin.
Mosquito	-	moogin.	Children	-	boorityela.
Fly	-	booriman.	Head	-	bullang.
Snake	-	dooroom.	Eye	-	mill.
The Blacks	-	mein.	Ear	-	ooda.
A Blackfellow	-	boori.			
A Black woman	-	bulagero.			
Nose	-	moorooda.			

No. 190.—YANKO, URANA, BILLEBONG, AND JERRILDERIE—*continued.*

Mouth	-	-	mein.	Boomerang	-	-
Teeth	-	-	eeran.	Hill	-	-
Hair of the head	-	-	ooran.	Wood	-	- geegal.
Beard	-	-	yarrang.	Stone	-	- wolla.
Thunder	-	-	moorobri.	Camp	-	- woorang.
Grass	-	-	boogaroo.	Yes	-	- wa.
Tongue	-	-	dallang.	No	-	- wirri.
Stomach	-	-	daddo.	I	-	- nadoo.
Breasts	-	-	geen.	You	-	- neendu.
Thigh	-	-	danang.	Bark	-	- doorang.
Foot	-	-	jeenang.	Good	-	- murrumbang.
Bone	-	-	dubbal.	Bad	-	- nanni.
Blood	-	-	goon.	Sweet	-	- wuttu.
Skin	-	-	yulin.	Food	-	- dungan.
Fat	-	-	womo.	Hungry	-	- narran.
Bowels	-	-	kolinga.	Thirsty	-	- gallinginda.
Excrement	-	-	goonna.	Eat	-	- dalli.
War-spear	-	-	dooloo.	Sleep	-	-
Reed-spear	-	-	jeereed.	Drink	-	- widgelli.
Throwing-stick	-	-	wummera.	Walk	-	- yannagi.
Shield	-	-	geerung, geera.	See	-	- naagi.
Tomahawk	-	-	mobi.	Sit	-	- weegi.
Canoe	-	-	murri.	Yesterday	-	- woonoongulgalla.
Sun	-	-	eery.	To-day	-	- dallan.
Moon	-	-	gubbata.	To-morrow	-	- woorongool.
Star	-	-	meema.	Where are the daggan mein?	-	-
Light	-	-	dumboola.	Blacks?	-	-
Dark	-	-	ooroong.	I don't know	-	- wirra winanga.
Cold	-	-	bulloogi.	Plenty	-	- maddoo.
Heat	-	-	oogin.	Big	-	- mooring.
Day	-	-	eenba.	Little	-	- borbuttya.
Night	-	-	woorung.	Dead	-	- balingi.
Fire	-	-	ween.	By-and-by	-	- goyoo.
Water	-	-	gulli.	Come on	-	- dandinya.
Smoke	-	-	gutta.	Milk	-	-
Ground	-	-	dagoo.	Eaglehawk	-	-
Wind	-	-	dara.	Wild turkey	-	-
Rain	-	-	yarong.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

## No. 190.—DENILQUIN.

By G. A. GORDON, Esq., P.M.

See *baby* and *egg* in this vocabulary.

Kangaroo	-	womboin.	Hand	-	murra.
Opossum	-	willee.	2 Blacks	-	bulla moing.
Tame dog	-	mirry.	3 Blacks	-	bulla ongbee
Wild dog	-				moing.
Emu	-	ginabun.	One	-	ongbee.
Black duck	-	wombulgal.	Two	-	bul-la.
Wood duck		koonaroo.	Three	-	bul-la ongbee.
Pelican	-	koolagally.	Four	-	bulla bulla.
Laughing jackass		kookaburra.	Father	-	babeen.
Native companion		booralgon.	Mother	-	gonee.
White cockatoo	-	mooran.	Sister-Elder	-	mingan.
Crow	-	waagon.	„ Younger	-	
Swan	-	dhundu.	Brother-Elder	-	kaghan.
Egg	-	kabooga.	„ Younger	-	
Track of a foot	-	yabong.	A young man	-	wal-loee.
Fish	-	gooya.	An old man	-	beedar.
Lobster	-	thugamong.	An old woman	-	tharbogang.
Crayfish	-	moorogonong.	A baby	-	kabooga.
Mosquito	-	mogin.	A White man	-	kaban.
Fly	-	boree-mol.	Children	-	boori.
Snake	-	duru.	Head	-	balong.
The Blacks	-	moing.	Eye	-	mil.
A Blackfellow	-	moing.	Ear	-	woda.
A Black woman	-	yenur.			
Nose	-	morooda.			

No. 190.—DENILIQVIN—*continued.*

Mouth	-	-	ngang.	Boomerang	-	-
Teeth	-	-	yerong.	Hill	-	-
Hair of the head	-	-	worun.	Wood	-	- geegal.
Beard	-	-	yarang.	Stone	-	- wallung.
Thunder	-	-	moro-bri.	Camp	-	- walli.
Grass	-	-	bo-gung.	Yes	-	- nga.
Tongue	-	-	thalang.	No	-	- weri.
Stomach	-	-	burbin.	I	-	- uddu.
Breasts	-	-	ang-mung.	You	-	- gneandoo.
Thigh	-	-	boyoo.	Bark	-	- duran.
Foot	-	-	tinung.	Good	-	- marromban.
Bone	-	-	dabul.	Bad	-	- yeangil.
Blood	-	-	gomurr.	Sweet	-	- naddee.
Skin	-	-	ulung.	Food	-	- dhangang.
Fat	-	-	wamo.	Hungry	-	- ngaran.
Bowels	-	-	kalleenga.	Thirsty	-	- kalleenin.
Excrement	-	-	goonung.	Eat	-	- dallee.
War-spear	-	-	dolo.	Sleep	-	- ure.
Reed-spear	-	-		Drink	-	- weejally.
Throwing-stick	-	-	wamur.	Walk	-	- yanagee.
Shield	-	-	geran ( <i>g</i> hard).	See	-	- ngagee.
Tomahawk	-	-	thawin.	Sit	-	- weeja.
Canoe	-	-	koonadan.	Yesterday	-	- neangorang.
Sun	-	-	yeree.	To-day	-	- dalun.
Moon	-	-	ka-bo-da.	To-morrow	-	- nooronggal.
Star	-	-	mimma.	Where are the	-	thaga moing?
Light	-	-	ngalun.	Blacks?	-	
Dark	-	-	burroondang.	I don't know	-	- ne-ag.
Cold	-	-	balloody.	Plenty	-	- madoo.
Heat	-	-	wogil.	Big	-	- monun.
Day	-	-	eeree.	Little	-	- bobi.
Night	-	-	burrondang.	Dead	-	- baalo.
Fire	-	-	waing.	By-and-by	-	- goau.
Water	-	-	kaling.	Come on	-	- thanunya.
Smoke	-	-	kadul.	Milk	-	-
Ground	-	-	dagun.	Eaglehawk	-	-
Wind	-	-	thawarra.	Wild turkey	-	-
Rain	-	-	urang.	Wife	-	-
God	-	-	buy-a-mee.			
Ghosts	-	-	kab-ba.			

## No. 190.—HOWLONG.

BY CHARLES BYRNE, Esq.

Kangaroo	-	wamboyne.	Hand	-	murra.
Opossum	-	willie.	2 Blacks	-	bulla gowing.
Tame dog	-	merrie.	3 Blacks	-	bulla oonbee
Wild dog	-				gowing.
Emu	-	moorung.	One	-	oonbee.
Black duck	-	poothenba.	Two	-	bulla.
Wood duck	-	goonaroo.	Three	-	bulla oonbee.
Pelican	-	gulegalu.	Four	-	bulla bulla.
Laughing jackass		googooburra.	Father	-	mamoo,
Native companion		bralgan.	Mother	-	gunnee.
White cockatoo	-	warriema.	Sister-Elder	-	mingong.
Crow	-	warroo.	„ Younger	-	
Swan	-	thundoo.	Brother-Elder	-	kajong.
Egg	-	kobogong.	„ Younger	-	
Track of a foot	-		A young man	-	wallie.
Fish	-	gooi-ya.	An old man	-	jerribong.
Lobster	-	mooragonong.	An old woman	-	terboga.
Crayfish	-		A baby	-	kaboga.
Mosquito	-	mogin.	A White man	-	goin.
Fly	-		Children	-	
Snake	-	doorong.	Head	-	
The Blacks	-	main.	Eye	-	mill.
A Blackfellow	-	gowing.	Ear	-	woodtha.
A Black woman	-	baragooroo.			
Nose	-	marrooda.			

No. 190.—HOWLONG—*continued.*

Mouth	-	-	nayn.	Boomerang	-	-
Teeth	-	-	yeran.	Hill	-	-
Hair of the head	-	-	urun.	Wood	-	- googal.
Beard	-	-	yaring.	Stone	-	- wallong, gibber.
Thunder	-	-	marroobara.	Camp	-	- moorong.
Grass	-	-	boguna.	Yes	-	- minawa.
Tongue	-	-		No	-	- weeral.
Stomach	-	-	boorighin.	I	-	- athu.
Breasts	-	-	among.	You	-	- indoo.
Thigh	-	-	boogol.	Bark	-	- thoorong.
Foot	-	-	ginnong.	Good	-	- murrambong.
Bone	-	-	jabul.	Bad	-	- nana.
Blood	-	-	gooma.	Sweet	-	-
Skin	-	-	oolang.	Food	-	- thalloo.
Fat	-	-	wammoo.	Hungry	-	- arran.
Bowels	-	-	kolling-gong.	Thirsty	-	-
Excrement	-	-	goonoo.	Eat	-	- thalla.
War-spear	-	-	oola.	Sleep	-	- werrigoo.
Reed-spear	-	-	jereel.	Drink	-	- bolling.
Throwing-stick	-	-	wama.	Walk	-	- yannagoo.
Shield	-	-	murga.	See	-	- nagoo.
Tomahawk	-	-	towing.	Sit	-	- wegoo.
Canoe	-	-	marring.	Yesterday	-	-
Sun	-	-	yeara.	To-day	-	- tallan.
Moon	-	-	goowong.	To-morrow	-	- marungil.
Star	-	-	mimma.	Where are the		
Light	-	-	nallan.	Blacks?		
Dark	-	-	broonong.	I don't know	-	-
Cold	-	-	bolludera.	Plenty	-	- madoo.
Heat	-	-	koninna.	Big	-	- moonoon.
Day	-	-	tallan.	Little	-	- boobegal.
Night	-	-	moorong.	Dead	-	- baloona.
Fire	-	-	wiin.	By-and-by	-	-
Water	-	-	boodong.	Come on	-	- thanyanagoo.
Smoke	-	-	boombillie.	Milk	-	-
Ground	-	-	thagoon.	Eaglehawk	-	-
Wind	-	-	thowarroo.	Wild turkey	-	-
Rain	-	-	urong.	Wife	-	- ennar.
God	-	-				
Ghosts	-	-				

## No. 190.—ALBURY.

BY G. R. H. STUCKEY, Esq.

Though this vocabulary has much in common with preceding ones, it differs from them in the equivalent of *no*.

Kangaroo	- womboin.	Hand	- marra.
Opossum	- wooley.	2 Blacks	-
Tame dog	- miri.	3 Blacks	-
Wild dog	-	One	- wallween.
Emu	- moorein.	Two	- bulla.
Black duck	- boothongbong.	Three	- bullawon.
Wood duck	- goonara.	Four	- bulla-bulla.
Pelican	- goolagerie.	Father	- mama.
Laughing jackass	kookaburra.	Mother	- goone.
Native companion	booralging.	Sister-Elder	- mingarn.
White cockatoo	- waima.	„ Younger	- baraging.
Crow	- waggan.	Brother-Elder	- kagong.
Swan	- thundoo.	„ Younger	- gullbooman.
Egg	- kobbako.	A young man	- naramong.
Track of a foot	-	An old man	- jerebong.
Fish	-	An old woman	- kaambatha.
Lobster	- thamoga.	A baby	- boori.
Crayfish	-	A White man	- koen.
Mosquito	- moloola.	Children	-
Fly	-	Head	- balong.
Snake	- gona.	Eye	- mill.
The Blacks	- main.	Ear	- woodtha.
A Blackfellow	- iabba.		
A Black woman	- bullagera.		
Nose	- moorootha.		



No. 190.—ALBURY—*continued.*

Mouth	-	-	erong.	Boomerang-	-
Teeth-	-	-	erong.	Hill	- -
Hair of the head-	ourn.			Wood-	- - geegil.
Beard	-	-	yarang.	Stone	- - wallan.
Thunder	-	-	moorubari.	Camp	- - moorong.
Grass	-	-	mugong.	Yes	- - yama or yarlo.
Tongue	-	-		No	- - woodi.
Stomach	-	-	gidan.	I	- -
Breasts	-	-	yamong.	You	- -
Thigh	-	-	tharong.	Bark	- - thorong.
Foot	-	-	thenong.	Good	- - murrabong.
Bone	-	-	thaubal.	Bad	- - ingle.
Blood	-	-	gowong.	Sweet	- -
Skin	-	-	youlong.	Food	- - thunong.
Fat	-	-	wombo.	Hungry	- - narang.
Bowels	-	-	borellin.	Thirsty	- -
Excrement	-	-	goonong.	Eat	- - thulgaru.
War-spear	-	-	thula.	Sleep	- - werigee.
Reed-spear-	gereel.			Drink	- - wegalie.
Throwing-stick	-			Walk	- - yanagee.
Shield	-	-	geringarín.	See	- - nogaree.
Tomahawk	-	-	thouwing.	Sit	- - weegee.
Canoe	-	-	marin.	Yesterday	- -
Sun	-	-	erie.	To-day	- - thalan.
Moon	-	-	kewong.	To-morrow-	- owantha.
Star	-	-	mema.	Where are the	
Light	-	-	nargong.	Blacks?	
Dark	-	-	ourong.	I don't know	-
Cold	-	-		Plenty	- -
Heat	-	-	moononera.	Big	- -
Day	-	-	gerambong.	Little	- -
Night-	-	-	ourong.	Dead	- -
Fire	-	-	wein.	By-and-by	- -
Water	-	-	kullen.	Come on	- -
Smoke	-	-	kuthal.	Milk	- -
Ground	-	-	thugong.	Eaglehawk-	-
Wind	-	-	thoura.	Wild turkey	-
Rain	-	-	urong.	Wife	- - hobanblara.
God	-	-			
Ghosts	-	-			



# **BOOK 'THE SEVENTEENTH.**



## BOOK THE SEVENTEENTH.

### PREFATORY REMARKS.

FOR much of the information contained in this book I am indebted, as will be seen, to the late Revd. William Ridley, who was fortunate in meeting with a half-caste woman, an Englishman, and a Blackfellow, whose acquaintance with the languages of the south-eastern extremity of the continent enabled him to preserve a few scraps of information which must otherwise have passed away entirely unrecorded. Nor have these gleanings been without their use, for, as the reader will see further on, they have enabled us to determine the point at which the occupation of Australia by its aboriginal race became complete.

If, however, it is unfortunate in some respects that Mr. Ridley's records of the languages in this portion of the continent are in one or two instances—that of Twofold Bay particularly—so scanty, we are happy in obtaining from Mr. Bulmer and Mr. du Vé a sufficiently full account of the Moneroo language. Still it must not be overlooked, that long prior to this work being commenced our civilization had brought together, and into familiar intercourse in this portion of the continent, tribes which had previously lived in a state of chronic hostility, and that their languages have, as the result, become very much fused. Hence the time has passed when a vocabulary of any of these languages free from foreign words could be obtained.

In the short lists of phrases which follow several of Mr. Ridley's vocabularies, a knowledge of some of the root-words of our languages has enabled me to see that the translations made by that writer are seldom literal, and in some few cases to give exact renderings.

## No. 191.—PORT JACKSON, OR SYDNEY HARBOUR.

FROM THE WORKS OF CAPTAIN JOHN HUNTER, R.N., AND  
LIEUTENANT-COLONEL COLLINS.

AFTER Captain Cook's stay at the Endeavour River, the next real acquaintance of Europeans with the Blacks of Australia took place at Sydney Harbour in 1788. Concerning the manners and language of the several associated tribes which dwelt in that locality, numerous details have been recorded by Hunter in 1793, by Collins in 1804, and by other early writers. Those named accompanied the expedition which planted our first settlement in New Holland, as the continent was then called. From their accounts, we learn that the tribes in the neighbourhood of Sydney Harbour agreed essentially in manners with the other tribes in that portion of the continent, of which the reader has already seen many descriptions. Thus we find them piercing the septum of the nose, amputating a portion of one of the fingers of the left hand of the females, scarring the body, knocking out teeth, and so on. They wore no clothes, and Collins describes the women as blushing at their nakedness when in presence of White men. What is most singular is that this author should have witnessed the rites which accompany the knocking out of teeth; one of the secret ceremonies which only one or two White men have succeeded in gaining admission to during the eighty years which have elapsed since his time. Of these ceremonies Collins' work contains many plates.

Within about fourteen months after the formation of our settlement at Sydney, small-pox broke out in the tribes which dwelt around the harbour, and nearly exterminated them.

The following Additional Words are extracted from Captain Hunter's Journal :—

To stay - - allocy.  
 „ ask for any- annegar.  
 thing  
 Distant - - arrowan.  
 Buried - - bourbillie remul.  
 A bellyful - - barong-boruch,  
 canno.  
 A grave - - bomar.  
 A cloud - - bourra.  
 To kiss - - boon-abbiey,  
 boonya.  
 Finger - - berrille.  
 Ribs - - bibbe.  
 The heart - - boot-boot.  
 „ cheek - - birra.  
 Flood tide - - baragoola.  
 The red kangaroo bangaray.  
 To sing - - boraya.  
 A louse - - moona, burradoo.  
 Woman's apron - barin.  
 With young - binny.  
 To singe the beard bunyadil.  
 off  
 To burn - - cannadinga.  
 „ call - - cama.  
 Broken - - cot-ban-jow.  
 A fishing-line - carra-duin.  
 The neck - - cadlwar, colli-  
 ang.  
 A gut - - carramah.  
 Black cockatoo - carall.  
 The sea - - caragarang.  
 To sneeze - - dere-nignan.  
 Here - - die.  
 To spit - - dooragya.  
 „ prick - - dooralang.  
 A son - - dooroow.  
 To sweat - - erooka.  
 Small-pox - - gall-gall.  
 Rotten - - godieby.  
 The knee - - gorrook.

The arm - - gading.  
 Feathers - - gwomeil.  
 A hut - - gonyi.  
 A female child - gooring.  
 Ornamental scars gongara.  
 on the body  
 Reed necklace - gweèrang.  
 To tickle - - gitte-gittim.  
 „ snore - - gorooda.  
 „ leap - - ilga.  
 A rock - - kibba.  
 To steal - - karama.  
 Sand - - murong.  
 Lightning - - manga.  
 An ant - - mong.  
 The navel - - manaro.  
 Tears - - megal.  
 The bill of a bird moonoo.  
 To take hold - maur.  
 The liver - - naga.  
 A net - - narramee.  
 The forehead - nulla.  
 „ elbow - - oona.  
 „ throat - - parrangle.  
 To laugh - - pillia.  
 The shoulder - tarong.  
 To weep - - tonga.  
 „ sneeze - - terenang.  
 „ yawn - - talanga.  
 „ swim - - wadby.  
 Where - - warè, wa.  
 The lips - - willin.  
 „ chin - - wallo.  
 „ eyebrow - wanaree.  
 „ lips - - weelang.  
 To whistle - - worgye.  
 Red - - morjal.  
 White - - taboa.  
 Black - - nand.  
 Green - - boolga.

## No. 191.—PORT JACKSON, OR A PART OF SYDNEY HARBOUR.

BY CAPTAIN JOHN HUNTER.

Kangaroo	-	-	patagarang.	Hand	-	-	tamira.
Opossum	-	-		2 Blacks	-	-	
Tame dog	-	-	tingo.	3 Blacks	-	-	
Wild dog	-	-	waregal.	One	-	-	
Emu	-	-	maracry, mar-ry- ang.	Two	-	-	
Black duck	-	-		Three	-	-	
Wood duck	-	-		Four	-	-	
Pelican	-	-		Father	-	-	be-anga.
Laughing jackass				Mother	-	-	wy-anga.
Native companion				Sister-Elder	-	-	
White cockatoo	-	-	ga-ra-way.	„ Younger	-	-	
Crow	-	-	wagan.	Brother-Elder	-	-	
Swan	-	-		„ Younger	-	-	
Egg	-	-	ca-ban.	A young man	-	-	
Track of a foot	-	-		An old man	-	-	
Fish	-	-	ma-gra.	„ old woman	-	-	
Lobster	-	-		A baby	-	-	
Crayfish	-	-		A White man	-	-	
Mosquito	-	-	doo-ra.	Children	-	-	
Fly	-	-	my-ang-a.	Head	-	-	caberra.
Snake	-	-	can.	Eye	-	-	mi.
The Blacks	-	-	eo-ra.	Ear	-	-	gorai.
A Blackfellow	-	-	mulla.				
A Black woman	-	-	din.				
Nose	-	-	nogur.				



No. 191.—PORT JACKSON, OR A PART OF SYDNEY HARBOUR—*continued.*

Mouth	-	-	kalga.	Boomerang	-	-
Teeth	-	-	dara.	Hill	-	-
Hair of the head	-	-	diwarra.	Wood	-	-
Beard	-	-		Stone	-	-
Thunder	-	-	morungle.	Camp	-	-
Grass	-	-	dooroy.	Yes	-	-
Tongue	-	-	talling.	No	-	-
Stomach	-	-	barrong.	I	-	- gnia.
Breasts	-	-	nabanq.	You	-	-
Thigh	-	-		Bark	-	-
Foot	-	-	menoe.	Good	-	- beal, bidgeree.
Bone	-	-	diera.	Bad	-	- wèrè.
Blood	-	-	ba-na-rang.	Sweet	-	-
Skin	-	-	baggy.	Food	-	-
Fat	-	-		Hungry	-	- yu-ru-gurra.
Bowels	-	-		Thirsty	-	-
Excrement	-	-		Eat	-	-
War-spear	-	-	camye, kamai.	Sleep	-	- nan-ga-ra.
Reed-spear	-	-		Drink	-	- wee-de.
Throwing-stick	-	-	womar.	Walk	-	- yen.
Shield	-	-	a-ra-goon, e-li-mang.	See	-	-
Tomahawk	-	-	mogo.	Sit	-	- gnal-loa.
Canoe	-	-	nowey.	Yesterday	-	- boorana.
Sun	-	-	coing.	To-day	-	-
Moon	-	-	yannadah.	To-morrow	-	- bur-ra-né, parry-buga.
Star	-	-	birrang.	Where are the		
Light	-	-		Blacks?		
Dark	-	-		I don't know	-	- man-ye-ro.
Cold	-	-	ta-ga-ra.	Plenty	-	-
Heat	-	-		Big	-	-
Day	-	-	camurra.	Little	-	- narrong.
Night	-	-	gnoowing.	Dead	-	- boe.
Fire	-	-	gwee-ang.	By-and-by	-	-
Water	-	-	bado.	Come on	-	- cow-ee.
Smoke	-	-	cud-yal.	Milk	-	- murtin.
Ground	-	-	pe-mall.	Eaglehawk	-	-
Wind	-	-	gwarra.	Wild turkey	-	-
Rain	-	-	panna.	Wife	-	-
God	-	-				
Ghosts	-	-	boye, mawn.			

## No. 191.—PORT JACKSON, OR A PART OF SYDNEY HARBOUR.

BY LIEUTENANT-COLONEL COLLINS.

Kangaroo . . .	Hand - - - tam-mir-ra.
Opossum . . .	2 Blacks - - -
Tame dog . . - din-go.	3 Blacks - - -
Wild dog . . - wor-re-gal.	One - - - wogul.
Emu - . . - ma-ray-ong.	Two - - - yoo-blow-re, boo-
Black duck - . - yoo-rong-i.	la.
Wood duck . . .	Three - - - brew-y.
Pelican . . - tar-rāng-a-bo-	Four - - -
	murray.
Laughing jackass go-gan-ne-gine.	Father - - - be-an-na.
Native companion	Mother . . - wy-an-na.
White cockatoo - gare-a-way.	Sister-Elder - ma-mun-na.
Crow . . . - wau-gan.	„ Younger -
Swan . . . - mul-go.	Brother-Elder - ba-bun-na.
Egg . . . - ca-bahn.	„ Younger
Track of a foot -	A young man -
Fish . . . -	An old man -
Lobster . . . -	„ old woman .
Crayfish . . . -	A baby . . -
Mosquito . . . -	A White man -
Fly . . . - mi-a-nong.	Children - - go-roong.
Snake . . . - cahn.	Head - - - ca-ber-ra.
The Blacks . . - eo-ra.	Eye - - - mi.
A Blackfellow - mul-lā.	Ear - - - go-ray.
A Black woman - din.	
Nose . . . - no-gro.	

## No. 191.—PORT JACKSON, OR A PART OF SYDNEY HARBOUR.

Mouth	-	-	kar-gā.	Boomerang	-	-
Teeth	.	-	dara.	Hill	.	-
Hair of the head	-	-	de-war-ra.	Wood	-	-
Beard	-	-	yar-rin.	Stone	-	-
Thunder	-	-		Camp	-	-
Grass	-	-		Yes	-	- mo rem me.
Tongue	-	-	tal-lang.	No	-	- beall.
Stomach	-	-	bar-rong.	I	-	- gnia.
Breasts	-	-	nabung.	You	-	- gnee-ne.
Thigh	-	-		Bark	-	-
Foot	-	-	ma-no-e.	Good	-	- bood-jer-re.
Bone	-	-		Bad	-	- wee-re.
Blood	-	-		Sweet	-	-
Skin	-	-		Food	-	-
Fat	-	-	bog-gay.	Hungry	-	- yu-roo.
Bowels	-	-		Thirsty	-	-
Excrement	-	-		Eat	-	- patty.
War-spear	-	-	cā-my.	Sleep	-	- nanga.
Reed-spear	-	-		Drink	-	-
Throwing-stick	-	-	womera.	Walk	-	- yen.
Shield	-	-	e-lee-mong, ar- rā-gong.	See	-	- gnā.
Tomahawk	-	-	mogo.	Sit	-	-
Canoe	-	-	nowey.	Yesterday	-	- barāne.
Sun	-	-	coing.	To-day	-	- yagoona.
Moon	-	-	yennadah.	To-morrow	-	- parry boogoo.
Star	-	-	birrong.	Where are the Blacks?		
Light	-	-		I don't know	-	-
Dark	-	-		Plenty	-	-
Cold	-	-	tagorā.	Big	-	- mur-ray.
Heat	-	-	yooroo-gā.	Little	-	- gnar-rang.
Day	-	-	carmarroo.	Dead	-	-
Night	-	-	gnoowing.	By-and-by	-	-
Fire	-	-	gweyong.	Come on	-	- cow-e.
Water	-	-	bādo.	Milk	-	- mooroobin.
Smoke	-	-	cadjeé.	Eaglehawk	-	-
Ground	-	-	permul.	Wild turkey	-	-
Wind	-	-		Wife	-	- mau-gohn.
Rain	-	-	pannā, wāllan.			
God	-	-				
Ghosts	-	-	mahn.			

The languages and customs of the long extinct tribes of Sydney Harbour (originally known as Port Jackson) bear several marks of eastern descent. Thus *e-lee-mong* or *heliman*, the equivalent of *shield*, is met with far away in North-eastern Australia, and the custom of amputating a finger of the female's, or a portion of a finger, prevails in Southern Queensland as it used to do on the shores of Sydney Harbour.

## No. 192.—BOTANY BAY.

BY THE REV. DR. WILLIAM RIDLEY.

THE following short vocabulary of the Turuwul language is taken from Mr. Ridley's *Kamilaroi*. In his notice prefixed to it, Mr. Ridley states that Turuwul was spoken both at Botany Bay and Port Jackson. The several vocabularies of the Port Jackson (or Sydney Harbour) tribe, however, make it clear that there were two languages, and that Turuwul was confined to Botany Bay. From Lieutenant-Colonel Collins' *Account of New South Wales*, published in 1804, we learn that the name of the Botany Bay tribe was Gweagal. In studying the aboriginal phrases preserved by Mr. Ridley, who obtained them from a half-caste of those parts, it is clear that their translations are free and not literal. For instance, in the rendering of *Ngandagoo booroo* = *I see a kangaroo*, we know from a consideration of the other phrases that the equivalent of *see* is not present, whilst we know that the indefinite article *a* does not exist in any Australian tongue. There is also reason to believe that *bring* and *take* are often expressed by variations of the same root-word. The following will exemplify these statements:—

Ridley.	Turuwul.	Literal rendering.
There he is - - -	Ngo, ngo, nga ngullai -	There, there, I see.
He killed a snake -	Bunmā moonda - - -	(He) struck snake.
Take the dog away -	Ngaindina mirigung -	Take <i>away</i> dog.
Bring it here again -	Ngaingulung nga miri- gung	Bring (or take) <i>here</i> I dog.

## No. 192.—BOTANY BAY.

BY THE REV. W. WILLIAM RIDLEY.

Kangaroo	-	burrall, booroo.	Hand	-	-	murrumul.
Opossum	-	koorooera.	2 Blacks			
Tame dog	-	mirigung.	3 Blacks	-	-	
Wild dog	-	joogoong.	One	-	-	
Emu	-		Two	-	-	
Black duck	-	koondyeri.	Three	-	-	
Wood duck	-		Four	-	-	
Pelican	-		Father	-	-	babuna, babunna.
Laughing jackass			Mother	-	-	ngubung.
Native companion			Sister-Elder	-	-	midjun, mitjun.
White cockatoo	-		„ Younger	-		
Crow	-	mebitha, war-nung.	Brother-Elder	-		
Swan	-		„ Younger			
Egg	-		A young man	-		
Track of a foot	-		An old man	-	-	bangung.
Fish	-		An old woman	-	-	moolda.
Lobster	-		A baby	-	-	
Crayfish	-		A White man	-		
Mosquito	-		Children	-	-	chajung.
Fly	-		Head	-	-	kabura.
Snake	-	moonda.	Eye	-	-	me.
The Blacks	-	tdhulla.	Ear	-	-	
A Blackfellow	-					
A Black woman	-					
Nose	-	noogoolbundi.				

No. 192.—BOTANY BAY—*continued.*

Mouth	-	-	kommi.	Boomerang	-	-
Teeth	-	-		Hill	-	-
Hair of the head	-	-		Wood	-	-
Beard	-	-		Stone	-	-
Thunder	-	-		Camp (hut)	-	koonje.
Grass	-	-	bumboor.	Yes	-	-
Tongue	-	-	tallung.	No	-	meira.
Stomach	-	-		I	-	nga.
Breasts	-	-		You	-	-
Thigh	-	-		Bark	-	-
Foot	-	-	dunna.	Good	-	kuller.
Bone	-	-		Bad	-	wirra.
Blood	-	-		Sweet	-	-
Skin	-	-		Food	-	dunmingung.
Fat	-	-		Hungry	-	-
Bowels	-	-		Thirsty	-	-
Excrement	-	-		Eat	-	-
War-spear	-	-		Sleep	-	-
Reed-spear	-	-		Drink	-	-
Throwing-stick	-	-		Walk	-	-
Shield	-	-		See	-	ngullai.
Tomahawk	-	-		Sit	-	-
Canoe	-	-	yernerera.	Yesterday	-	-
Sun	-	-	wirri.	To-day	-	-
Moon	-	-		To-morrow	-	-
Star	-	-		Where are the		
Light	-	-		Blacks?		
Dark	-	-		I don't know	-	-
Cold	-	-		Plenty	-	-
Heat	-	-		Big	-	kaiun.
Day	-	-		Little	-	murruwulung.
Night	-	-	purra.	Dead	-	-
Fire	-	-	we.	By-and-by	-	-
Water	-	-	batoo.	Come on	-	-
Smoke	-	-	kurung gerij.	Milk	-	-
Ground	-	-	moorung.	Eaglehawk	-	-
Wind	-	-	koomgooma.	Wild turkey	-	-
Rain	-	-	bunna.	Wife	-	-
God	-	-				
Ghosts	-	-				

Upon this scanty vocabulary of Botany Bay but few remarks can be made. Most of its words differ from those of Port Jackson, which is rather surprising, seeing the short distance it is between the two places. The reader may compare the equivalents of *sun* and *fire*.



No. 193.—WOLLONGONG, ILLAWARRA, AND  
SHOALHAVEN.

BY THE REV. W. RIDLEY.

THE following words are extracted from Ridley's *Kamilaroi*. The name of the language, we learn, is Wodi-wodi, and its negative adverb is *naiyung*; but it is to be noticed that the negative at the Hunter River is *morri*, at Albury *moodi*, and at Swan Hill *motti*, and it is probable that there was a time when *modi* prevailed in the same sense from Wollongong to Jervis Bay.

The equivalent of *God* Mr. Ridley derives from *mirir* = *sky*, which is one of the words in that sense given by the same writer in the Turrumbul language, spoken on the Brisbane River. The reader may compare the renderings *camp* and *bark*. A *hut* was often spoken of as a *camp*, and *huts* were almost always made of *bark* in the southern portion of the continent, and hence the two objects were expressed by one word. In some of our languages a man will talk of his *tree* or his *mood*, meaning his *spear*; a form of speech which has something of the grand as well as of the rude about it.

## No. 193.—WOLLONGONG, ILLAWARRA, AND SHOALHAVEN.

BY THE REV. W. RIDLEY.

Kangaroo	-	booroo.	Hand	-	murrumur.
Opossum	-	kooraora.	2 Blacks	-	-
Tame dog	-	mirrigung.	3 Blacks	-	-
Wild dog	-	-	One	-	mittang.
Emu	-	birribain.	Two	-	boolar.
Black duck	-	-	Three	-	wowulhi.
Wood duck	-	-	Four	-	boolar boolar.
Pelican	-	kurungaba.	Father	-	-
Laughing jackass	-	kookara.	Mother	-	-
Native companion	-	gooradawak.	Sister-Elder	-	-
White cockatoo	-	yambai-imba.	„ Younger	-	-
Crow	-	-	Brother-Elder	-	-
Swan	-	-	„ Younger	-	-
Egg	-	-	A young man	-	yooring,
Track of a foot	-	-		-	banggun.
Fish	-	dun.	An old man	-	beunggun.
Lobster	-	-	An old woman	-	-
Crayfish	-	-	A baby	-	murrakainggun.
Mosquito	-	-	A White man	-	jirunggalung.
Fly	-	-	Children	-	kudjagung.
Snake	-	-	Head	-	wollar.
The Blacks	-	-	Eye	-	mobura, mer.
A Blackfellow	-	-	Ear	-	koori.
A Black woman	-	-			
Nose	-	noogoor.			

# WOLLONGONG, ILLAWARRA, AND SHOALHAVEN. 419

No. 193.—WOLLONGONG, ILLAWARRA, AND SHOALHAVEN—*continued.*

Mouth . . .	kommi.	Boomerang . . .	wurangaing.
Teeth . . .	irra.	Hill . . .	
Hair of the head .	jirra.	Wood . . .	
Beard . . .		Stone . . .	
Thunder . . .		Camp . . .	kundi, ngurra.
Grass . . .		Yes . . .	nge.
Tongue . . .	tullun.	No . . .	naiyung.
Stomach . . .		I . . .	ngaiagung.
Breasts . . .		You . . .	ngindigung.
Thigh . . .	turra.	Bark . . .	kunida.
Foot . . .	dunna.	Good . . .	nukkoong.
Bone . . .		Bad . . .	bullin.
Blood . . .		Sweet . . .	
Skin . . .		Food . . .	
Fat . . .		Hungry . . .	
Bowels . . .		Thirsty . . .	
Excrement . . .		Eat . . .	
War-spear . . .	maiagung.	Sleep . . .	
Reed-spear . . .		Drink . . .	
Throwing-stick .		Walk . . .	
Shield . . .		See . . .	
Tomahawk . . .		Sit . . .	
Canoe . . .	yanaoera, mudyeri.	Yesterday . . .	
Sun . . .	bukurung.	To-day . . .	
Moon . . .	tedjung.	To-morrow . . .	
Star . . .	jinjinnurung.	Where are the Blacks?	
Light . . .		I don't know . . .	
Dark . . .		Plenty . . .	
Cold . . .	maiing.	Big . . .	kaiyung.
Heat . . .	bukuring.	Little . . .	murruwailung.
Day . . .		Dead . . .	bulyar
Night . . .		By-and-by . . .	
Fire . . .	kanbi.	Come on . . .	
Water . . .	ngaityung.	Milk . . .	
Smoke . . .	kurunggurij.	Eaglehawk . . .	
Ground . . .	murung.	Wild turkey . . .	
Wind . . .		Wife . . .	
Rain . . .	yewi.		
God . . .	mirirul.		
Ghosts . . .	gooun.		

## No. 194.—FROM JERVIS BAY TO MOUNT DROMEDARY.

BY MR. RICHARD DAWSEY.

FOR this vocabulary I am indebted, through Mr. Stewart Caswell, P.M. at Moruya, to Mr. Richard Dawsey. The tribes of whose language a specimen is attached divide themselves into two classes, viz., *Piindri* or *tree-climbers*, and *Kathoongal* or *fishermen*. It is, I am informed, a tradition of theirs that the earth was once destroyed, some say by water and others by fire, and was subsequently re-peopled from the moon. They humourously call *policeman tchingar* = *star-fish*, as they say both seize and detain. These tribes still retain a few of their old customs, for they scar the person and knock out teeth. Every remarkable hill, waterhole, and rock, says Mr. Dawsey, has its native name. It will be noticed that *sun*, *light*, *heat*, *day*, and *to-day* are all translated by the word *noma*, and probably correctly so.

### No. 194.—ADDITIONAL WORDS.

Scrub -	-	kubbee, burrar.	Roast -	-	koonjal.
River -	-	nadju.	Go up -	-	kullowa.
Bread -	-	tungi (see Food).	Come down	-	nirini.
Hut -	-	koongi.	Run -	-	wolliar.
Finger -	-	minna.	Jump -	-	worrage.
Calf of leg -	-	iabooda.	Cry -	-	noongoo.
My head -	-	kabomanga.	Club -	-	koodgeroo.
Kill -	-	billyagooiin.	Bandicoot -	-	gooragoor.
Call -	-	karrooga.	Mullet -	-	worregulla.
Inquire -	-	yaboo.	Bream -	-	burra.

No. 194.—ADDITIONAL WORDS—*continued*.

Crab - - -	thooril.	Paddimellon -	potalemon.
Crane - - -	kaloo.	Musk duck -	nunneloo.
Black cockatoo -	ngerral.	Spider -	marara.
Ring-tailed opos-	boogoori.	Wattle-tree -	boarr.
sum		Porpoise -	toweri.
Maggot - - -	mundooaga.	Seal - - -	eeragulla.
Blow-fly - - -	mooroon.	Gull - - -	mara.
A boil - - -	mundarlo.	Shark - - -	woolemboora.
Black snake -	moontha.	Oyster - - -	bithunga.
Brown ,, -	mooroomba.	Clouds - - -	moongooroo.
Carpet ,, -	wagoor.	Wombat - - -	bunkata.
Bark vessel for	wondia.	Boy - - -	kaboogabal.
carrying water		Girl - - -	yandabal.
Wooden vessel for	bungalli.	Sweetheart -	tunnamung (eat
carrying water			breasts).
East wind - - -	browa.	I am eating -	tunnaga.
North-east wind -	bullya.	Grandmother -	baonga.
South wind -	merringanna.	Strong - - -	matong.
West ,, - - -	goorooma.	Cripple - - -	kookiwon.
Spotted gum-tree	derani.	Deaf - - -	nerraguin.
Mahogany - - -	muthawan.	Lyrebird - - -	chakola.
Fern - - -	munga.	Sea - - -	burra-burra.
Fern-tree - - -	iumbagun.	A rough sea -	kuth-thoo.
Lizard - - -	bungao.	Platypus - - -	yarrenbool.
Sting-ray - - -	bubba.	Red ochre - -	koobur.

## No. 194.—FROM JERVIS BAY TO MOUNT DROMEDARY.

Kangaroo . . .	- booroo.	Hand . . .	- munna.
Opossum . . .	- koongera.	2 Blacks . . .	-
Tame dog . . .	- mirriga.	3 Blacks . . .	-
Wild dog . . .	-	One . . .	- mittundal.
Emu . . .	- murria.	Two . . .	- moondacora.
Black duck . . .	- wombarra.	Three . . .	- dooroogai.
Wood duck . . .	- yerrinbool.	Four . . .	-
Pelican . . .	- kurringooaba.	Father . . .	- barbatha, bai- ing.
Laughing jackass	kookoo.	Mother . . .	- meunda, mane.
Native companion	goerri.	Sister-Elder . . .	- mamung.
White cockatoo .	- ngowal.	„ Younger . . .	-
Crow . . .	- wagoora.	Brother-Elder . .	- tatha.
Swan . . .	- koorawarri, koonyoo.	„ Younger myinga.	-
Egg . . .	- koarno.	A young man . . .	-
Track of a foot .	- moorooda, burd- yoo.	An old man . . .	- warri.
Fish . . .	- ma, mena.	An old woman . .	-
Lobster . . .	-	A baby . . .	- warran.
Crayfish . . .	- birrooa.	A White man . . .	- moomaga.
Mosquito . . .	- neelooga.	Children . . .	- warran.
Fly . . .	- myrmga.	Head . . .	- kabomo.
Snake . . .	- kurri.	Eye . . .	- mubbura.
The Blacks . . .	- kimbunya.	Ear . . .	- koori.
A Blackfellow . .	- uin.		
A Black woman . .	- wangan.		
Nose . . .	- nogooroo.		

No. 194.—FROM JERVIS BAY TO MOUNT DROMEDARY—*continued*.

Mouth	-	-	willi.	Boomerang	-	-	warrangan.
Teeth	-	-	era, nganayoo.	Hill	-	-	
Hair of the head	-	-	jaour.	Wood	-	-	boombal.
Beard	-	-	yarran, yarri.	Stone	-	-	boora, moora.
Thunder	-	-	maybi.	Camp	-	-	doogan.
Grass	-	-	wuddal.	Yes	-	-	ngi.
Tongue	-	-	nimming.	No	-	-	tukkayil.
Stomach	-	-	binji.	I	-	-	iaga.
Breasts	-	-	numminya.	You	-	-	inde, indiga.
Thigh	-	-	boonda.	Bark	-	-	oolaga.
Foot	-	-	tinna.	Good	-	-	jummaga.
Bone	-	-	boyoo.	Bad	-	-	kannia.
Blood	-	-	dgeralli.	Sweet	-	-	jummaga.
Skin	-	-	wardoo.	Food (vegetable)	-	-	tungi.
Fat	-	-	buon.	„ (meat)	-	-	narroom.
Bowels	-	-	koonnoo.	Hungry	-	-	ithul.
Excrement	-	-	koonnoo.	Thirsty	-	-	oondago.
War-spear	-	-	birruya.	Eat	-	-	thunnal.
Reed-spear	-	-	birryoola.	Sleep	-	-	nomgooga.
Throwing-stick	-	-	wommer.	Drink	-	-	oondaga.
Shield	-	-	bimbis, murka.	Walk	-	-	yannooga.
Tomahawk	-	-	mundoo.	See	-	-	naguni.
Canoe	-	-	kurridja.	Sit	-	-	ma-i-ga.
Sun	-	-	nowa.	Yesterday	-	-	boguia.
Moon	-	-	dowera.	To-day	-	-	nowa.
Star	-	-	tingee.	To-morrow	-	-	bragua.
Light	-	-	nowa.	Where are the	-	-	wanaga uin?
Dark	-	-	i-il-wa.	Blacks?	-	-	
Cold	-	-	goo-yoodoo.	I don't know	-	-	nginbaga or
Heat	-	-	bukkeran, nowa.		-	-	tukkyil.
Day	-	-	nowa.	Plenty	-	-	bukkan.
Night	-	-	i-il-wa.	Big	-	-	birraga.
Fire	-	-	kani.	Little	-	-	koobya.
Water	-	-	nadju.	Dead	-	-	worral.
Smoke	-	-	tooroor.	By-and-by	-	-	kawai.
Ground	-	-	ilurgar, bukk.	Come on	-	-	yowi.
Wind	-	-	gooroo-ooma.	Milk	-	-	
Rain	-	-	bunna.	Eaglehawk	-	-	
God	-	-		Wild turkey	-	-	
Ghosts	-	-		Wife	-	-	

## No. 195.—QUEANBEYAN.

BY THE POLICE MAGISTRATE AT THE ABOVE TOWN,

Who informs me that only one person of this tribe, an old woman, remains.

Kangaroo - - - pundar.	Hand - - - munna.
Opossum - - - widgen.	2 Blacks - - -
Tame dog - - - merrigon.	3 Blacks - - -
Wild dog - - -	One - - - midjemban.
Emu - - - arang.	Two - - - bollan.
Black duck - - - boojangbung.	Three - - -
Wood duck - - -	Four - - -
Pelican - - - graduck.	Father - - - bobong.
Laughing jackass - googooburra.	Mother - - - ija.
Native companion	Sister-Elder - gullung.
White cockatoo -	„ Younger -
Crow - - - wagun.	Brother-Elder - gooung.
Swan - - - gunyuck.	„ Younger
Egg - - - gubbong.	A young man - wurrumbull.
Track of a foot - munjuwa.	An old man - jerrabung.
Fish - - - mullang.	An old woman - bullane.
Lobster - - -	A baby - - - wunja.
Crayfish - - - murragolong.	A White man - gubba.
Mosquito - - -	Children - - -
Fly - - -	Head - - - guddagong.
Snake - - - jige-gong.	Eye - - - goondal.
The Blacks - - - murring.	Ear - - - binningaring.
A Blackfellow -	
A Black woman - bullong.	
Nose - - -	



No. 195.—QUEANBEYAN—continued.

Month - -	Boomerang - -
Teeth - - - weera.	Hill - - -
Hair of the head - yarang.	Wood - - -
Beard - - - earing, yaring.	Stone - - - wullung.
Thunder - - - mirrabee.	Camp - - - wallane.
Grass - - - narruck.	Yes - - - awang.
Tongue - - - dalling.	No - - - wungung.
Stomach - - - dowong.	I - - - indegee.
Breasts - - - ummingyang.	You - - - imeba.
Thigh - - - munjawong.	Bark - - - dunarung.
Foot - - -	Good - - - dunga.
Bone - - -	Bad - - - nanyngalong.
Blood - - - goorooba.	Sweet - - - murrumbung.
Skin - - -	Food - - - dunnong.
Fat - - - bunun.	Hungry - - - aranda.
Bowels - - - goonong.	Thirsty - - - yungimeba.
Excrement - - goonong.	Eat - - - abally.
War-spear - -	Sleep - - - umbaree.
Reed-spear - -	Drink - - - admy.
Throwing-stick -	Walk - - - yarrabajay.
Shield - - - towrang.	See - - - goolang.
Tomahawk - - - umbagong.	Sit - - - alagee.
Canoe - - - murring.	Yesterday - -
Sun - - - mumite.	To-day - - -
Moon - - -	To-morrow - - urongal.
Star - - - jingee.	Where are the wullo murring?
Light - - - burra.	Blacks?
Dark - - -	I don't know - wunnagung.
Cold - - - gurrada.	Plenty - - -
Heat - - - murrumbung.	Big - - - yabung.
Day - - -	Little - - - gobang.
Night - - - dia.	Dead - - - berraging.
Fire - - - wudda.	By-and-by - -
Water - - - ijong.	Come on - - - gooli.
Smoke - - -	Milk - - -
Ground - - - dowra.	Eaglehawk - -
Wind - - - goorookma.	Wild turkey -
Rain - - - urong.	Wife - - -
God - - -	
Ghosts - - - mummoogong.	

## No. 196.—YASS.

BY THE BENCH OF MAGISTRATES AT THAT PLACE.

ALSO A FEW WORDS FROM GEORGE BROWNE, Esq.

Kangaroo	-	burroo.	Hand	-	mooranlang.
Opossum	-	willi.	2 Blacks	-	
Tame dog	-	mirragong.	3 Blacks	-	
Wild dog	-		One	-	mittong.
Emu	-	bennebang.	Two	-	boolla.
Black duck	-	boothunba.	Three	-	boolla mittong.
Wood duck	-	goonangri.	Four	-	
Pelican	-		Father	-	moonmonthur.
Laughing jackass		kookaburra.	Mother	-	magong.
Native companion		goorine.	Sister-Elder	-	thargong.
White cockatoo	-	wagara.	„ Younger	-	
Crow	-	wargan.	Brother-Elder	-	mooroombyn.
Swan	-	doondoo.	„ Younger	-	ngarrang.
Egg	-	goobagong.	A young man	-	nannong.
Track of a foot	-	yowel.	An old man	-	wybong.
Fish	-	guir.	An old woman	-	gangang.
Lobster	-	mangaba.	A baby	-	goodtha, boobal.
Crayfish	-	mooroonong.	A White man	-	gubba.
Mosquito	-	mudjering.	Children	-	
Fly	-	boreman.	Head	-	guddagong.
Snake	-	mukka.	Eye	-	migeleg.
The Blacks	-	myning.	Ear	-	bungenerra.
A Blackfellow	-	wurunbill.			
A Black woman	-	bullong.			
Nose	-	moorangee.			

No. 196.—YASS—*continued.*

Mouth	-	-	thamberree.	Boomerang	-	-
Teeth	-	-	yeera.	Hill	-	-
Hair of the head	-	-	yarragong.	Wood	-	- noola.
Beard	-	-	yarrang.	Stone	-	- wollung.
Thunder	-	-	mooroobey.	Camp	-	- noora.
Grass	-	-	ngalook.	Yes	-	- nea.
Tongue	-	-	thullong.	No	-	- oonthewa.
Stomach	-	-	binjey, ugga.	I	-	- ngoolangi.
Breasts	-	-	nononug.	You	-	- goolanga.
Thigh	-	-	darra.	Bark	-	- doorong.
Foot	-	-	-	Good	-	- murrumbong.
Bone	-	-	jennang.	Bad	-	- narregalong.
Blood	-	-	jinjey.	Sweet	-	-
Skin	-	-	garring.	Food	-	-
Fat	-	-	boorai.	Hungry	-	- nurren.
Bowels	-	-	noobee.	Thirsty	-	- marjoong.
Excrement	-	-	goonong.	Eat	-	- ngarau.
War-spear	-	-	jewing.	Sleep	-	- googong.
Reed-spear	-	-	jereel.	Drink	-	- narging.
Throwing-stick	-	-	-	Walk	-	- yarraba.
Shield	-	-	minga.	See	-	- naangi.
Tomahawk	-	-	thowing.	Sit	-	- nulli.
Canoe	-	-	murreng.	Yesterday	-	- barrandi.
Sun	-	-	wynen, weenyoo.	To-day	-	- youngoo.
Moon	-	-	gerrong.	To-morrow	-	- barrandi.
Star	-	-	jenna.	Where are the	-	ooruna myning?
Light	-	-	narragan.	Blacks?	-	-
Dark	-	-	burrabi.	I don't know	-	- moonalthwa.
Cold	-	-	kurrett.	Plenty	-	- jamma.
Heat	-	-	wynen.	Big	-	- moonoon.
Day	-	-	booroowal.	Little	-	- boobi.
Night	-	-	burrabi.	Dead	-	- kowe.
Fire	-	-	gunbey.	By-and-by	-	- koomun.
Water	-	-	narjung.	Come on	-	- goolai.
Smoke	-	-	kuddalth.	Milk	-	-
Ground	-	-	thoora, doorla.	Eaglehawk	-	-
Wind	-	-	bandoo.	Wild turkey	-	-
Rain	-	-	eurong.	Wife	-	-
God	-	-	-			
Ghosts	-	-	buronaga.			

I am informed that a few individuals of the Yarr—or, as we call it, Yass—tribe, still survive. The reader will notice that there is but one word for *yesterday* and *to-morrow*. Almost the same thing occurs in Nos. 191 and 194. In view of the statements made by some writers on the subjects of Australian marriages and terms of relationship, the following Additional Words are important, viz., *goonin* = *uncle* and *aunt*; *peringing* = *cousin*.

## No. 197.—MONEROO.

BY CHARLES DU VÉ, ESQ., AND JOHN BULMER, ESQ.

OF the dialects spoken in the Moneroo or Manèra district, several vocabularies have reached me, only two of which I have thought it necessary to insert. The one compiled many years back by Mr. John Shotsky, of the Botanical Society of Bavaria, which has often appeared in print, is before me; but it is evidently incorrect in many particulars, and hence is not inserted. Those placed before the reader were collected, the first by Mr. Charles du Vé, a gentleman long resident in Gippsland, and the other by Mr. John Bulmer, manager of one of the Government Aboriginal Stations in that country, who has many qualifications for the undertaking, and has bestowed great pains on his paper. The language, this gentleman informs me, is called *Ngarago*, and it will be seen that it has many words found but little altered in the dialects of Queanbeyan, Moruya, and Omeo. Whether this was always so, or is the result of the mixture of tribes, consequent on our occupation, it is now impossible to determine.

## No. 197.—MONEROO.

BY CHARLES DU VÉ, Esq.

Kangaroo	-	bundäär.	Hand	-	-	maraga.
Opossum	-	watjen.	2 Blacks	-	-	
Tame dog	-	mittagang.	3 Blacks	-	-	
Wild dog	-		One	-	-	mittong.
Emu	-	biri-biri.	Two	-	-	boolarlar.
Black duck	-	poodoombarng.	Three	-	-	boolar martung.
Wood duck	-	goonaroo.	Four	-	-	
Pelican	-		Father	-	-	bobahn.
Laughing jackass			Mother	-	-	mitchong.
Native companion		gooyoor.	Sister-Elder	-	-	
White cockatoo	-	ngoul.	„ Younger	-	-	cullan.
Crow	-	warcolin.	Brother-Elder	-	-	jydchong.
Swan	-		„ Younger			
Egg	-		A young man	-	-	munguyung.
Track of a foot	-	mooritché.	An old man	-	-	jirrybung.
Fish	-	moolaan.	An old woman	-	-	
Lobster	-		A baby	-	-	
Crayfish	-	barrinjook.	A White man	-	-	moomoogan.
Mosquito	-	moolookmar.	Children	-	-	
Fly	-		Head	-	-	kadagong.
Snake	-	jijucung.	Eye	-	-	mobbara.
The Blacks	-		Ear	-	-	binneyarree.
A Blackfellow	-	myang.				
A Black woman	-	ballaru.				
Nose	-	nor.				

No. 197.—MONEROO—*continued.*

Mouth	-	-	dha, moordingee.	Boomerang	-	-	warrungen.
Teeth	-	-	yayra.	Hill	-	-	-
Hair of the head	-	-	eërong.	Wood	-	-	baar.
Beard	-	-	-	Stone	-	-	goorobung.
Thunder	-	-	-	Camp	-	-	wallaan.
Grass	-	-	nulhook.	Yes	-	-	-
Tongue	-	-	-	No	-	-	moko.
Stomach	-	-	-	I-	-	-	ngimba.
Breasts	-	-	-	You	-	-	yindigee.
Thigh	-	-	tharal.	Bark	-	-	-
Foot	-	-	genno.	Good	-	-	murrembarang.
Bone	-	-	-	Bad	-	-	moko (?).
Blood	-	-	-	Sweet	-	-	-
Skin	-	-	-	Food	-	-	-
Fat	-	-	-	Hungry	-	-	-
Bowels	-	-	-	Thirsty	-	-	-
Excrement	-	-	-	Eat	-	-	-
War-spear	-	-	cumma.	Sleep	-	-	-
Reed-spear	-	-	gerambardee.	Drink	-	-	-
Throwing-stick	-	-	-	Walk	-	-	yarrabye.
Shield	-	-	armmel.	See	-	-	-
Tomahawk	-	-	ngumbercung.	Sit	-	-	-
Canoe	-	-	marring.	Yesterday	-	-	-
Sun	-	-	monnutche.	To-day	-	-	-
Moon	-	-	cubartong.	To-morrow	-	-	-
Star	-	-	ieenkee.	Where are the	-	-	-
Light	-	-	murdeditch.	Blacks?	-	-	-
Dark	-	-	dthag.	I don't know	-	-	-
Cold	-	-	curret.	Plenty	-	-	-
Heat	-	-	weenya.	Big	-	-	yhubung.
Day	-	-	bruyeo.	Little	-	-	-
Night	-	-	-	Dead	-	-	-
Fire	-	-	gannby.	By-and-by	-	-	-
Water	-	-	ngiljong.	Come on	-	-	-
Smoke	-	-	dhoomdook.	Milk	-	-	-
Ground	-	-	towra.	Eaglehawk	-	-	meerong.
Wind	-	-	goonooookomar.	Wild turkey	-	-	-
Rain	-	-	yurong.	Wife	-	-	-
God	-	-	-				
Ghosts	-	-	-				

## No. 197.—MONEROO.

BY JOHN BULMER, Esq.

Kangaroo	-	bandara.	Hand	-	marranga.
Opossum	-	wajan.	2 Blacks	-	blala marrin
Tame dog	-	merrigang.	3 Blacks	-	wajala boor mar-
Wild dog	-	merail			rin.
Emu	-	ngooroon.	One	-	boor.
Black duck	-	boothan-baan.	Two	-	wajala, blala.
Wood duck	-	koonaroo.	Three	-	blala boor.
Pelican	-		Four	-	wajala-wajala.
Laughing jackass			Father	-	papang.
Native companion		kroobanben.	Mother	-	najan.
White cockatoo	-		Sister-Elder	-	namang.
Crow	-	wagoolan.	„ Younger	-	kallan.
Swan	-	koonyak.	Brother-Elder	-	dejan.
Egg	-	kabango.	„ Younger	-	kookong.
Track of a foot	-	jennum.	A young man	-	warrambal.
Fish	-	manjar.	An old man	-	jerrabaang.
Lobster	-	notkun.	An old woman	-	kowandit.
Crayfish	-	barranjerk.	A baby	-	waen.
Mosquito	-	nilakmun.	A White man	-	mumogang.
Fly	-	ngago.	Children	-	waenmerang.
Snake	-	tetchogang.	Head	-	kuttegang.
The Blacks	-	marrin.	Eye	-	kindthuno.
A Blackfellow	-	marrin.	Ear	-	jenna-nana.
A Black woman	-	ballan.			
Nose	-	noor.			



No. 197.—MONEROO—*continued.*

Mouth	-	yerra, nana.	Boomerang	-	warranin.
Teeth	-	mundtho, nana.	Hill	-	boolo.
Hair of the head	-	yerrang.	Wood	-	ngalu, murru.
Beard	-	yerran.	Stone	-	koorogang.
Thunder	-	merbil.	Camp	-	baanja.
Grass	-	nallook.	Yes	-	yayoo.
Tongue	-	thalline.	No	-	murro.
Stomach	-	yugerin.	I	-	ngiamba.
Breasts	-	banannu.	You	-	nindega.
Thigh	-	darra.	Bark	-	thorarang.
Foot	-	yenote.	Good	-	mowdang.
Bone	-	kakak.	Bad	-	mado, jamogang.
Blood	-	kooroban.	Sweet	-	yellagine.
Skin	-	watnana.	Food	-	thanang.
Fat	-	bewan.	Hungry	-	merra.
Bowels	-	thowang.	Thirsty	-	chuta.
Excrement	-	guanang.	Eat	-	thai-i.
War-spear	-	yarraka	Sleep	-	kappuga.
Reed-spear	-	jerwang.	Drink	-	ngo-ye-a.
Throwing-stick	-	berrimi, baar.	Walk	-	yerrabe.
Shield	-	ngmal.	See	-	nai.
Tomahawk	-	ngmalagan.	Sit	-	ngalaga.
Canoe	-	mamat.	Yesterday	-	beami boor.
Sun	-	warrangur.	To-day	-	myaro.
Moon	-	jingai.	To-morrow	-	ngoongang.
Star	-	wagang.	Where are the Blacks?	-	ngandoo marrin?
Light	-	thaik.	I don't know	-	ngandagun.
Dark	-	katata.	Plenty	-	yapang.
Cold	-	thurrun.	Big	-	minéba.
Heat	-	booreo.	Little	-	koobeang.
Day	-	thaik.	Dead	-	birragan.
Night	-	watha.	By-and-by	-	balloot.
Fire	-	ngagung.	Come on	-	kajoo.
Water	-	maniak.	Milk	-	mimin.
Smoke	-	thairra.	Eaglehawk	-	mirrung.
Ground	-	widdin.	Wild turkey	-	karook.
Wind	-	yerrung.	Wife	-	maan.
Rain	-	karrit.			
God	-				
Ghosts	-	birribang.			

## No. 198.—TWOFOOLD BAY.

BY THE LATE REV. DR. WILLIAM RIDLEY.

THE following few words are extracted from Ridley's *Kamilaroi*, a work of which the author has many times availed himself. As the Twofold Bay country was the locality at which the descendants of the Sydney tribes which followed the coast to the southward and those which, taking an inland course, reached the Yarra, Gippsland, Omeo, and the southern confines of the Twofold Bay country met, it is to be regretted that the vocabulary preserved is so scanty. The only words it contains which serve for comparison are the following:—

I	.	-	ngaiadha.	Father	.	-	babā.
Thou (you)	.	-	indiga.	Mother	.	-	minga.

*Mamung* is given as a proper name for a *sister* in a family, but in the Sydney language we have *mamuna*, and in that spoken from Jervis Bay to Mount Dromedary we have the same word *mamung* meaning *sister*. Hence I have no doubt that Mr. Ridley was in error when he took the word down as a proper name. This is strong evidence of the tribe being of Sydney descent; otherwise the first three of the four words given above are too common in root throughout Australia to help us to any conclusion on the subject. We know, however, that the Twofold Bay Blacks themselves were always in alliance with those about Mount Dromedary and to the northward of that point, and at war with the Gippsland and Snowy River tribes; a state of things which we always find existing at points at which portions of the race long separated have again come into contact.

# **BOOK THE EIGHTEENTH.**



BOOK THE EIGHTEENTH.

PREFATORY REMARKS.

THE tribes treated of in this book belong almost entirely to Victoria. They occupy the south-western extremity of the Eastern Division of the continent, and their languages may easily be traced as far north as the MacIntyre River. The close connection of these tongues admits of no doubt, as also their difference from the Lower Murray and Lake Alexandrina form of speech, with which they come in contact at Lacepede Bay. The following table will instance both of these facts:—

English.	Murray Lakes.	Mount Gambler.	Tatiarra.	Swan Hill.
Kangaroo	Wangami	Kooraa	Mindyun	Koorengi.
Emu	Pinyali	Kower	Kowir	Kurwing.
Pelican	Nori	Parangal	Waroopool	Purtanal.
Laughing jackass	Kukukki	Kooartang	Kooungal	Koongo.
Swan	Kungari	Koonowoor	Koonooer	Konawar.
Father	Nanghai	Marme	Maame	Mamoo.
Head	Kurle	Boop	Boorp	Poibo.
Eye	Piili	Mir	Mir	Mirnoo.
Ear	Plombe	Wrung	Wirambool	Wirmpoolo.
Hair	Kuri	Ngur la boop	Ngarapoorp	Nguragnoo.
Beard	Menake	Ngur la ngerne	Ngainye	Ngenengroo.
Fire	Kene	Wurnap	Wanyep	Wurnaway.
Smoke	Muldi, kare	Booloing	Borring	Boorangni.
Bark	Yorle	Moondart	Mitch	Mickoo.
Sleep	Muwe	Kooma	Kombian	Komba.
Walk	Ngoppun	Yan	Yanna	Yanna.
To-day	Hikkai	Keto	Kaiejung	Keeli.
	nungge			
Come on	Yel ellai	Kooki	Yannag	Kaki, yanna.

For the most part the names of the tribes in this south-western extremity of the Eastern Division are the negative adverbs of their several languages, and we see that as a fresh tribe came by secession into existence it often invented for itself a new negative adverb. It also frequently altered its equivalent for *the Blacks*. In the Tyntynder, Piangil, Kulkyne, and Tatiarra dialects we find *kaalk*, *kulko*, or other similar words meaning *bone* or *mood*, or both of them. We also meet with *kallak* and *kalk* on the Upper Glenelg as *mood*, and the same word occasionally as far north as the heads of the Mitchell and Walsh Rivers signifying *war-spear*. In a general way, however, it is *mood* and *fire* that we find related.

The partial differences found in some of the vocabularies in this book are in accordance with the fact, which I have several times observed myself, that a section of a tribe, or even a family, will occasionally develop some variety of speech. As an instance, we find the words of the first of the two Tatiarra vocabularies ending with great frequency with the sound *ik* or *ek*, which is almost absent from the other.

The following phrases, belonging to one of the Laichilaichi families, were kindly forwarded to me by Mr. McLeod, who I understand speaks the language. The variation in the use of the negative adverb will be noticed:—

Where (are the) winga wortongi?  
Blacks?

(I have) not seen lachong  
(them) nurongan.

Where (are all the) winga  
women? moroignee?

(They are) fishing yoo-ong-illa.

One woman (is at) gea-abbi neyaw  
Bumbang Bumbang.

Two women (are) boralgı neyaw  
at) Kulkyne Kulkyne.

(I am) hungry - krenambun.

Give (me some) wookey burnimo.  
food

Here (is some) - kimma.

Presently I will tartem nully  
eat opossum tchowa welang.

Emu good (Emu is karwingi delgi.  
the best)

Where (are you) winga yangnowa?  
going?

I will go (too) - yeta yoowannur.

(I am very) tired mikkgun.

(Well! go to) sleep koomba ulli.  
you

Where (is) my winga yaun  
husband? lieuki?

(You) will see him yenga nulli  
 presently tartem.  
 I see two women yetti nyen  
 boolagi lieu.  
 Where (is my) winga kooyoni?  
 war-spear?  
 (I have) not seen lacha ninon.  
 (it)

Give me one - wakey nung  
 kaiup.  
 (Do) not talk - lacha yarna.  
 When will Tommy winga winyari-  
 come back? gen Tommy?  
 When go you? - winga yang  
 nooa?

From this it will be seen that *winga* means both *where* and *when*, a form of speech which is found in the Bangerang languages, and probably in others.

### No. 199.—SWAN HILL AND TYNTYNDER.

BY JOHN BEVERIDGE, ESQ.

THE following information concerning the language of the tribe which dwelt in the neighbourhood of Swan Hill and Tyntynder, but few individuals of which now remain, was kindly supplied by Mr. John Beveridge, who speaks it with some fluency. Few of my correspondents have taken so much trouble with the vocabularies they have forwarded to me. The name of the tribe is *Wotti-wotti*,\* a reduplication of the negative adverb of their language. A very good and full account of this tribe has been published by the late Mr. Peter Beveridge, a brother of my correspondent, who lived many years amongst them, in which, however, the careful reader will notice a few inaccuracies. The following is one of them. At page 53 it is stated that *nowie* is not the equivalent of *sun* in the Wotti-wotti language, whilst at pages 43, 45, and 56 we find *sun* translated by that term. The same writer in his rendering of aboriginal words uses *y*, at others *ie*, and at others *i* to express the sound of the Italian *i*. In other cases I notice *y* has the sound which it bears in the English word *my*; as, for instance, in *lyoor* = *woman*, which I should write *laioor*.

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\* Mr. Peter Beveridge in his pamphlet spells it Watty-watty.

## No. 199.—ADDITIONAL WORDS AND PHRASES.

Walk -	- yana, yarwa.	Creek -	- loortowie, loorto-
Tell -	- lata, kaya.		kal, berniwur.
Give -	- wogna, woga,	Platypus -	- mardi.
	wock, woorda.	Husband -	- lielu.
Hear -	- derbima.	Body -	- (no term).
Steal -	- bechin, becha.	Back -	- wurtoo.
Fight -	- waragnera.	Beard -	- ngeninthnu.
Burn -	- puthuma, ngan-	Moustache -	- miwooranthnu.
	gia.	Rib -	- leningi.
Go away -	- werawia.	Heart -	- pertinthnu.
Arrive -	- berna, bernin,	Kidney -	- wertinu.
	wata.	Chest -	- thungo.
Bird -	- (no general name).	Lips -	- woortogno.
Plover -	- mingeral.	Elbow -	- ngonyooro.
Spurwing plover	perrit-perrit.	Plain -	- wurky.
Bronzewing	tuppy.	Tree -	- kulky.
pigeon		Leaf -	- kerenthu.
Crested pigeon	- kolumbilbob.	Flower -	- beechon-beechon.
Nest (camp)	- larnoo, lingi.	Yam -	- thabor.
Tail -	- pirko.	Mud -	- bilby.
Wing -	- turtow.	Mussel -	- warmurn (large), nunkir (small).
Bill -	- woorogno.	Lagoon -	- gunbakoor.
Sky -	- terrili.	Here -	- kima.
Cloud -	- moorngi.	There -	- ngala.
Sand -	- kooraki.	My (own) mother	yannaio baabai.
Waterhole -	- yallum	His (own) mother	ngookaio baabin.
Ashes -	- berrigni.	Your (own) mother	ngineo baabin.
Grave -	- thumboo.	My (own) father	yannaio maamai.
Gum -	- lili.	His (own) father	ngookaio maa-
Tired (lit., sore	wara pynki.		mai.
flesh)		Your (own) father	ngineo maamai.
Alive -	- boorinyer.		
Long -	- tuergini.		
Short -	- toolentha, too-		
	logni.		

Who is that Blackfellow; i.e., What Blackfellow that?

Winyerangi woortongi ngata?

I don't know.

Winta.

I cannot see him; i.e., Not I see.

Wotti yetti ngakin.



No. 199.—ADDITIONAL WORDS AND PHRASES—*continued*.

(Do) you see that woman?

Nginna ngakin ngata laioor?

I saw her yesterday; *i.e.*, Yesterday I saw.

Karalko yetti ngyn.

She (is) pretty.

Noonthi kongin-kongin.

Ugly is that old woman.

Ngomloiwil ngata kuloor.

By-and-by many Blacks will arrive.

Darti koko woortongi birnin.

I see them now; *i.e.*, Here I see.

Kima yetti ngakin.

Where?

Wintala?

(A) good way off (on the) plain.

Kilothukkil wurkido.

(Do) you see that person?

Nginma ngakin noonthalla?

Long ago he back mine speared.

Jeleka noonthi wurtoo yanden boin.

To-morrow I will kill (him).

Munmunerbo yetti tukkin.

I see (an) emu, or emus.

Yette ngyn kurwing.

(Be) quiet.

Kapo.

(He is a) long way off.

Kilothukkil.

Silence!

Koorgni!

By-and-by I (will) spear (him).

Darti yetti boin.

He is coming to water; *i.e.*, Here comes water-drink.

Kaki yannin kertenarda.

No, he won't come to water; *i.e.*, Not he come water.

Wotti ngoonthi yanna kertenarda.

I believe fat that one.

Yetti ngurangna pipaloo noonthi.

No, (all) bones.

Wotti, kulkali.

No. 199.—ADDITIONAL WORDS AND PHRASES—*continued*.

Now I'll spear him; *i.e.*, Here I spear.

Kima yanda boin.

There (he is) dead.

Thnala delbin.

He is fat; *i.e.*, Plenty fat.

Koko pipaloo.

Come on ! make (a) fire.

Goway! puthama wurnaway.

(There is) no wood.

Wotti wurnaway.\*

Well ! carry that one, there, trees.

Yeri toorta noonthi keo kulki.

Hungry I.

Berin yetti.

Hasten, eat.

Kakkai, jakkla.

By-and-by I (will) eat.

Darti yetti jakkla.

Where (are the) Blacks ?

Wintala woortongi ?

I don't know; literally, where.

Winta.

Nonsense speak you.

Ngurnongnabbe nginma.

There, I saw (them at) Ulupna.

Keo, yetti ngyn Ulupna.

How many ?

Anaboo ?

Many.

Koko.

What (do they) eat ?

Nalli jackla ?

Emu, fruit, and flour.

Kurwing, cherenthu ngna, beechon-beechon.

What women (are) there ?

Wingeregni laioor keo ?

Many.

Koko.

Has Tommy got a wife yet? *i.e.*, How many Tommy got wife?

Anaboo Tommy magna murtamoo?

---

\* This word means both *fire* and *firewood*.

No. 199.—ADDITIONAL WORDS AND PHRASES—*continued.*

Yes!

Ea!

Which Blacks gave her to him? *i.e.*, Which Blacks gave that one?

Nalli woortongi woen noonthi?

Which girl did he get? *i.e.*, Which girl he?

Nalli moorignoor noonthi?

He only got an old woman; *i.e.*, No! Old woman.

Wotti! kuloor.

When (will the) Blacks here come?

Natte woortongi kaki yanna?

(In) three days.

Pola ky-up ngeringnerinum.

Where is your wife?

Wintala nginio laoor?

To-morrow coming.

Munmunderbo bernin.

Have you seen my wife? *i.e.*, How much you seen my woman?

Anaboo nginna ngaken yanio laoor?

Yes.

Ea.

Where?

Winta?

There, on the plain.

Keo wurkerda.

What (is) she doing?

Nanga noonthi wara?

Where you went this day? (I) went (to the)

Winta or winthanga nginma yaen keeli ngengni? Yaen

mallee. What (did) you want there? I wanted

boorongarda. Nalli nginma yukka nua? yanda yukkin

lowan's eggs. Aye, aye, how many (did) you get?

lowan mikko. Nga, nga, anabon nginma ngurmin?

Plenty. Not you brought many here, because I

Koko. Wotti nginma mangna kirtawil kaki, yeri yanda

threw away many. Why you threw away addled

winia maranda. Nukka nginma winia wertawil

eggs? I like that kind. By-and-by I will get

mikko? Yeti gera enganabo. Darti yanda ngurmin

others, and I not throw away addled eggs; I

yooia, nga yetti wotti winia wertawil mikko; yetti

will give (them) to you.

wongna nginma.

In addition to the foregoing phrases and short dialogues, Mr. Beveridge sent me many others which I have not thought it necessary to insert. Though they show well the rude form of conversation prevalent in our tribes, the ethnologist will notice, amongst other things, that the verbs as given are wanting in the inflexions common to all Australian tongues. As an instance, the present, future, and imperative of the verb *eat* are all translated *jakkla*.

No. 199.—SWAN HILL AND TYNTYNDER.

By JOHN BEVERIDGE, Esq.

Kangaroo	-	-	koorēngi.	Hand	-	-	murnagna.
Opossum	-	-	weeltēngi.	2 Blacks	-	-	pōla wōōtcha.
Tame dog	-	-	wirāngen.	3 Blacks	-	-	pōla k̄yup
Wild dog	-	-					wōōtcha.
Emu	-	-	kūrwing kūrwi.	One	-	-	k̄yup or yoori.
Black duck	-	-	tōlem.	Two	-	-	pōla.
Wood duck	-	-	ngūrni.	Three	-	-	dōla k̄yup.
Pelican	-	-	pūrtagnal.	Four	-	-	pōla-pōla.
Laughing jackass			kōōngo.	Father	-	-	māmoo.
Native companion			kōōrtani.	Mother	-	-	bāboo.
White cockatoo	-	-	kērenyi.	Sister-Elder	-	-	mēnoo.
Crow	-	-	wōngi.	„ Younger	-	-	
Swan	-	-	kōnawar.	Brother-Elder	-	-	wāwoo.
Egg	-	-	mīrkoo.	„ Younger	-	-	
Track of a foot	-	-	toorake.	A young man	-	-	kōlkroon.
Fish	-	-	mūnchi.	An old man	-	-	ngurambin.
Lobster	-	-	chīpel.	An old woman	-	-	kuloor.
Crayfish	-	-	yāpi.	A baby	-	-	popo.
Mosquitó	-	-	mōōntchi.	A White man	-	-	ngurtangi.
Fly	-	-	pērti.	Children	-	-	pinko.
Snake	-	-	kāni.	Head	-	-	poibo.
The Blacks	-	-	wōōtcha.	Eye	-	-	mīrnoo.
A Blackfellow	-	-	woortōngi.	Ear	-	-	wīrmpoolo.
A Black woman	-	-	lēyoor.				
Nose	-	-	leintoo.				

No. 199.—SWAN HILL AND TYNTYNDER—*continued.*

Mouth	-	-	worōgna.	Boomerang	-	-	woni.
Teeth-	-	-	liannoo.	Hill or head	-	-	poibo, poorpo, banyole.
Hair of the head	-	-	nguragnoo poibo.	Wood	-	-	kulki, wurnaway
Beard	-	-	ngenengroo.	Stone	-	-	mukki.
Thunder	-	-	munder.	Camp	-	-	lingi.
Grass	-	-	woolngi.	Yes	-	-	ea or eyer.
Tongue	-	-	chellingnoo.	No	-	-	wottl.
Stomach	-	-	wotchowoo.	I	-	-	yetti.
Breasts	-	-	koimbo.	You	-	-	nginti.
Thigh	-	-	kero.	Bark	-	-	michoo.
Foot	-	-	chinangoo.	Good	-	-	telko.
Bone	-	-	kulko.	Bad	-	-	waikidoo.
Blood	-	-	koorko.	Sweet	-	-	kooli, lerpi.
Skin	-	-	michoo.	Food	-	-	bernimoo.
Fat	-	-	pipaloo.	Hungry	-	-	beea.
Bowels	-	-	gonangroo.	Thirsty	-	-	konamia.
Excrement	-	-	gonangroo.	Eat	-	-	jakkla.
War-spear	-	-	bamar.	Sleep	-	-	komba.
Reed-spear	-	-	tharami.	Drink	-	-	kopla.
Throwing-stick	-	-	keri.	Walk	-	-	yanna.
Shield	-	-	kerami.	See	-	-	ngaekla.
Tomahawk	-	-	perti.	Sit	-	-	ngennga.
Canoe	-	-	unkooi.	Yesterday	-	-	karalko.
Sun	-	-	nowi.	To-day	-	-	keeli.
Moon	-	-	mertein, mitian.	To-morrow	-	-	munmunerbo.
Star	-	-	toorti.	Where are the	-	-	winthægno
Light	-	-	ngaenngi.	Blacks?	-	-	woortongi.
Dark	-	-	wooka, boorangi.	I don't know	-	-	wotte yetti derbima.
Cold	-	-	boilinga, yebra.	Plenty	-	-	koko.
Heat	-	-	kurti.	Big	-	-	karaway.
Day	-	-	ngaengi.	Little	-	-	panoo.
Night	-	-	wooka-boorangi.	Dead	-	-	delbin.
Fire	-	-	wurnaway.	By-and-by	-	-	darti.
Water	-	-	kerlini.	Come on	-	-	kaki! yanna!
Smoke-	-	-	boto, boorangni.	Milk	-	-	koombo, koimbo.
Ground	-	-	thungi.	Eaglehawk	-	-	werpil.
Wind	-	-	weelangi.	Wild turkey	-	-	
Rain	-	-	meerti.	Wife	-	-	murtamoo.
God	-	-					
Ghosts	-	-	ngurtangi.				

**No. 200.—ABOUT FIFTY MILES SOUTHERLY FROM SWAN  
HILL.**

BY THE WRITER.

This language, which is called Mirdiragoort, is evidently related to the  
Wotti-wotti dialect.

Kangaroo -	- kora.	Hand -	- mirnung.
Opossum -	- wille.	2 Blacks -	-
Tame dog -	- werangen.	3 Blacks -	-
Wild dog -	-	One -	- kainp.
Emu -	- kowir.	Two -	- poolcl.
Black duck -		Three -	- poolcl kaip.
Wood duck -		Four -	- poolcl pe poolcl.
Pelican -	-	Father -	- manak.
Laughing jackass		Mother -	- baapek.
Native companion		Sister-Elder -	- kotooe.
White cockatoo -	kurtuga.	„ Younger -	
Crow -	- wa.	Brother-Elder -	- kotek.
Swan -	-	„ Younger	
Egg -	-	A young man -	
Track of a foot -		An old man -	
Fish -	-	An old woman -	
Lobster -	-	A baby -	- popok, baingoor.
Crayfish -	-	A White man -	
Mosquito -	-	Children -	-
Fly -	-	Head -	- Poolpe
Snake -	-	Eye -	- mer.
The Blacks -	- wirtoo.	Ear -	- wirmboola.
A Blackfellow -			
A Black woman -	laioor.		
Nose -	- kagna.		

No. 200.—ABOUT FIFTY MILES SOUTHERLY FROM SWAN HILL—*continued.*

Mouth- - - garp.	Boomerang - -
Teeth - - - liya.	Hill - - -
Hair of the head -	Wood - - -
Beard - - -	Stone - - -
Thunder - - - mundur.	Camp - - -
Grass - - - boait.	Yes - - -
Tongue - - -	No - - -
Stomach - - -	I - - -
Breasts - - -	You - - -
Thigh - - -	Bark - - -
Foot - - - dchinna.	Good - - -
Bone - - -	Bad - - -
Blood - - -	Sweet - - -
Skin - - -	Food - - -
Fat - - -	Hungry - - -
Bowels - - -	Thirsty - - -
Excrement - - - koodna.	Eat - - - djekelinga.
War-spear - - -	Sleep - - -
Reed-spear - - -	Drink - - - gopark.
Throwing-stick -	Walk - - -
Shield or back -	See - - -
Tomahawk - - - partek.	Sit - - -
Canoe - - -	Yesterday - - -
Sun - - -	To-day - - -
Moon - - -	To-morrow -
Star - - - toord.	Where are the
Light - - -	Blacks?
Dark - - -	I don't know
Cold - - -	Plenty -
Heat - - -	Big - - -
Day - - -	Little - - -
Night - - -	Dead - - -
Fire - - - wirnup.	By-and-by - -
Water- - - kartin.	Come on - -
Smoke - - -	Milk - - -
Ground - - - tiha.	Eaglehawk - -
Wind - - -	Wild turkey
Rain - - - mirtuk.	Wife - - -
God - - -	
Ghosts - - -	

## No. 201.—PIANGIL.

BY THOMAS MACREDIE, Esq.

Kangaroo	-	-	korangi.	Hand	-	-	monanying
Opossum	-	-	bendindi.	2 Blacks	-	-	bolaja woonyi.
Tame dog	-	-	kali.	3 Blacks	-	-	bolaja yetua woonyi.
Wild dog	-	-		One	-	-	yetua.
Emu	-	-	barrimali.	Two	-	-	bolaja.
Black duck	-	-	tholomi.	Three	-	-	bolaja yetua.
Wood duck	-	-	mari.	Four	-	-	bolaja bolaja.
Pelican	-	-	neuankari.	Father	-	-	marmi.
Laughing jackass			koori.	Mother	-	-	kornoo.
Native companion			turkanyi.	Sister-Elder	-	-	mekana.
White cockatoo	-	-	juranyi.	„ Younger	-	-	
Crow	-	-	willachali.	Brother-Elder	-	-	mia.
Swan	-	-	dunabogi.	„ Younger	-	-	
Egg	-	-	maiki.	A young man	-	-	kulkooi.
Track of a foot	-	-	yaanyi.	An old man	-	-	bukulki.
Fish	-	-	wirrumjali.	An old woman	-	-	kallawur.
Lobster	-	-	chiboli.	A baby	-	-	baenyi.
Crayfish	-	-	yappi.	A White man	-	-	kuthobi.
Mosquito	-	-	mungi.	Children	-	-	bobi.
Fly	-	-	pichi.	Head	-	-	boebo.
Snake	-	-	karni.	Eye	-	-	maingo.
The Blacks	-	-	woonyi.	Ear	-	-	cholarndoo.
A Blackfellow	-	-	woonyi.				
A Black woman	-	-	laioorki.				
Nose	-	-	djaindo.				



No. 201.—PIANGIL—*continued*.

Mouth	-	-	wooroogoo.	Boomerang	-	-
Teeth	-	-	narrookoo.	Hill	.	-
Hair of the head	-	-	na boebo.	Wood	-	- kulki.
Beard	-	-	nyamygo.	Stone	-	- matchi.
Thunder	-	-	mundari.	Camp	-	- laiinyea.
Grass	-	-	wooloogi.	Yes	-	- ea.
Tongue	-	-	talayin.	No	-	- wattai.
Stomach	-	-	bellanyin.	I	-	- nulgi.
Breasts	-	-	tandioo.	You	-	- nundi.
Thigh	-	-	boyarbin.	Bark	-	- toolambi.
Foot	-	-	jennanyim.	Good	-	- bai-ai-oo.
Bone	-	-	kalko.	Bad	-	- wykatanyee.
Blood	-	-	koorkioo.	Sweet	-	- bango.
Skin	-	-	loopko.	Food	-	- tarochi.
Fat	-	-	kalbendioo.	Hungry	-	- dabun.
Bowels	-	-	papgoonarnyin.	Thirsty	-	- gonamoo.
Excrement	-	-	kooanyin.	Eat	-	- jikanal.
War-spear	-	-	kalkarangoyono.	Sleep	-	- koomba.
Reed-spear	-	-	banyoondi.	Drink	-	- koopung.
Throwing-stick	-	-		Walk	-	- yangal.
Shield	-	-	murkangi.	See	-	- nykan.
Tomahawk	-	-	taiinya,	Sit	-	- naiango.
Canoe	-	-	yungobi.	Yesterday	-	- kalko.
Sun	-	-	naianyi.	To-day	-	- jalinaika.
Moon	-	-	tarongia.	To-morrow	-	- biioo.
Star	-	-	toorti.	Where are the	-	winta-woonyi?
Light	-	-	waingi.	Blacks?	-	
Dark	-	-	booroongi.	I don't know	-	- winda.
Cold	-	-	bulloinkurrori.	Plenty	-	- kopeko.
Heat	-	-	pingoon.	Big	-	- gurraway.
Day	-	-	nainye.	Little	-	- baitan.
Night	-	-	boorongi.	Dead	-	- dalbein.
Fire	-	-	woonobi.	By-and-by	-	- bawa.
Water	-	-	tainyi.	Come on	-	- kagai.
Smoke	-	-	boti.	Milk	-	-
Ground	-	-	dunyi.	Eaglehawk	-	-
Wind	-	-	woolanyi.	Wild turkey	-	-
Rain	-	-	maitcheri.	Wife	-	-
God	-	-				
Ghosts	-	-				

## No. 201.—PIANGIL.

BY THE WRITER.

Kangaroo	-	korangi.	Hand	-	munani.
Opossum	-	paangendi.	2 Blacks	-	polaigilla woani.
Tame dog	-	kalli.	3 Blacks	-	polaigilla yaitna woani.
Wild dog	-		One	-	yaitna.
Emu	-	buraimalli.	Two	-	polaigilla.
Black duck	-	tolomi.	Three	-	polaigilla yaitna.
Wood duck	-	naari.	Four	-	polaigill-pollai- gill.
Pelican	-	nanangore.	Father	-	maamoo.
Laughing jackass		kori.	Mother	-	konoo.
Native companion		torkanyi.	Sister-Elder	-	maina.
White cockatoo	-	kerangi.	„ Younger	-	
Crow	-	walechin.	Brother-Elder	-	waawoo.
Swan	-	thanabootch.	„ Younger	-	
Egg	-	neki.	A young man	-	paitoo.
Track of a foot	-	chinanya.	An old man	-	pokkoni.
Fish	-	baanda.	An old woman	-	tillibillechi.
Lobster	-		A baby	-	pobi.
Crayfish	-	yabbechi.	A White man	-	kotoli.
Mosquito	-	mungi.	Children	-	marandobangi.
Fly	-	beti.	Head	-	poibi.
Snake	-	kaani.	Eye	-	maingi.
The Blacks	-	woani.	Ear	-	toolandi.
A Blackfellow	-	woani.			
A Black woman	-	laiorki.			
Nose	-	changi.			

No. 201.—PIANGIL—*continued*.

Mouth - - woroni.	Boomerang - -
Teeth - - ngarochi.	Hill - -
Hair of the head - ngua-poibi.	Wood - - baali, kaalki.
Beard - - ninini.	Stone - - kandogi.
Thunder - - mundari.	Camp - - laingi.
Grass - - woolngi.	Yes - - iia.
Tongue - - chelengi.	No - - waati.
Stomach - - beleni.	I - - nitte.
Breasts - - koimbi.	You - - ninte.
Thigh - - kaingi.	Bark - - laikoti.
Foot - - chinnaan.	Good - - baioo.
Bone - - bembo.	Bad - - chilka.
Blood - - karko.	Sweet - - baioo.
Skin - - looko.	Food - - wilberoo.
Fat - - kalbindo.	Hungry - - tabun.
Bowels - - beto.	Thirsty - - konema.
Excrement - - koonanga.	Eat - - thowun.
War-spear - - kooiooni.	Sleep - - koombian.
Reed-spear - - panondi.	Drink - - kopan.
Throwing-stick - chaieki	Walk - - yanna.
Shield - - markandgi.	See - - natchi.
Tomahawk - - thaieni.	Sit - - ngaiingun.
Canoe - - yangoibi.	Yesterday - - kalko.
Sun - - ngaiingi.	To-day - - naiki.
Moon - - tooroongoi.	To-morrow - - tai-ai-oo.
Star - - tooti.	Where are the wuntha woani?
Light - - waingo.	Blacks?
Dark - - borongi.	I don't know - - winda.
Cold - - poloinga.	Plenty - - marandoo.
Heat - - nunga.	Big - - karawe.
Day - - naiingi.	Little - - baiedain.
Night - - borongi.	Dead - - telbi.
Fire - - wunabi.	By-and-by - - bawa.
Water - - teeni.	Come on - - kagai.
Smoke - - pooti.	Milk - -
Ground - - thanni.	Eaglehawk - -
Wind - - willain.	Wild turkey - -
Rain - - maicheri.	Wife - -
God - -	
Ghosts - -	

## No. 202.—BUMBANG, ON THE MURRAY RIVER.

By F. CORNEY, Esq.

The name of the tribe is Laitchi-laitchi.

Kangaroo	-	-	goyangi.	Hand	-	-	munnagi.
Opossum	-	-	wolangi.	2 Blacks	-	-	
Tame dog	-	-	kolli.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	geyabi.
Emu	-	-	karwingi.	Two	-	-	boolagi.
Black duck	-	-	toolomi.	Three	-	-	boolagi geyabi.
Wood duck	-	-	naline.	Four	-	-	boolagi-boolagi.
Pelican	-	-	purtangil.	Father	-	-	mamai.
Laughing jackass			gongong.	Mother	-	-	papai.
Native companion			gotarni.	Sister-Elder	-	-	chage.
White cockatoo	-	-	kowa.	„ Younger	-	-	
Crow	-	-	wong.	Brother-Elder	-	-	moondoondi.
Swan	-	-	goonowong.	„ Younger	-	-	bambi.
Egg	-	-	meg.	A young man	-	-	tininur.
Track of a foot	-	-		An old man	-	-	mowmi.
Fish	-	-		An old woman	-	-	bowbi.
Lobster	-	-		A baby	-	-	boobop.
Crayfish	-	-	ringwong.	A White man	-	-	
Mosquito	-	-	moonine.	Children	-	-	
Fly	-	-		Head	-	-	popi.
Snake	-	-	kanni.	Eye	-	-	mingi.
The Blacks	-	-	woortongi.	Ear	-	-	wimbola.
A Blackfellow	-	-					
A Black woman	-	-	lio.				
Nose	-	-	geangi.				

No. 202.—BUMBANG, ON THE MURRAY RIVER—*continued*.

Mouth - - - menna.	Boomerang - - -
Teeth - - - liang.	Hill - - -
Hair of the head - narapopi.	Wood - - - kulgi.
Beard - - - narringee.	Stone - - - mukki.
Thunder - - -	Camp - - - lang
Grass - - - boadgi.	Yes - - - nia.
Tongue - - -	No - - - laitchi.
Stomach - - - yami.	I - - - yatti, yanga.
Breasts - - - kutabi.	You - - -
Thigh - - - tandi.	Bark - - - mori.
Foot - - - jennagi.	Good - - - delgi.
Bone - - - bimbi.	Bad - - -
Blood - - - gooki.	Sweet - - -
Skin - - - metcha.	Food - - - jakkalub.
Fat - - - pibola.	Hungry - - - krenambun.
Bowels - - - kurnangi.	Thirsty - - -
Excrement - - - galingi.	Eat - - - boolagegelup.
War-spear - - - kooiooni.	Sleep - - - kompaup.
Reed-spear - - - mooli	Drink - - - goobilup.
Throwing-stick - kurigi.	Walk - - - yannow.
Shield - - - geyami.	See - - - yettang.
Tomahawk - - - patigi.	Sit - - - nienga.
Canoe - - - longoi.	Yesterday - - -
Sun - - - nowingi.	To day - - - dartigima.
Moon - - - miteyan.	To-morrow - - - morder.
Star - - - toorti.	Where are the
Light - - - beber.	Blacks?
Dark - - - kolli.	I don't know -
Cold - - - mangi.	Plenty - - -
Heat - - - kute.	Big - - - wittab.
Day - - - nowingi.	Little - - - barnikum.
Night - - - paungi.	Dead - - - waekin.
Fire - - - woornabbi.	By-and-by - - -
Water - - - kartini.	Come on - - - yennaga
Smoke - - - burringi.	Milk - - -
Ground - - - gangi.	Eaglehawk - - -
Wind - - - wilangi.	Wild turkey - - -
Rain - - - mangi.	Wife - - -
God - - -	
Ghosts - - -	

## No. 203.—KULKYNE.

BY THE WRITER.

Kangaroo - - -	koaing.	Hand - - -	mirnongi.
Opossum - - -	willang.	2 Blacks - - -	polaidji wortongi.
Tame dog - - -	kaali.	3 Blacks - - -	polaidji kiap
Wild dog - - -			wortongi.
Emu - - -	karawingi.	One - - -	kiap.
Black duck - - -	tolomi.	Two - - -	polaidji.
Wood duck - - -	ngalain.	Three - - -	polaidji kiap.
Pelican - - -	boolungal.	Four - - -	polaidji a polaidji
Laughing jackass	kongo.	Father - - -	mamai.
Native companion	kotorni.	Mother - - -	papai.
White cockatoo -	kawa.	Sister-Elder -	chache.
Crow - - -	waangi.	„ Younger -	
Swan - - -	koo-no-wang.	Brother-Elder -	waawe.
Egg - - -	mikke.	„ Younger	
Track of a foot -	chinnano.	A young man -	balarje.
Fish - - -	birndi.	An old man -	ngarambin.
Lobster - - -		An old woman -	kalao.
Crayfish - - -	wolona.	A baby - - -	popop.
Mosquito - - -	moaing-moaing.	A White man -	ngatang.
Fly - - -	betegi.	Children - - -	paimbango.
Snake - - -	kaanyi.	Head - - -	popai.
The Blacks - - -	wortongi.	Eye - - -	mingi.
A Blackfellow -	wortongi.	Ear - - -	wimboli.
A Black woman	laiyoo.		
Nose - - -	jenji.		

## No. 203.—KULKYNE—continued.

Mouth	-	-	gappe.	Boomerang	-	-
Teeth	-	-	liangi.	Hill	-	-
Hair of the head	-	-	pope.	Wood	-	- wurnambie, kaalk
Beard	-	-	ngaragi.	Stone	-	- maaki.
Thunder	-	-	murnda.	Camp	-	- laangi.
Grass	-	-	boaidji.	Yes	-	- ai-ai.
Tongue	-	-	challenge.	No	-	- laitche.
Stomach	-	-	wichobi.	I	-	- yatte.
Breasts	-	-	kombi.	You	-	- nginna.
Thigh	-	-	barabo.	Bark	-	- ngori.
Foot	-	-	chinnongi.	Good	-	- talge.
Bone	-	-	kaalk.	Bad	-	- chelëgan.
Blood	-	-	kok.	Sweet	-	- talge.
Skin	-	-	mitche.	Food	-	- birnimi.
Fat	-	-	kaanjo.	Hungry	-	- kanamban.
Bowels	-	-	warrongi.	Thirsty	-	- konbunan.
Excrement	-	-	kornongi.	Eat	-	- chekilian.
War-spear	-	-	wirtyulgaione.	Sleep	-	- komban.
Reed-spear	-	-	chaame.	Drink	-	- kopelian.
Throwing-stick	-	-	kairki.	Walk	-	- yawan.
Shield	-	-	keami.	See	-	- ngawan.
Tomahawk	-	-	battegi.	Sit	-	- ngewan.
Canoe	-	-	longwe.	Yesterday	-	- chilalog.
Sun	-	-	ngwingi.	To-day	-	- taitigin.
Moon	-	-	mittean.	To-morrow	-	- mordur.
Star	-	-	toorti.	Where are the	-	windje wertongi?
Light	-	-	wai-inge.	Blacks?	-	-
Dark	-	-	bondji.	I don't know	-	- windja.
Cold	-	-	mendji.	Plenty	-	- ketawi.
Heat	-	-	kattai, walpam- unda.	Big	-	- wirtoor.
Day	-	-	ngarwingi.	Little	-	- barnigam.
Night	-	-	alogobondji.	Dead	-	- wegan.
Fire	-	-	wirnabi.	By-and-by	-	- kalwa, chilaloga.
Water	-	-	kaatini.	Come on	-	- yennaga.
Smoke	-	-	poringi.	Milk	-	-
Ground	-	-	janji.	Eaglehawk	-	-
Wind	-	-	willangi.	Wild turkey	-	-
Rain	-	-	naanji.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

## No. 204.—THE TATLARRA COUNTRY.

BY WILLIAM HAYNES, Esq.

THERE are still in the Tatiarra country remnants of the several associated tribes whose numbers in the aggregate are thought to have reached five hundred. In speech they differed somewhat, as will be seen by the two vocabularies given. It is singular that, in both of them, there is but one word for *hungry* and *dead*.

## No. 204.—THE TATLARRA COUNTRY.

Kangaroo	-	-	mindyun.	Hand	-	-	manyarek.
Opossum	-	-	willa.	2 Blacks	-	-	polatch woychibirik.
Tame dog	-	-	kal.	3 Blacks	-	-	
Wild dog	-	-	wilkra.	One	-	-	kyap.
Emu	-	-	kowir.	Two	-	-	polatch.
Black duck	-	-	narri.	Three	-	-	polatch po kyap.
Wood duck	-	-	tarriwut.	Four	-	-	polatch po polatch.
Pelican	-	-		Father	-	-	miamik.
Laughing jackass			koorungal.	Mother	-	-	piapik.
Native companion			koortchin.	Sister-Elder	-	-	chiachek.
White cockatoo	-	-	chinap.	„ Younger	-	-	kotundek.
Crow	-	-	wa.	Brother-Elder	-	-	wiawek.
Swan	-	-	koonooer.	„ Younger	-	-	gotek.
Egg	-	-	murrek.	A young man	-	-	kolkroon.
Track of a foot	-	-	paring.	An old man	-	-	narrambin.
Fish	-	-		An old woman	-	-	narramgook.
Lobster	-	-		A baby	-	-	windek-windek.
Crayfish	-	-		A White man	-	-	
Mosquito	-	-	kurrek-kurrek.	Children	-	-	poopoop.
Fly	-	-	bachick.	Head	-	-	poorpek.
Snake	-	-	koronwil.	Eye	-	-	murrinyek.
The Blacks	-	-	woychibirik.	Ear	-	-	woormbilek.
A Blackfellow	-	-	woychibirik.				
A Black woman	-	-	lyrook.				
Nose	-	-	kanyik.				



No. 204.—THE TATLARRA COUNTRY—*continued*.

Mouth	-	-	charpek.	Boomerang	-	-	karum-karum.
Teeth	-	-	leor.	Hill	-	-	porpook.
Hair of the head	-	-	narranyek.	Wood	-	-	wooling.
Beard	-	-	nanyingek.	Stone	-	-	kotchep.
Thunder	-	-	murnda.	Camp	-	-	laar.
Grass	-	-	powatch.	Yes	-	-	nia.
Tongue	-	-	challinck.	No	-	-	wawrek.
Stomach	-	-	billinyek.	I	-	-	yerrowik.
Breasts	-	-	koornbek.	You	-	-	yerrowin.
Thigh	-	-	kairitek.	Bark	-	-	mitch.
Foot	-	-	chiniek.	Good	-	-	daelk.
Bone	-	-	kalkek.	Bad	-	-	yatchin.
Blood	-	-	korrekek.	Sweet	-	-	
Skin	-	-	miitchek.	Food	-	-	panyim.
Fat	-	-	papool.	Hungry	-	-	wikin.
Bowels	-	-	pochek.	Thirsty	-	-	walpen.
Excrement	-	-	koonna.	Eat	-	-	chekalun.
War-spear	-	-	koioon.	Sleep	-	-	dorran.
Reed-spear	-	-		Drink	-	-	kopan.
Throwing-stick	-	-	karrek.	Walk	-	-	yannuk.
Shield	-	-	potwil.	See	-	-	naiangun.
Tomahawk	-	-	patchek.	Sit	-	-	niowun.
Canoe	-	-		Yesterday	-	-	chalgar.
Sun	-	-	neowi.	To-day	-	-	yingmona.
Moon	-	-	miitchun.	To-morrow	-	-	paerpaerk.
Star	-	-	trot.	Where are the	-	-	windiatch.
Light	-	-	waiing.	Blacks?			
Dark	-	-	porrung.	I don't know	-	-	barwingi.
Cold	-	-	moortangi.	Plenty	-	-	ketchawil.
Heat	-	-	walpen.	Big	-	-	koerung.
Day	-	-	neowi.	Little	-	-	paer.
Night	-	-	porrung-porrung.	Dead	-	-	wikin.
Fire	-	-	wanyep.	By-and-by	-	-	marlok.
Water	-	-	katchin.	Come on	-	-	yannaka.
Smoke	-	-	porring.	Milk	-	-	koorun.
Ground	-	-	jarr.	Eaglehawk	-	-	wirepil.
Wind	-	-	willa.	Wild turkey	-	-	narrow.
Rain	-	-	maiung.	Wife	-	-	matchimek.
God	-	-					
Ghosts	-	-	narkook.				

## No. 204.—THE TATARRA COUNTRY.

BY THE WRITER.

Kangaroo	-	mindja.	Hand	-	manya.
Opossum	-	wille.	2 Blacks	-	polaitch baang.
Tame dog	-	kaal.	3 Blacks	-	polaitch pe kaiup
Wild dog	-				baang.
Emu	-	kowir.	One	-	kaiup.
Black duck	-	ngare.	Two	-	polaitch.
Wood duck	-	bea-pe-up.	Three	-	polaitch pe kaiup.
Pelican	-	waroopool.	Four	-	polaitch polaitch.
Laughing jackass		krong-krong.	Father	-	maame.
Native companion		nawl-ko-ong.	Mother	-	baab.
White cockatoo	-	ginyap.	Sister-Elder	-	chache.
Crow	-	war.	„ Younger	-	
Swan	-	koonawar.	Brother-Elder	-	waawe.
Egg	-	mirk.	„ Younger	-	
Track of a foot	-	paring.	A young man	-	narnborongworo.
Fish	-		An old man	-	ngarambe.
Lobster	-		An old woman	-	ngarambango.
Crayfish	-	yapitch.	A baby	-	wiirendetch
Mosquito	-	kraig-kruk.	A White man	-	wainman.
Fly	-	batchik.	Children	-	
Snake	-	kornmul.	Head	-	boorp.
The Blacks	-	baang.	Eye	-	mir.
A Blackfellow	-	baang.	Ear	-	wirambool.
A Black woman	-	baiambangoo.			
Nose	-	kaar.			

No. 204.—THE TATIARRA COUNTRY—*continued.*

Mouth - - -	chalalk.	Boomerang - -	
Teeth - - -	liia.	Hill - - -	
Hair of the head -	ngarapoorp.	Wood - - -	wolling.
Beard - - -	ngainye.	Stone - - -	laa.
Thunder - - -	murndar.	Camp - - -	iray.
Grass - - -	boaitch.	Yes - - -	nge.
Tongue - - -	challe.	No - - -	allanya.
Stomach - - -	charoen.	I - - -	chormek.
Breasts - - -	chang.	You - - -	choramin.
Thigh - - -	kra.	Bark - - -	tokur.
Foot - - -	chinna.	Good - - -	tealk
Bone - - -	kaalk.	Bad - - -	yikam.
Blood - - -	kork.	Sweet - - -	tealk.
Skin - - -	tallang.	Food - - -	baiuyim.
Fat - - -	perpool.	Hungry - - -	wiikan.
Bowels - - -	bille.	Thirsty - - -	brangunyan.
Excrement - - -	koonna.	Eat - - -	chekellea.
War-spear - - -	koioon.	Sleep - - -	kombian.
Reed-spear - - -	jeran.	Drink - - -	kopan.
Throwing-stick -	kaarik.	Walk - - -	yanna.
Shield - - -	malkar.	See - - -	nyawan.
Tomahawk - - -	bai-e-jik	Sit - - -	ngeuna.
Canoe - - -	yongoe.	Yesterday - -	chalegi.
Sun - - -	irangool.	To-day - - -	kaiejung.
Moon - - -	yern.	To-morrow - -	beurbe.
Star - - -	toort.	Where are the winja baang?	
Light - - -	yaap.	Blacks?	
Dark - - -	boroin.	I don't know -	windja baaka.
Cold - - -	monmot.	Plenty - - -	kidjowil.
Heat - - -	kaije.	Big - - -	korong.
Day - - -	yerungoori.	Little - - -	baan.
Night - - -	boroin.	Dead - - -	wiikin.
Fire - - -	wi.	By-and-by - -	kaiejong.
Water - - -	kaiejin.	Come on - - -	yannag.
Smoke - - -	borring.	Milk - - -	
Ground - - -	ja.	Eaglehawk - -	
Wind - - -	warwort.	Wild turkey -	
Rain - - -	miring.	Wife - - -	
God - - -			
Ghosts - - -			

## No. 205.—MOUNT GAMBIER.

By D. STEWART, Esq.

THE following information concerning the Mount Gambier Blacks, and vocabulary of the language of the Booandik tribe, were forwarded to me by Mr. D. Stewart.

The Mount Gambier Blacks, I learn from my informant, are divided into several tribes, which, in conversation, were readily distinguishable by certain words, phrases, and accents peculiar to each. Some, for instance, used the sound of the letter *l* in words from which others omitted it, as *kooler*, *kooer* = an egg; and *malange*, *maange* = wife. Others used or omitted *k* in certain words, as *wookine*, *wooine* = elbow; and *wuka*, *wena* = strike. In terms of relationship the suffix *-ine* is equivalent to *my*, as *marm* = father, *marmine* = my father; *ngate* = mother, *ngatine* = my mother. *Marmin* is the equivalent of *my father's brother* if he exercises occasionally the right of husband over the speaker's mother, but he is addressed as *waitine* if he does not exercise such right. A woman addresses her grand-daughter as *mootngoona* when a child, and as *ngurpine* when grown up. Mr. Stewart, who is an excellent authority, is not aware that any distinction in terms is made when speaking of or to the children of a man's brother and those of his sister. The same terms of relationship are applied to both.

As the Mount Gambier Blacks have no expression for numbers above 4, except the terms *paroong* and *karli* = many, they fix the date of a future meeting in this way. The spokesman places the index finger of his right hand on his head, then in succession on his neck, shoulder, elbow, wrist, thumb, and fingers of one or both hands if necessary, distinguishing each of these portions of the body with a different word, each word representing a day, and arranging at which of them the meeting shall take place. The same custom I

have noticed in my *Recollections of Squatting* as in use in the Bangerang tribes.

These Blacks, Mr. Stewart writes, are divided into two classes, which, from their disposition to quarrel, he is almost disposed to call factions. They are called *Kumite* and *Krokee*, and when applied to the females *Kumitegor* and *Krokeegor* respectively. A *Kumite* can only marry a *Krokeegor*, and a *Krokee* a *Kumitegor*. An infringement of this law is held in abhorrence as incestuous. Mothers-in-law and sons-in-law studiously avoid each other. A father-in-law converses with his son-in-law in a low tone of voice, and in a phraseology differing somewhat from the ordinary one.

The *Kumite* and *Krokee* classes are each divided into five sub-classes, under which are ranked certain objects which they call *tooman* = *flesh*, or *wingo* = *friend*. All things in nature belong to one or the other of these ten sub-classes. For instance, under *Kumite* we have—

- 1st. *Boort wa* = the crow, to which belong rain, thunder, lightning, hail, clouds, &c.
- 2nd. *Boort moola* = the fish-hawk, to which class belong smoke, honeysuckle, trees, &c.
- 3rd. *Boort parpangal* = the pelican, to which belong the blackwood-tree, fire, frost, dog, &c.
- 4th. *Boort willer* = the black cockatoo, to which belong the stars, moon, &c.
- 5th. *Boort karato* = a non-venemous snake, to which belong eels, seals, the stringybark-tree, &c.

The *Krokee* classes are—

- 1st. *Boort mereo* = the ti-tree, under which are the black duck, wallaby, opossum, crayfish, &c.
- 2nd. *Boort laa* = the turkey, to which belong the *tolit* or small kangaroo, quail, certain edible roots, &c.
- 3rd. *Boort karual* = the white crestless cockatoo, to which belong the kangaroo, the sheoak-tree, the summer season, &c.

The particulars of the 4th and 5th *Krokee boorts* have escaped from Mr. Stewart's memory.

These *boorts* have nothing to do with marriage, so that a *Kumite* may marry a *Krokeegor* of whatever sub-class she may be; but to food they do refer, as it is only when distressed by want and hunger that a person will eat any of the animals or roots which belong to his *boort*. When hunger compels them to eat of their *tooman* or *wingo*, they express their sorrow by touching their breasts as a sign of relationship.

Mr. Taplin relates in his *Narrinyeri*, p. 47, that two of that tribe established themselves at Mount Gambier, but language shows that the locality was peopled by offshoots of the Eastern tribes.

Mr. Stewart gives the following Additional Words and Phrases:—

Mullet	-	-	-	-	kokber.
Lightning	-	-	-	-	minan-murn.
Trees	-	-	-	-	peena.
Red gum-trees	-	-	-	-	tartpeena.
Temporary camp	-	-	-	-	nurom.
Winter camp	-	-	-	-	karodoor.
My father	-	-	-	-	marmine.
Your father	-	-	-	-	marmoon.
His or her father	-	-	-	-	marmoon.
The father of us two	-	-	-	-	marmabo.
The father of you two	-	-	-	-	marmong.
The father of those two	-	-	-	-	nungpalerat marmong.
Our father (plural)	-	-	-	-	marmano.
Your father (plural)	-	-	-	-	marmorong.
Fathers of us two	-	-	-	-	marmbolalo.
Fathers of you two	-	-	-	-	marmbolalong.
Fathers of those two	-	-	-	-	nung calat marmbolong.
I am going	-	-	-	-	yananga.
We two are going	-	-	-	-	yanangal.
We are going	-	-	-	-	yanange.
I went	-	-	-	-	yaana.
We two went	-	-	-	-	yaanalo.
We went-	-	-	-	-	yaane.

ADDITIONAL WORDS—*continued.*

I went a long time ago	-	-	yapa.
We two went a long time ago	-	yapalo.	
We went a long time ago	-	yape.	
I will go	-	-	yowyeunga.
We two will go	-	-	yowyeallo.
We will go	-	-	yowyeunge.
Where are you going?	-	-	na ngin yan?
I am going for firewood	-	-	wurnapo nga yan.
Did you go?	-	-	na ngin yaan?
Go (or walk) fast	-	-	yanba yanka.
My wife	-	-	malangine.
Your wife	-	-	malangon.
His wife	-	-	malanoong.
My two wives	-	-	malaboline.
My wives (over two)	-	-	malangaraine.

## No. 205.—MOUNT GAMBIER.

Kangaroo	-	kooraa (male).	Hand	-	murna.
Opossum	-	kooramo.	2 Blacks	-	bolite drooal.
Tame dog	-	kal or karl.	3 Blacks	-	wrow-wong drooal.
Wild dog	-	kar na chum.	One	-	wondo.
Emu	-	kower.	Two	-	bolite.
Black duck	-	durner.	Three	-	wrow-wong.
Wood duck	-	puerner.	Four	-	kurtor, kurtbano.
Pelican	-	parangal.	Father	-	marm.
Laughing jackass		kooartang.	Mother	-	ngate.
Native companion		wondi.	Sister-Elder	-	date.
White cockatoo	-	mar.	„ Younger	-	nereer.
Crow	-	wa.	Brother-Elder	-	wargale.
Swan	-	koonowoor.	„ Younger	-	dote.
Egg	-	kooler.	A young man	-	babater, wawar-gal.
Track of a foot	-	tenanoong.	An old man	-	koatparek.
Fish	-		An old woman	-	wi-at-a-wer.
Lobster	-	keler.	A baby	-	koonam.
Crayfish	-	konkro.	A White man	-	koomamir.
Mosquito	-	kecho.	Children	-	koongapurnim.
Fly	-	ulul.	Head	-	boop.
Snake	-	koorang.	Eye	-	mir.
The Blacks	-	drooal.	Ear	-	wrung.
A Blackfellow	-	drooal.			
A Black woman	-	kineule.			
Nose	-	kow.			



No. 205.—MOUNT GAMBIER—*continued*.

Mouth	-	lo.	Boomerang	-	ketum-ketum.
Teeth	-	tunga.	Hill	-	boopik.
Hair of the head	-	ngur la boop.	Wood	-	wurnep.
Beard	-	ngur la ngerne.	Stone	-	murl.
Thunder	-	murndal.	Camp	-	ngoorla nurom.
Grass	-	bootho.	Yes	-	nga.
Tongue	-	tale.	No	-	ngin.
Stomach	-	boole.	I	-	ngatho.
Breasts	-	pap.	You	-	ngooro.
Thigh	-	prum.	Bark	-	moondart.
Foot	-	tena.	Good	-	murtong.
Bone	-	baa-aa.	Bad	-	wrang.
Blood	-	kamar.	Sweet	-	ngooit.
Skin	-	moor.	Food (vegetable)	-	booang.
Fat	-	murnt.	„ (flesh)	-	tooman.
Bowels	-	koonna.	Hungry	-	
Excrement	-	koonna.	Thirsty	-	koornoon.
War-spear	-	kooen.	Eat	-	dira.
Reed-spear	-	(none).	Sleep	-	kooma, wilitch.
Throwing-stick	-	koombine.	Drink	-	tata.
Shield	-	malgar.	Walk	-	yan.
Tomahawk	-	peragor.	See	-	na-a.
Canoe	-	wola.	Sit	-	inga.
Sun	-	karo.	Yesterday	-	woordooing.
Moon	-	toongoom.	To-day	-	keto.
Star	-	boongil.	To-morrow	-	kalepa.
Light	-	karo.	Where are the	-	na drooal?
Dark	-	mola.	Blacks?		
Cold	-	moortona.	I don't know	-	winana naan (not seen).
Heat	-	woat.	Plenty	-	parung, karli.
Day	-	karo.	Big	-	woorong.
Night	-	mola.	Little	-	mooroke.
Fire	-	wurnap.	Dead	-	nooana; be-e a = stinking.
Water	-	pare.	By-and-by	-	keto.
Smoke	-	booloing.	Come on	-	kooki.
Ground	-	mrade.	Milk	-	papumboop.
Wind	-	nerecha.	Eaglehawk	-	ngere.
Rain	-	kawine.	Wild turkey	-	laa.
God	-	(no name).	Wife	-	mala.
Ghosts	-	woor.			



# **BOOK THE NINETEENTH.**



## BOOK THE NINETEENTH.

### PREFATORY REMARKS.

THIS book contains specimens of the languages of the western portion of Victoria. The teaching of its vocabularies is that the aborigines of this part of the colony are related to those of the Murray River, in the vicinity of Swan Hill. The first vocabulary inserted, No. 206, belongs to the tribes which dwell, or dwelt, on and about Morton Plains, in connection with which I have collected the following few Additional Words:—

Swim - - - yawa.	Lightning - - willebook.
The Murray River mil-le.	Opossum-rug - willejookjook.
Blow-fly - - barperik.	Be gone! - - yannage!
Codfish - - - bajal.	Give me a drink - baitu makin.
Manna - - - leurp.	Half-grown emu - wartipungmook.
Plain - - - wark.	I see two Blacks - nge noon poolet
Scrub - - - peenoortigal.	koole.
Sandhill - - - poorpook.	

The areas of country which are, or were, occupied singly by the Victorian tribes are in many cases so small that it is impossible to lay them down on the map, hence I have grouped a number of vocabularies in No. 207, under the designation of *The Languages of Western Victoria*, in order to show their position. The aboriginal population of Victoria, a country rich in aboriginal food, was, I am of opinion, greater per square mile than was to be found in any other area of the continent of equal extent; not, it is important to notice, that a tribe numbered more members, but that there were more tribes. Perhaps an average Victorian tribe contained about 200 persons. I am of opinion that the tribes in Australia, when undivided into marriage classes, did not often exceed that number.

The languages of which specimens are given in this book the Blacks themselves hold to be distinct, and each of them has a separate name, but the reader will notice the differences are minor ones—those of dialect. At the same time these differences are numerous and sometimes confined to very small tribes, if not indeed in some instances to one or two families. They often display themselves in terminations, roots remaining unchanged or nearly so. This may be instanced in the two renderings I have received of the Hopkins River languages, as follows:—

Black duck	-	-	thoorboorung	-	-	toorpurnk.
Pelican	-	-	kirkpirap	-	-	kurtpurnk.
Hand	-	-	murrang	-	-	murrunk.
Stomach	-	-	togong	-	-	tookonk.
Breasts	-	-	nabung	-	-	nguppunk.
Thunder	-	-	murndal	-	-	mirndunk.
Sleep	-	-	yoo-anan	-	-	yournunk.
Head	-	-	pimaning	-	-	peem.
Eye	-	-	mirnarning	-	-	mirunk.
Ear	-	-	wirmarning	-	-	wirrunk.
Teeth	-	-	tinganarning	-	-	tungunk.

Other differences also exist. In the Lake Hindmarsh vocabulary, for instance, we find the sound of *ch* very prevalent, and in that of Lake Wallace *ek* or *ak* commonly the terminal sound of words expressive of the parts of the human body. In the twelve vocabularies which this book contains we have five distinct terms for *the Blacks*; six for *no*, whilst there are but two really distinct words for *yes*.

Proper names seem to be declined in all of our languages. I asked the intelligent young Black from whom I obtained the vocabulary from the Glenelg, above Woodford, whether he knew the Aboriginal Station on the Yarra. His reply was “Korrendrook,” the name of the station. Then he said laughing, *Yaanaen Korrendroogo = I will go to Korrendrook*.

I have always thought the Blacks of Victoria somewhat in advance of their northern relatives; for though many of their customs are the same, they are more decent generally; do not go naked, and abstain, as a rule, from giving their

daughters in marriage until they approach the age of puberty. We see also in this book a few advances in language. For instance, we generally have a distinct word for 3, and occasionally for 4, in place of the compound terms which the reader has so often met with. Also when 4 is expressed by the equivalent of *two two*, an equivalent for *and* is found between them, which, if I remember rightly, never occurs in the North. These little advances of the Victorian Blacks I attribute to the more favorable conditions of climate and food amidst which they have long existed.

In Western Victoria dwelt the tribes of which Mr. James Dawson has left a record in his *Australian Aborigines*, a work in which are found many interesting details of manners and language, and a few statements which I have called in question in Vol. I., chapter 3.

## No. 206.—MORTON PLAINS.

BY THE WRITER.

The language, of which what follows is a specimen, is called Brapkut. It may be compared with Mirdiragoort and Tatiarra. With the latter it almost agrees in its negative adverb.

Kangaroo	-	kore.	Hand	-	murnoo.
Opossum	-	wille.	2 Blacks	-	poolet koole.
Tame dog	-	kal.	3 Blacks	-	poolet pe kaiup koole.
Wild dog	-		One	-	kai-up.
Emu	-	yawir.	Two	-	poolet.
Black duck	-		Three	-	poolet pe kaiup.
Wood duck	-		Four	-	poolet poolet.
Pelican	-		Father	-	maam.
Laughing jackass			Mother	-	baap.
Native companion			Sister-Elder	-	kotuk.
White cockatoo	-	karûpka.	„ Younger	-	
Crow	-	wa.	Brother-Elder	-	
Swan	-		„ Younger	-	
Egg	-	mirk.	A young man	-	
Track of a foot	-		An old man	-	
Fish	-		An old woman	-	
Lobster	-		A baby	-	põ-põp.
Crayfish	-		A White man	-	
Mosquito	-		Children	-	
Fly	-		Head	-	boorp.
Snake	-	kornmil.	Eye	-	mir.
The Blacks	-	koole.	Ear	-	wirbool.
A Blackfellow	-	koole.			
A Black woman	-	paibagoo.			
Nose	-	ka.			



No. 206.—MORTON PLAINS—*continued.*

Mouth	-	-	korn.	Boomerang	-	-
Teeth	-	-	lia.	Hill	-	- kowa.
Hair of the head	-	-		Wood	-	-
Beard	-	-		Stone	-	-
Thunder	-	-	murndal.	Camp	-	-
Grass	-	-	boet.	Yes	-	- ngai-e.
Tongue	-	-		No	-	- ngallanya.
Stomach	-	-		I	-	- nge.
Breasts	-	-		You	-	-
Thigh	-	-		Bark	-	-
Foot	-	-	dchinna.	Good	-	-
Bone	-	-		Bad	-	-
Blood	-	-		Sweet	-	-
Skin	-	-		Food	-	-
Fat	-	-		Hungry	-	-
Bowels	-	-		Thirsty	-	- konmun.
Excrement	-	-	koonna.	Eat	-	- checkalinarchin.
War-spear	-	-	koioon.	Sleep	-	- kobe.
Reed-spear	-	-	jark.	Drink	-	- baitchek.
Throwing-stick	-	-		Walk	-	- yaanna.
Shield	-	-	malkar.	See	-	- noon.
Tomahawk	-	-	parik.	Sit	-	-
Canoe	-	-		Yesterday	-	-
Sun	-	-	ngawi.	To-day	-	-
Moon	-	-	yen.	To-morrow	-	- parpo.
Star	-	-	toort.	Where are the		
Light	-	-		Blacks?		
Dark	-	-		I don't know	-	-
Cold	-	-		Plenty	-	-
Heat	-	-		Big	-	- porin.
Day	-	-	malinawin.	Little	-	- warchipoongup.
Night	-	-	pooroin.	Dead	-	- dredaiin.
Fire	-	-	wi.	By-and-by	-	-
Water	-	-	karlin.	Come on	-	-
Smoke	-	-	bort.	Milk	-	-
Ground	-	-	dja.	Eaglehawk	-	-
Wind	-	-		Wild turkey	-	-
Rain	-	-		Wife	-	- naragorook.
God	-	-				
Ghosts	-	-				

No. 207A.—LAKE HINDMARSH, UPPER REGIONS STATION,  
AND LOWER WIMMERA.

BY THE WRITER.

Kangaroo	-	miinjun.	Hand	-	munya.
Opossum	-	wille.	2 Blacks	-	polletch wootcha.
Tame dog	-	kaal.	3 Blacks	-	polletch pa kaiup wootcha.
Wild dog	-		One	-	kaiup.
Emu	-	kowir.	Two	-	polletch.
Black duck	-	ngari.	Three	-	polletch pa kaiup.
Wood duck.	-	waalrung.	Four	-	polletch pa pol- letch.
Pelican	-	patchinga.	Father	-	maam.
Laughing jackass		kroongkroong.	Mother	-	paab.
Native companion		kotchun.	Sister-Elder	-	chach.
White cockatoo	-	chinnup:	„ Younger	-	
Crow	-	waa.	Brother-Elder	-	waa.
Swan	-	koo-noo-war.	„ Younger-	-	
Egg	-	mirk.	A young man	-	kolkoorn.
Track of a foot	-	paring bo chinna	An old man-	-	ngarambe.
Fish	-	(no general name).	An old woman	-	kallagallagoork.
Lobster	-		A baby	-	pobop.
Crayfish	-	wolonuk.	A White man	-	
Mosquito	-	graugkrik.	Children	-	wiirnditch.
Fly	-	pittik.	Head	-	boorp.
Snake	-	kornmil.	Eye	-	mir.
The Blacks	-	wootcha.	Ear	-	wirmbool.
A Blackfellow	-	wootcha.			
A Black woman	-	laiarook.			
Nose	-	kaa.			

No. 207A.—LAKE HINDMARSH, UPPER REGIONS STATION, AND LOWER  
WIMMERA—continued.

Mouth	-	-	charp.	Boomerang	-	-
Teeth	-	-	lia.	Hill	-	-
Hair of the head	-	-	ngarampoorp.	Wood	-	- wunyup, kaalk.
Beard	-	-	nganyi.	Stone	-	- kootchup.
Thunder	-	-	murndar.	Camp	-	- ira.
Grass	-	-	boatch.	Yes	-	- ng.
Tongue	-	-	challe.	No	-	- worrekaia.
Stomach	-	-	billi.	I	-	- aan.
Breasts	-	-	chang.	You	-	- chormin.
Thigh	-	-	kra.	Bark	-	- dookoor.
Foot	-	-	chinna.	Good	-	- taalk.
Bone	-	-	kaalk.	Bad	-	- yaatchung.
Blood	-	-	kork.	Sweet	-	- taalk.
Skin	-	-	mitch.	Food	-	- paanyim bai yowir.
Fat	-	-	barpool.	Hungry	-	- wiika.
Bowels	-	-	koonabarong.	Thirsty	-	- brangoonya.
Excrement	-	-	koonna.	Eat	-	- chakkella.
War-spear	-	-	kooioon.	Sleep	-	- torra.
Reed-spear	-	-	chaark.	Drink	-	- kopilla.
Throwing-stick	-	-	kaarik.	Walk	-	- yanga.
Shield	-	-	botwel.	See	-	- neikella.
Tomahawk	-	-	batchik.	Sit	-	- ngenga.
Canoe	-	-	yoongooip.	Yesterday	-	- challige.
Sun	-	-	ngowi.	To-day	-	- ingoorne.
Moon	-	-	mittean.	To-morrow	-	- beruppa.
Star	-	-	toort.	Where are the	-	- windga wootcha
Light	-	-	yaap.	Blacks?	-	- bai laiarook?
Dark	-	-	mulparoin.	I don't know	-	- nge.
Cold	-	-	motmot.	Plenty	-	- kitchowl.
Heat	-	-	walpa.	Big	-	- korong.
Day	-	-	ngowi.	Little	-	- baan.
Night	-	-	poroin.	Dead	-	- wiikin.
Fire	-	-	wanyup.	By-and-by	-	- maloknea.
Water	-	-	kaatyin.	Come on	-	- yannaga.
Smoke	-	-	boring.	Milk	-	-
Ground	-	-	ja.	Eaglehawk	-	-
Wind	-	-	willa.	Wild turkey	-	-
Rain	-	-	mitchuk.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

## No. 207B.—LAKE WALLACE AND NEIGHBOURHOOD.

## BY THE WRITER.

Kangaroo - - kore.	Hand - - - manyanek.
Opossum - - wille.	2 Blacks - - - pollaich baang.
Tame dog - - kaal.	3 Blacks - - - pollaich pa kaiup
Wild dog - - -	baang.
Emu - - - kowir.	One - - - kaiup.
Black duck - - ngurri.	Two - - - pollaich.
Wood duck- - bichangro.	Three - - - pollaich pa kaiup
Pelican - - - doong.	Four - - - pollaich pa
Laughing jackass krong-krong.	pollaich.
Native companion koiyoon.	Father - - - mami.
White cockatoo - kaiyekker.	Mother - - - papi.
Crow - - - was.	Sister-Elder - chachi.
Swan - - - koonowar.	„ Younger -
Egg - - - mirk.	Brother-Elder - wawi.
Track of a foot - chinnayook.	„ Younger
Fish - - - yeyook.	A young man - jawilli.
Lobster - - -	An old man - ngammi.
Crayfish - - - yapitch.	An old woman - wegaregat.
Mosquito - - - krekrek.	A baby - - - popop.
Fly - - -	A White man -
Snake - - - kornmil.	Children - - -
The Blacks - - baang.	Head - - - propak.
A Blackfellow - baang.	Eye - - - mirnik.
A Black woman - painbangoork.	Ear - - - wirmboolek.
Nose - - - kaangek.	

No. 207B.—LAKE WALLACE AND NEIGHBOURHOOD—*continued.*

Mouth	-	-	kanek.	Boomerang	-	-
Teeth	-	-	liangek.	Hill	-	-
Hair of the head	-	-	ngarngek.	Wood	-	- wi.
Beard	-	-	nganiek.	Stone	-	- la.
Thunder	-	-	murndar.	Camp	-	- lerum.
Grass	-	-	boaitch.	Yes	-	- nge.
Tongue	-	-	chalingek.	No	-	- ngalanya.
Stomach	-	-	ballingek.	I	-	-
Breasts	-	-	kroombook.	You	-	-
Thigh	-	-		Bark	-	- mitchook.
Foot	-	-	chinnanek.	Good	-	-
Bone	-	-	kaalk.	Bad	-	-
Blood	-	-	korkek.	Sweet	-	-
Skin	-	-	michek.	Food	-	-
Fat	-	-	barpoolek.	Hungry	-	-
Bowels	-	-		Thirsty	-	-
Excrement	-	-	koonna.	Eat	-	-
War-spear	-	-	deer.	Sleep	-	-
Reed-spear	-	-	chirark.	Drink	-	-
Throwing-stick	-	-	kraiik.	Walk	-	-
Shield	-	-	malkar.	See	-	-
Tomahawk	-	-	bayik.	Sit	-	-
Canoe	-	-	yungooit.	Yesterday	-	-
Sun	-	-	yurngai.	To-day	-	-
Moon	-	-	yurn.	To-morrow	-	-
Star	-	-	toort.	Where are the	-	windja baang?
Light	-	-		Blacks?	-	
Dark	-	-		I don't know	-	windja.
Cold	-	-		Plenty	-	-
Heat	-	-		Big	-	-
Day	-	-		Little	-	-
Night	-	-		Dead	-	-
Fire	-	-	wi.	By-and-by	-	-
Water	-	-	kayin.	Come on	-	- watajem.
Smoke	-	-	pori.	Milk	-	-
Ground	-	-	cha.	Eaglehawk	-	-
Wind	-	-	wardwart.	Wild turkey	-	-
Rain	-	-	meren.	Wife	-	-
God	-	-				
Ghosts	-	-				

## No. 207c.—UPPER GLENELG AND WANNON.

BY THE WRITER.

The reader will notice the equivalents of *hungry* and *dead*.

Kangaroo	-	korain.	Hand	-	marrang.
Opossum	-	kooramook.	2 Blacks	-	polaitch koloin.
Tame dog	-	yoopaitch.	3 Blacks	-	palini koloin.
Wild dog	-		One	-	kaiap.
Emu	-	kapurung.	Two	-	polaitch.
Black duck	-	krein.	Three	-	palini.
Wood duck	-	pirneri.	Four	-	polaitch pa polaitch.
Pelican	-		Father	-	pipai.
Laughing jackass		tarakook.	Mother	-	nerang.
Native companion		koreroock.	Sister-Elder	-	kakak.
White cockatoo	-	korokeitch.	„ Younger	-	koquiara.
Crow	-	wasung.	Brother-Elder	-	kokon.
Swan	-	koonoowara.	„ Younger	-	wardai.
Egg	-	kole.	A young man	-	kokngun.
Track of a foot	-	dinnong.	An old man	-	polbipollep.
Fish	-	kooiyang.	An old woman	-	polpolnerang.
Lobster	-		A baby	-	popop.
Crayfish	-	maraija.	A White man	-	
Mosquito	-	kiitook.	Children	-	tooquai.
Fly	-	worol.	Head	-	kolan.
Snake	-	kooriang.	Eye	-	mirng.
The Blacks	-	koloin.	Ear	-	wiirm.
A Blackfellow	-	koloin.			
A Black woman	-	nerangoork.			
Nose	-	kapoong.			

No. 207c.—UPPER GLENELG AND WANNON—*continued.*

Mouth -	-	ngoolang.	Boomerang -	-	
Teeth -	-	tangang.	Hill -	-	
Hair of the head -	-	nalang.	Wood -	-	wiin.
Beard -	-	narraing.	Stone -	-	morrai.
Thunder -	-	mundal.	Camp -	-	woorn.
Grass -	-	botong.	Yes -	-	ko.
Tongue -	-	tallain.	No -	-	brangat.
Stomach -	-	poll-o-in.	I -	-	naitch.
Breasts -	-	nappan.	You -	-	paalekmo.
Thigh -	-	prin.	Bark -	-	torong.
Foot -	-	thinnong.	Good -	-	noetchong.
Bone -	-	bakkain.	Bad -	-	narmurung.
Blood -	-	kerkoorn.	Sweet -	-	noetchong.
Skin -	-	mityonin.	Food -	-	baambai.
Fat -	-	bapool.	Hungry -	-	kalperno.
Bowels -	-	korong-werek.	Thirsty -	-	koorntnangan.
Excrement -	-	kornong.	Eat -	-	takk.
War-spear -	-	koioon.	Sleep -	-	yowatt.
Reed-spear -	-	tarark.	Drink -	-	datt.
Throwing-stick -	-	narong.	Walk -	-	yannanwon.
Shield -	-	malkara.	See -	-	naako.
Tomahawk -	-	palpakoort.	Sit -	-	yinyalt.
Canoe -	-	torong.	Yesterday -	-	ngokat.
Sun -	-	terrerng.	To-day -	-	karoomba.
Moon -	-	teunget.	To-morrow -	-	toongatta.
Star -	-	poongel.	Where are the	-	winda koloin?
Light -	-	kallat.	Blacks?	-	
Dark -	-	torioin.	I don't know	-	winda da ba.
Cold -	-	motmot.	Plenty -	-	marn.
Heat -	-	kaloin.	Big -	-	maartong.
Day -	-	terrerng- merring.	Little -	-	koordoowi.
Night -	-	boroin.	Dead -	-	kalpernera.
Fire -	-	wiin.	By-and-by -	-	kalo.
Water -	-	baretech.	Come on -	-	wotte.
Smoke -	-	to-ong.	Milk -	-	
Ground -	-	mirring.	Eaglehawk -	-	
Wind -	-	naretechak.	Wild turkey	-	
Rain -	-	kappain.	Wife -	-	
God -	-				
Ghosts -	-				

## No. 207D.—THE GLENELG, ABOVE WOODFORD.

BY THE WRITER.

Kangaroo	-	-	kori.	Hand	-	-	munya.
Opossum	-	-	willi.	2 Blacks	-	-	pooletch kooli.
Tame dog	-	-	kal.	3 Blacks	-	-	pooletch pe kaiap kooli.
Wild dog	-	-		One	-	-	kaiap.
Emu	-	-	kowir.	Two	-	-	pooletch.
Black duck	-	-	ngari.	Three	-	-	pooletch pe kaiap.
Wood duck	-	-	pirpir.	Four	-	-	pooletch pe poo- letch.
Pelican	-	-	butyunal.	Father	-	-	marmi.
Laughing jackass			krorkror.	Mother	-	-	paap.
Native companion			kortyan.	Sister-Elder	-	-	chagi.
White cockatoo	-	-	chinyap.	„ Younger	-	-	
Crow	-	-	waa.	Brother-Elder	-	-	kote.
Swan	-	-	koonoowara.	„ Younger	-	-	
Egg	-	-	mirk.	A young man	-	-	kolkar.
Track of a foot	-	-	parib.	An old man	-	-	ngaram-ngaram.
Fish	-	-	(no general name)	An old woman	-	-	kolkolagok.
Lobster	-	-		A baby	-	-	winwindaitch.
Crayfish	-	-	kapich.	A White man	-	-	koomamir.
Mosquito	-	-	krirkrik.	Children	-	-	gitchwarl.
Fly	-	-	bitchik.	Head	-	-	proorp.
Snake	-	-	koornowill.	Eye	-	-	mir.
The Blacks	-	-	baang.	Ear	-	-	wirmbool.
A Blackfellow	-	-	kooli.				
A Black woman	-	-	bainwango.				
Nose	-	-	kaa.				



No. 207D.—THE GLENELG, ABOVE WOODFORD—*continued.*

Mouth	-	koorn.	Boomerang	-	
Teeth	-	leya.	Hill	-	
Hair of the head		ngurra.	Wood	-	kaalk.
Beard	-	moonoochir.	Stone	-	la.
Thunder	-	mirdarip.	Camp	-	lerra.
Grass	-	boait.	Yes	-	nge.
Tongue	-	challi.	No	-	ngalanya.
Stomach	-	kanyangoork.	I	-	waan.
Breasts	-	chaln.	You	-	waanyen.
Thigh	-	karri.	Bark	-	mitchook.
Foot	-	chinna.	Good	-	talka.
Bone	-	kaalk.	Bad	-	yiatchung.
Blood	-	koork.	Sweet	-	
Skin	-	meech.	Food	-	
Fat	-	papool.	Hungry	-	birkaian.
Bowels	-		Thirsty	-	
Excrement	-	koonna.	Eat	-	chakol.
War-spear	-	deer.	Sleep	-	ngorakol.
Reed-spear	-	djirrak.	Drink	-	kopalal.
Throwing-stick	-	karrik.	Walk	-	yannano.
Shield	-	malkar.	See	-	ngawan.
Tomahawk	-	baachik.	Sit	-	ngenyak.
Canoe	-	ngnanak.	Yesterday	-	chalekio.
Sun	-	ngawik.	To-day	-	katchong.
Moon	-	yern.	To-morrow	-	parbio.
Star	-	toort.	Where are the		windja baang?
Light	-		Blacks?		
Dark	-	tek-tek.	I don't know	-	windja imba.
Cold	-	mot-mot.	Plenty	-	
Heat	-	lik.	Big	-	yawer.
Day	-	kadlak.	Little	-	baan.
Night	-	poroin.	Dead	-	kiikil.
Fire	-	wi.	By-and-by	-	kartchon.
Water	-	katyin.	Come on	-	warte.
Smoke	-	perri, purri.	Milk	-	
Ground	-	cha.	Eaglehawk	-	
Wind	-	ward.	Wild turkey	-	
Rain	-	wolla.	Wife	-	
God	-	ngarambe.			
Ghosts	-	oonyim.			

No. 207E.—WOODFORD.

BY THE WRITER.

Kangaroo	-	korì.	Hand	-	murra.
Opossum	-	kooramoo.	2 Blacks	-	boait trooal.
Tame dog	-	kal.	3 Blacks	-	waawong trooal.
Wild dog	-		One	-	waando.
Emu	-	kraba.	Two	-	boosit.
Black duck	-	burna.	Three	-	waawong.
Wood duck	-	pinyangoor.	Four	-	boosit ba boosit.
Pelican	-		Father	-	maam.
Laughing jackass		koadda.	Mother	-	ngaan.
Native companion		poortmadda.	Sister-Elder	-	nirriur.
White cockatoo	-	mra.	„ Younger	-	
Crow	-	waa.	Brother-Elder	-	wurrakukki.
Swan	-	merangurn.	„ Younger	-	
Egg	-	kooir.	A young man	-	marangal.
Track of a foot	-	tinna.	An old man	-	ngarum-ngarum.
Fish	-	(no general name)	An old woman	-	wraambo.
Lobster	-		A baby	-	koaburning.
Crayfish	-	murangir.	A White man	-	
Mosquito	-	kìpa.	Children	-	parang.
Fly	-	torado.	Head	-	popaing.
Snake	-	koorang.	Eye	-	murngaing.
The Blacks	-	trooal.	Ear	-	wra,
A Blackfellow	-	trooal.			
A Black woman	-	pulle-pulle.			
Nose	-	kaboo.			

## No. 207E.—WOODFORD—continued.

Mouth	-	-	loaing.	Boomerang	-	-
Teeth	-	-	tunangain.	Hill	-	-
Hair of the head	-	-	ngurla.	Wood	-	- wurnaam.
Beard	-	-	nurlaurning.	Stone	-	- murde.
Thunder	-	-	murndal.	Camp	-	- ngoorla.
Grass	-	-	botho.	Yes	-	- ngo.
Tongue	-	-	thage.	No	-	- wiip.
Stomach	-	-	booi.	I	-	- ngaddo.
Breasts	-	-	murdain.	You	-	- ngoro.
Thigh	-	-	kaiib.	Bark	-	- longlong.
Foot	-	-	tinna.	Good	-	- ngebo.
Bone	-	-	bi.	Bad	-	- wraang.
Blood	-	-	kummar.	Sweet	-	- wurlan-wurlan.
Skin	-	-	moorn.	Food	-	- boongan.
Fat	-	-	murnbooi.	Hungry	-	- nroanna.
Bowels	-	-	balkwirri.	Thirsty	-	- koornoonen.
Excrement	-	-	koonna.	Eat	-	- thai-e-wir.
War-spear	-	-	goaan.	Sleep	-	- loomai.
Reed-spear	-	-		Drink	-	- thathia.
Throwing-stick	-	-	kooimban.	Walk	-	- yawia.
Shield	-	-	malgar.	See	-	- ngawiaboorat.
Tomahawk	-	-	pirnbagoor.	Sit	-	- ngwia.
Canoe	-	-	wow-wo.	Yesterday	-	- woowardoo.
Sun	-	-	karo.	To-day	-	- kirdoo.
Moon	-	-	boortbooi.	To-morrow	-	- koogabar.
Star	-	-	taman-taman.	Where are the	-	nga trooal?
Light	-	-	yaap.	Blacks?		
Dark	-	-	moul.	I don't know	-	wiip.
Cold	-	-	mon-mon.	Plenty	-	- kar-lai-i.
Heat	-	-	murtguaal.	Big	-	- worong.
Day	-	-	karo.	Little	-	- morogin.
Night	-	-	moor.	Dead	-	- nroanar.
Fire	-	-	wurnaam.	By-and-by	-	- kerdo.
Water	-	-	bari.	Come on	-	- kakai.
Smoke	-	-	poloign.	Milk	-	-
Ground	-	-	mrat.	Eaglehawk	-	-
Wind	-	-	neraiga.	Wild turkey	-	-
Rain	-	-	kabain.	Wife	-	-
God	-	-				
Ghosts	-	-				

## No. 207F.—DARTMOOR.

BY THE WRITER.

Kangaroo	-	kore.	Hand	-	murna.
Opossum	-	kooramoo.	2 Blacks	-	poaitch troo-a-al.
Tame dog	-	kaal.	3 Blacks	-	wrawoon troo-a-al.
Wild dog	-	puerner.	One	-	waando.
Emu	-	kowwa.	Two	-	poaitch.
Black duck	-	burna.	Three	-	wrawoon.
Wood duck	-		Four	-	poaitch pa poaitch.
Pelican	-	kurtperap.	Father	-	mami.
Laughing jackass		koadtang.	Mother	-	ngati.
Native companion			Sister-Elder	-	tati.
White cockatoo	-	meran.	„ Younger	-	nueyur.
Crow	-	waa.	Brother-Elder	-	wragi.
Swan	-	koonoowarra.	„ Younger	-	nere.
Egg	-	koa.	A young man	-	morongal.
Track of a foot	-	poptina.	An old man	-	kartpari.
Fish	-	(no general name)	An old woman	-	kartpariur.
Lobster	-		A baby	-	kongaparim.
Crayfish	-	monagur.	A White man	-	
Mosquito	-		Children	-	
Fly	-	yooangoal.	Head	-	pop.
Snake	-	krurwang.	Eye	-	mir.
The Blacks	-	troo-a-al.	Ear	-	waar.
A Blackfellow	-	troo-a-al.			
A Black woman	-	kainganyo.			
Nose	-	kow-o.			

No. 207F.—DARTMOOR—*continued.*

Mouth	-	lo.	Boomerang	-	
Teeth	-	tanga.	Hill	-	
Hair of the head	-	ngurla.	Wood	-	wurnap.
Beard	-	ngurlangurne.	Stone	-	marre.
Thunder	-	murndal.	Camp	-	ngoorla.
Grass	-	botha.	Yes	-	ngo.
Tongue	-	thowe.	No	-	winana.
Stomach	-	pooli.	I	-	ngado.
Breasts	-	poap.	You	-	ngoro.
Thigh	-	brani.	Bark	-	moorndart.
Foot	-	thinna.	Good	-	moitpong.
Bone	-	pe-e.	Bad	-	waang.
Blood	-	kammar.	Sweet	-	warlan-warlan.
Skin	-	moorn.	Food	-	poogang.
Fat	-	murnbooi.	Hungry	-	ngooroonga.
Bowels	-		Thirsty	-	koornernang.
Excrement	-	konna.	Eat	-	trewia.
War-spear	-	kooun.	Sleep	-	loomia.
Reed-spear	-	pongor.	Drink	-	thathea.
Throwing-stick	-	kombain.	Walk	-	yowea.
Shield	-	malkar.	See	-	ngawia.
Tomahawk	-	pirpowerkoort.	Sit	-	newia.
Canoe	-		Yesterday	-	woordoo.
Sun	-	karo.	To-day	-	kerdo.
Moon	-	thonwoon, poort-booi.	To-morrow	-	keap.
Star	-	tamman-tamman.	Where are the naa troo-a-al?		
Light	-	karomurn.	Blacks?		
Dark	-	möl.	I don't know	-	winana wangon.
Cold	-	möt-möt.	Plenty	-	karlaiitch.
Heat	-	waam.	Big	-	worong.
Day	-	karomurn.	Little	-	moroki.
Night	-	möl.	Dead	-	neron.
Fire	-	wurnap.	By-and-by	-	kerdo.
Water	-	parri.	Come on	-	kakai.
Smoke	-	purloin.	Milk	-	
Ground	-	mirat.	Eaglehawk	-	
Wind	-	noredja.	Wild turkey	-	
Rain	-	kowain.	Wife	-	
God	-				
Ghosts	-				

## No. 207g.—HAMILTON.

## BY THE WRITER.

Kangaroo - - kore.	Hand - - - munya.
Opossum - - wille.	2 Blacks - - poolaitch koole.
Tame dog - - welkar.	3 Blacks - - kartoro koole.
Wild dog - -	One - - - kaipamen.
Emu - - - kowi.	Two - - - pollaitch.
Black duck - ngare.	Three - - - kartoro.
Wood duck -	Four - - - pollaitcha
Pelican - - batchalang.	pollaitch.
Laughing jackass korn-korn.	Father - - - mami.
Native companion kotchun.	Mother - - - pape.
White cockatoo - ngaiook.	Sister-Elder - chache.
Crow - - - wa.	„ Younger - kotek.
Swan - - - koonoowar.	Brother-Elder - wawe.
Egg - - - mirk.	„ Younger kotte.
Track of a foot - paring.	A young man - kolkroon.
Fish - - - choolem.	An old man - ngaram-ngaram.
Lobster - -	An old woman - kogowitch.
Crayfish - - yappitch.	A baby - - - popop.
Mosquito - - kirk-kirk.	A White man - ngamaigitch.
Fly - - -	Children - - - pokalik.
Snake - - - koornmil.	Head - - - porp.
The Blacks - - koole.	Eye - - - mer.
A Blackfellow - koole.	Ear - - - wirmbool.
A Black woman -	
Nose - - - kaa.	

No. 207g.—HAMILTON—*continued.*

Mouth	-	-	ngyang.	Boomerang	-	-
Teeth	-	-	lia.	Hill	-	-
Hair of the head	-	-	ngara.	Wood	-	- wi.
Beard	-	-	nganye.	Stone	-	- la.
Thunder	-	-	murndar.	Camp	-	- laar.
Grass	-	-	poaitch.	Yes	-	- ko.
Tongue	-	-	challe.	No	-	- nge-nge.
Stomach	-	-	wanya.	I	-	- winnak.
Breasts	-	-	korm.	You	-	- winnin.
Thigh	-	-	karip.	Bark	-	- nganak.
Foot	-	-	chinna.	Good	-	- talkok.
Bone	-	-	kaalk.	Bad	-	- yatchan.
Blood	-	-	koork.	Sweet	-	- piorwetch.
Skin	-	-	metch.	Food	-	- poongboorgoon.
Fat	-	-	papool.	Hungry	-	- poonboorgoonin.
Bowels	-	-	poonart, poonyart.	Thirsty	-	- kongin.
Excrement	-	-	koonnang.	Eat	-	- chakkin.
War-spear	-	-	parmoor.	Sleep	-	- koombin.
Reed-spear	-	-	chaark.	Drink	-	- ngoopin.
Throwing-stick	-	-	kark.	Walk	-	- wurwin.
Shield	-	-	malkar.	See	-	- ngakin.
Tomahawk	-	-	toktagarm.	Sit	-	- wunarpin.
Canoe	-	-	yaongalo.	Yesterday	-	- chalegoo.
Sun	-	-	nowi.	To-day	-	- yingornoo.
Moon	-	-	wartiptanyo.	To-morrow	-	- barpobark.
Star	-	-	chagenowi.	Where are the windja kooli? Blacks?		
Light	-	-	nowicha.	I don't know	-	- windja jamok.
Dark	-	-	poroin.	Plenty	-	- parok.
Cold	-	-	mot-mot.	Big	-	- murtok.
Heat	-	-	kurtai.	Little	-	- wudibok.
Day	-	-	chanowi.	Dead	-	- wikin.
Night	-	-	poroin.	By-and-by	-	- noondjar.
Fire	-	-	wi.	Come on	-	- pirnigar.
Water	-	-	koatchen.	Milk	-	-
Smoke	-	-	poorin.	Eaglehawk	-	-
Ground	-	-	cha.	Wild turkey	-	-
Wind	-	-	ngoorndook	Wife	-	-
Rain	-	-	wolla.			
God	-	-				
Ghosts	-	-				

No. 207H.—MOUNT ROUSE; NATIVE NAME *KOOLLOOR*.

By THE WRITER.

In this language the equivalent of *five* is *kaiap mirnya*, literally *one hand*.

Kangaroo	-	-	korai.	Hand	-	-	mirnya.
Opossum	-	-	kooramook.	2 Blacks	-	-	pollaich kooli.
Tame dog	-	-	kaal.	3 Blacks	-	-	pollaich kaiap kooli.
Wild dog	-	-		One	-	-	kaiap.
Emu	-	-	kowering.	Two	-	-	pollaich.
Black duck	-	-	ngerri.	Three	-	-	kartoor.
Wood duck	-	-	biabiap.	Four	-	-	pollaicha pol-laich.
Pelican	-	-	paiangal.	Father	-	-	mami.
Laughing jackass			krookroong.	Mother	-	-	paapi.
Native companion			kooioon.	Sister-Elder	-	-	chachi.
White cockatoo	-	-	chinyap.	„ Younger	-	-	kootrook.
Crow	-	-	waa.	Brother-Elder	-	-	waawe.
Swan	-	-	koonoowar.	„ Younger	-	-	kootte.
Egg	-	-	merk.	A young man	-	-	koolkoon.
Track of a foot	-	-	chinanyook.	An old man	-	-	ngaram-ngaram.
Fish	-	-	(no general name).	An old woman	-	-	ngaram-ngaram-gook.
Lobster	-	-		A baby	-	-	po-pōp.
Crayfish	-	-		A White man	-	-	ngamaiketch.
Mosquito	-	-	lirri.	Children	-	-	popopkille.
Fly	-	-	piik.	Head	-	-	poorp.
Snake	-	-	koorwil.	Eye	-	-	mir.
The Blacks	-	-		Ear	-	-	wirmbool.
A Blackfellow	-	-	kooli.				
A Black woman	-	-	koolikoork.				
Nose	-	-	kaa.				



No. 207H.—MOUNT ROUSE—*continued.*

Mouth	-	-	ngeing.	Boomerang	-	-
Teeth	-	-	lia.	Hill	-	-
Hair of the head	-	-	ngarra.	Wood	-	- wi.
Beard	-	-	ngurra.	Stone	-	- laa.
Thunder	-	-	moondar.	Camp	-	- laar.
Grass	-	-	karewan.	Yes	-	- ko.
Tongue	-	-	challe.	No	-	- nge-nge.
Stomach	-	-	billi.	I	-	- winnin.
Breasts	-	-	koroom.	You	-	- winnak.
Thigh	-	-	karilyooak.	Bark	-	- nyunyak.
Foot	-	-	chinna.	Good	-	- telkok.
Bone	-	-	kaalk.	Bad	-	- yeyang.
Blood	-	-	koork.	Sweet	-	- cheroaitch.
Skin	-	-	miitch.	Food	-	- paronkekoorn.
Fat	-	-	pepool.	Hungry	-	- nyeng.
Bowels	-	-	wewepookoonna.	Thirsty	-	- banyangen.
Excrement	-	-	koonna.	Eat	-	- chakkelowang.
War-spear	-	-	kooioon.	Sleep	-	- koombarnoon.
Reed-spear	-	-	cherark.	Drink	-	- openan.
Throwing-stick	-	-	kertch.	Walk	-	- yanyangoo.
Shield	-	-	malkar.	See	-	- ngakin.
Tomahawk	-	-	purpooreroop.	Sit	-	- ngangano.
Canoe	-	-	yowargalook.	Yesterday	-	- chalegko.
Sun	-	-	ngowi.	To-day	-	- ngarga.
Moon	-	-	waiipturnyoo.	To-morrow	-	- perpurperk
Star	-	-	-	Where are the windja kooli?	-	-
Light	-	-	ngowiitcha.	Blacks?	-	-
Dark	-	-	boroin.	I don't know	-	- windja jamok.
Cold	-	-	mot-mot.	Plenty	-	- parok.
Heat	-	-	koorkark.	Big	-	- mirtook.
Day	-	-	gaanyanwe.	Little	-	- waiipook.
Night	-	-	boroin.	Dead	-	- wikin.
Fire	-	-	wi.	By-and-by	-	- windjal.
Water	-	-	kaiyen.	Come on	-	- kaka.
Smoke	-	-	pirren.	Milk	-	-
Ground	-	-	chaa.	Eaglehawk	-	-
Wind	-	-	ngoorndook.	Wild turkey	-	-
Rain	-	-	wolla.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

## No. 207L.—PORTLAND, LAKE CONDAH, AND EUMERALLA.

BY THE WRITER.

Kangaroo	-	korain.	Hand	-	murrung.
Opossum	-	kooramook.	2 Blacks	-	pollaidja marra.
Tame dog	-	kaal.	3 Blacks	-	pollimia marra.
Wild dog	-		One	-	kaiappa.
Emu	-	kappin.	Two	-	pollaidja.
Black duck	-	moi.	Three	-	pollimia.
Wood duck	-	brernel.	Four	-	pollaidja-pol-
Pelican	-	karppirak.			laidja.
Laughing jackass	-	konet.	Father	-	pipai.
Native companion	-	korork.	Mother	-	nerang.
White cockatoo	-	ngaiook.	Sister-Elder	-	kakai.
Crow	-	waang.	„ Younger	-	kokaiar.
Swan	-	koonoowara.	Brother-Elder	-	wiirdai.
Egg	-	mik.	„ Younger	-	poorpep.
Track of a foot	-	yo-i-yong.	A young man	-	winwinmarra.
Fish	-	(no general name)	An old man	-	poorbipoorbip.
Lobster	-		An old woman	-	poortnerang.
Crayfish	-	yarrun.	A baby	-	popop.
Mosquito	-	marwengel.	A White man	-	ngamaigitch.
Fly	-	wooral.	Children	-	tokoakai.
Snake	-	koorang.	Head	-	pim.
The Blacks	-	marra.	Eye	-	ming.
A Blackfellow	-	marra.	Ear	-	wing.
A Black woman	-	tanambool.			
Nose	-	kapoong.			

No. 207L.—PORTLAND, LAKE CONDAH, AND EUMERALLA—*continued.*

Mouth - - -	ngoolang.	Boomerang - -	
Teeth - - -	tanang.	Hill - - -	
Hair of the head -	narat.	Wood - - -	wiin.
Beard - - -	ngarrang.	Stone - - -	murray.
Thunder - - -	murndal.	Camp - - -	worn.
Grass - - -	botung.	Yes - - -	ko.
Tongue - - -	tallain.	No - - -	baangat.
Stomach - - -	tokong.	I - - -	nattook.
Breasts - - -	nappang.	You - - -	ootook.
Thigh - - -	woonikarrip.	Bark - - -	moroitch.
Foot - - -	yook.	Good - - -	oitchoong.
Bone - - -	bakkain.	Bad - - -	namindjar.
Blood - - -	kerik.	Sweet - - -	poo-oor-witch.
Skin - - -	mitch.	Food - - -	gerang.
Fat - - -	bapool.	Hungry - - -	kalpinchook.
Bowels - - -	tokoonya.	Thirsty - - -	koornanum.
Excrement - - -	koonna.	Eat - - -	takekooia.
War-spear - - -	ko-i-oon.	Sleep - - -	yoowoppan.
Reed-spear - - -	nyirrin.	Drink - - -	tatookaia.
Throwing-stick -	ngaroong.	Walk - - -	poorpe.
Shield - - -	malkar.	See - - -	ngakai.
Tomahawk - - -	karkin.	Sit - - -	kooppe.
Canoe - - -	tholong.	Yesterday - -	naangat.
Sun - - -	nunung.	To-day - - -	kanalpa.
Moon - - -	moorkin.	To-morrow - -	toongatti.
Star - - -	menkel.	Where are the	winda marra?
Light - - -	nanaanmering.	Blacks?	
Dark - - -	por-o-in.	I don't know -	baangat.
Cold - - -	ngoornlook.	Plenty - - -	portoon.
Heat - - -	kaloin.	Big - - -	leengil.
Day - - -	ronanung.	Little - - -	tookoonanya.
Night - - -	poroin.	Dead - - -	kalprinna.
Fire - - -	wiin.	By-and-by - -	kallo.
Water - - -	paraitch.	Come on - - -	kowe.
Smoke - - -	to-ong.	Milk - - -	
Ground - - -	mirring.	Eaglehawk - -	
Wind - - -	ngoornlook.	Wild turkey -	
Rain - - -	mai-ang.	Wife - - -	
God - - -			
Ghosts - - -			

## No. 207J.—HOPKINS RIVER.

BY THE WRITER.

Kangaroo	-	korai.	Hand	-	murrang.
Opossum	-	koramook.	2 Blacks	-	polija maar.
Tame dog	-	kaal.	3 Blacks	-	politimea maar.
Wild dog	-		One	-	kiappa.
Emu	-	kuprunk, barai-mal.	Two	-	polija.
Black duck	-	thoorboorung.	Three	-	politmea.
Wood duck	-	ngaoock.	Four	-	kirtpan.
Pelican	-	kirkpirap.	Father	-	pipai.
Laughing jackass		konet.	Mother	-	nerangai.
Native companion		koron.	Sister-Elder	-	korokai, kakai.
White cockatoo	-	ngaioock.	„ Younger	-	kokiarra.
Crow	-	waak.	Brother-Elder	-	wardai, koko.
Swan	-	koonoowar.	„ Younger	-	wardiarra.
Egg	-	mirk.	A young man	-	ngoin marr.
Track of a foot	-	thinnang.	An old man	-	naram-naram.
Fish	-	irija.	An old woman	-	kogoitch.
Lobster	-	yaram.	A baby	-	pō-pōp.
Crayfish	-	wiija.	A White man	-	ngamagitch.
Mosquito	-	kirkkirk.	Children	-	choechee.
Fly	-	minik, woorill	Head	-	pimaning.
Snake	-	korang.	Eye	-	mirnarning.
The Blacks	-	maara.	Ear	-	wirmarning.
A Blackfellow	-	maar.			
A Black woman	-	thanambooi.			
Nose	-	kabong.			

No. 207J.—HOPKINS RIVER—*continued.*

Mouth	-	woronarning.	Boomerang	-	-
Teeth	-	tinganarning.	Hill	-	-
Hair of the head	-	narrananing.	Wood	-	- wiin, wurngooit.
Beard	-	yarrananing.	Stone	-	- murray.
Thunder	-	murndal.	Camp	-	- worn.
Grass	-	karewan.	Yes	-	- ko.
Tongue	-	thallang.	No	-	- ngin-ngin or ngi- ngi.
Stomach	-	togong.	I	-	- ngatook.
Breasts	-	nabung.	You	-	- ngindook.
Thigh	-	karip, pirn.	Bark	-	- torong.
Foot	-	thinnang.	Good	-	- ooitchoong.
Bone	-	bagainaning.	Bad	-	- kalprano.
Blood	-	koreanin.	Sweet	-	- pirooitch, ooi- choong.
Skin	-	thoramanin.	Food	-	- toofoort.
Fat	-	pipoolaning.	Hungry	-	- bartoobaring ngoolanga.
Bowels	-	koonnanin.	Thirsty	-	- kootnana baretech
Excrement	-	koonna.	Eat	-	- thakeanan.
War-spear	-	tooloowarn.	Sleep	-	- yooanan.
Reed-spear	-	nerin, tark.	Drink	-	- tattakooia.
Throwing-stick	-	ngarong.	Walk	-	- yananan.
Shield	-	malk.	See	-	- naawake.
Tomahawk	-	pirtpirtkoort.	Sit	-	- ingake.
Canoe	-	torong.	Yesterday	-	- ngagatto.
Sun	-	tirrang.	To-day	-	- makkadeba.
Moon	-	konardo.	To-morrow	-	- mallangeba.
Star	-	wutchook.	Where are the	-	winda maara?
Light	-	yaap.	Blacks?	-	-
Dark	-	kooroalook, pu- roin.	I don't know	-	- baangato or winda.
Cold	-	pallapetch.	Plenty	-	- woornt baneran.
Heat	-	kalloin.	Big	-	- megarong.
Day	-	ngallokatterin.	Little	-	- koornoominin.
Night	-	puroin.	Dead	-	- kalgeran.
Fire	-	wiin.	By-and-by	-	- kallo.
Water	-	baretech.	Come on	-	- kakawattake.
Smoke	-	to-ong.	Milk	-	-
Ground	-	mering.	Eaglehawk	-	-
Wind	-	ngoondook.	Wild turkey	-	-
Rain	-	maiyang.	Wife	-	-
God	-	-			
Ghosts	-	-			

## No. 207K.—HOPKINS RIVER.

BY W. GOODALL, ESQ., MANAGER OF ABORIGINAL STATION, FRAMLINGHAM.

Kangaroo	-	kooroo.	Hand	-	murrunk.
Opossum	-	kooramook.	2 Blacks	-	pulija mar.
Tame dog	-	karl.	3 Blacks	-	pulemeir mar.
Wild dog	-		One	-	kyupa.
Emu	-	kuprunk.	Two	-	pulija.
Black duck	-	toorpuruk.	Three	-	pulemir.
Wood duck	-	ngarwook.	Four	-	kurtpun.
Pelican	-	kurtpuruk.	Father	-	peepi.
Laughing jackass		koonet.	Mother	-	nurangi.
Native companion		kooron.	Sister-Elder	-	koki.
White cockatoo	-		„ Younger	-	
Crow	-	waak.	Brother-Elder	-	wurdi.
Swan	-	koonoowarn.	„ Younger	-	
Egg	-	mirk.	A young man	-	nguit mar.
Track of a foot	-	timmong.	An old man	-	ngullong-ngul-long.
Fish	-	yoori.	An old woman	-	kookooweitch.
Lobster	-	weechong.	A baby	-	poopoop.
Crayfish	-	youri.	A White man	-	numerdeitch.
Mosquito	-	keruk-keruk.	Children	-	took-i-tooki.
Fly	-	wooril.	Head	-	peem.
Snake	-	goorang.	Eye	-	mirunk.
The Blacks	-	mar.	Ear	-	wirrunk.
A Blackfellow	-	mar.			
A Black woman	-	tunumbull.			
Nose	-	karpoong.			

No. 207K.—HOPKINS RIVER—*continued.*

Mouth	-	ngullong.	Boomerang	-	
Teeth	-	tungunk.	Hill	-	
Hair of the head	-	narutum.	Wood	-	wurngootit.
Beard	-	ngurrine.	Stone	-	murrie.
Thunder	-	mirndunk.	Camp	-	wormp.
Grass	-	puttong.	Yes	-	ko.
Tongue	-	tulline.	No	-	ngee-ngee.
Stomach	-	tookonk.	I	-	nuttook.
Breasts	-	nguppunk.	You	-	ngootook.
Thigh	-	pirrn.	Bark	-	
Foot	-	timmong.	Good	-	michong.
Bone	-	puckine.	Bad	-	kullin.
Blood	-	kerreek.	Sweet	-	nuitchong.
Skin	-	moorn.	Food	-	tulluirt.
Fat	-	puloot.	Hungry	-	purtook, pungun, ullonga.
Bowels	-	puloin.	Thirsty	-	purtook pungun pureitch.
Excrement	-	koonong.	Eat	-	turkuk.
War-spear	-	tullom.	Sleep	-	yournunk.
Reed-spear	-	tark.	Drink	-	tutturk.
Throwing-stick	-	ngurroin.	Walk	-	yannake.
Shield	-	mark.	See	-	tuteunnook.
Tomahawk	-	purtpurtcut.	Sit	-	koopunung.
Canoe	-	toorong.	Yesterday	-	ngarnkurt.
Sun	-	tirrum.	To-day	-	munkcuttee,
Moon	-	pirrine yannin.	To-morrow	-	mullebar.
Star	-	wutchook.	Where are the wunda mar?		
Light	-	tirrong.	Blacks?		
Dark	-	purroin.	I don't know	-	wunda.
Cold	-	pullup-peitch.	Plenty	-	parronk parronk.
Heat	-	kuloin.	Big	-	meharo.
Day	-	woorome-terrng.	Little	-	kurnong.
Night	-	koorowullock.	Dead	-	kalpirran.
Fire	-	weein.	By-and-by	-	kuloo.
Water	-	purretech.	Come on	-	kaka.
Smoke	-	toong.	Milk	-	
Ground	-	mirring.	Eaglehawk	-	
Wind	-	ngurndook.	Wild turkey	-	
Rain	-	myyung.	Wife	-	
God	-				
Ghosts	-				





# **BOOK THE TWENTIETH.**



## BOOK THE TWENTIETH.

### PREFATORY REMARKS.

THE vocabularies grouped together in this book are specimens of the languages in use from the Moolamiin to the Moorabool. They are evidently nearly related, as well amongst themselves as to those treated of in the preceding book.

It may be noticed that the Loddon River where it approaches the Murray (*Mille*, as the Blacks in that neighbourhood call the latter) and a portion of country near Merton, or perhaps a creek, are both called *Woppoon* by the Blacks.

In the Moolamiin language we have *cherimboork* = *uncle*, and *konrinuk* = *aunt*; and in the Mount Emu language *dai-a-ram-dap* = *uncle*, *alok* = *aunt*, and *wrapek* = *cousin*.\*

The mode of replying to the question, *Where are the Blacks?* by adverb *where* used interrogatively, when the person questioned does not know, so frequently met with in the Eastern Division of the continent, occurs several times in this book.

It has constantly been noticed by the writer that any remarkable variation of a wide-spread word is rarely confined to one locality, but that it is generally to be found in some other, perhaps a thousand miles away. As an instance, we find the word *koonna* or *goonna* = *excrement* (perhaps the most generally prevalent term in our languages) appearing as *quan* in Western Australia and as *quank* in the Gunbower (properly Kanbowro) vocabulary.

In our languages generally there is but one term to express *foot* and *the track of a foot*, but in those dealt with in this book two distinct words are used. In several of the vocabularies, the equivalent of *children* is evidently a plural

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\* Attention is drawn to these words in this and other places because practically it has been asserted that none such exist in our languages. On the subject see Vol I., page 140, of this work.

form of the equivalent of *baby* or *child*, whilst they are often met with elsewhere as distinct terms. In the Kerang vocabulary we find *kaalk* standing for *bone* and *wood*; in other cases we know the same word is used for *spear*; also that *kaalk*, *kalk*, or *kulka* means *bone* in one language and *spear* in another; also that *wood* and *fire* are often expressed by the one word, which is not *kaalk*. Probably, should a close examination of these words ever be made, it will be found that there are in all of our languages two terms for *wood*, one identical with or closely related to *fire* and the other to *bone* and *spear*.

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No. 208A.—MOULMEIN.

BY THE BENCH OF MAGISTRATES AT THAT PLACE.

Kangaroo	-	koura.	Hand	-	mananuk.
Opossum	-	weala.	2 Blacks	-	poolet de bang.
Tame dog	-	werangen.	3 Blacks	-	-
Wild dog	-	-	One	-	kaiap.
Emu	-	kower.	Two	-	poolet.
Black duck	-	nowera.	Three	-	poolet kai-ap.
Wood duck	-	gunnuk.	Four	-	poolet poolet.
Pelican	-	nenungar.	Father	-	marmook.
Laughing jackass	-	kerrong-kerrong.	Mother	-	qungerook.
Native companion	-	kudthoo.	Sister-Elder	-	chargook.
White cockatoo	-	ginup.	„ Younger	-	quanthanook.
Crow	-	wa.	Brother-Elder	-	wakook.
Swan	-	koonawar.	„ Younger	-	-
Egg	-	mirkook.	A young man	-	koolkoon.
Track of a foot	-	perring.	An old man	-	jerribung.
Fish	-	pongill.	An old woman	-	woringoork.
Lobster	-	-	A baby	-	pobena.
Crayfish	-	lip-lip-till.	A White man	-	noother.
Mosquito	-	lerrigon.	Children	-	pambango.
Fly	-	bedik.	Head	-	mooranguk.
Snake	-	koormiwill.	Eye	-	minook.
The Blacks	-	bang.	Ear	-	weremboolok.
A Blackfellow	-	kooli.			
A Black woman	-	layrook.			
Nose	-	karmuk.			

No. 208A.—MOULMEIN—*continued.*

Mouth	-	-	charjook.	Boomerang	-	-
Teeth	-	-	lianuk.	Hill	-	-
Hair of the head	-	-	neranuk.	Wood	-	- bial.
Beard	-	-	ngininuk.	Stone	-	- la.
Thunder	-	-	munder.	Camp	-	- lurr.
Grass	-	-	boaitch.	Yes	-	- nowe.
Tongue	-	-	challinguk.	No	-	- womba.
Stomach	-	-	wongebuk.	I	-	- niak.
Breasts	-	-	chaneguk.	You	-	- niam.
Thigh	-	-	brajuk.	Bark	-	- mooachup.
Foot	-	-	chinanuk.	Good	-	- dalkook.
Bone	-	-	kalkook.	Bad	-	- yatamutchuk.
Blood	-	-	koorkook.	Sweet	-	- urtcha, witcha.
Skin	-	-	talankook.	Food	-	- punam.
Fat	-	-	babalook.	Hungry	-	- wikanda.
Bowels	-	-	chinginook.	Thirsty	-	- peringonyonda.
Excrement	-	-	koonanook.	Eat	-	- chukalanda.
War-spear	-	-	koioone.	Sleep	-	- koombanda.
Reed-spear	-	-	charām.	Drink	-	- koopalanda.
Throwing-stick	-	-	perband.	Walk	-	- yarrowonda.
Shield	-	-	kullerwel.	See	-	- nowanda.
Tomahawk	-	-	teer.	Sit	-	- naimuk.
Canoe	-	-	yungwitch.	Yesterday	-	- kallekellikt.
Sun	-	-	nowa.	To-day	-	- killewitch.
Moon	-	-	wongwel.	To-morrow	-	- berbool.
Star	-	-	toort.	Where are the	-	wingalook bang?
Light	-	-	wying.	Blacks?	-	-
Dark	-	-	poroong.	I don't know	-	- winga?
Cold	-	-	bonbondolong.	Plenty	-	- parook.
Heat	-	-	wiarnuk.	Big	-	- koorumbit.
Day	-	-	pearp.	Little	-	- murduk.
Night	-	-	poroong.	Dead	-	- wathinging.
Fire	-	-	wunap.	By-and-by	-	- killamin.
Water	-	-	kathun.	Come on	-	- kooraman.
Smoke	-	-	poort.	Milk	-	-
Ground	-	-	chak.	Eaglehawk	-	-
Wind	-	-	mernig.	Wild turkey	-	-
Rain	-	-	mithak.	Wife	-	-
God	-	-	-			
Ghosts	-	-	tallewidoobuk, nuther.			

## No. 208B.—LAKE BOGA.

BY MOUNTED-CONSTABLE LEONARD FAWCETT, LOCAL GUARDIAN OF THE  
ABORIGINES AT SWAN HILL.

Kangaroo	-	-	kora.	Hand	-	-	mananyook.
Opossum	-	-	willa.	2 Blacks	-	-	
Tame dog	-	-	werangen.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	kaiup.
Emu	-	-	kowir.	Two	-	-	pooletya.
Black duck	-	-	nini.	Three	-	-	pooletya kaiup.
Wood duck	-	-	nunnuk.	Four	-	-	pooletya-poolet- ya.
Pelican	-	-	ninnankora.	Father	-	-	marnok.
Laughing jackass	quong-quong.			Mother	-	-	parbuk.
Native companion	kooteen.			Sister-Elder	-	-	tartuk.
White cockatoo	-	katakur.		„ Younger	-	-	
Crow	-	-	owar.	Brother-Elder	-	-	wa-wi.
Swan	-	-	quinowar.	„ Younger	-	-	
Egg	-	-	mi-urk.	A young man	-	-	kulkera.
Track of a foot	-	parring.		An old man	-	-	narambin.
Fish	-	-	piangil.	An old woman	-	-	winyingarrok.
Lobster	-	-		A baby	-	-	puppok.
Crayfish	-	-	lippekil.	A White man	-	-	ni-tung-i.
Mosquito	-	-	lawi.	Children	-	-	painbago.
Fly	-	-	pittik.	Head	-	-	porp.
Snake	-	-	quemmil.	Eye	-	-	mir.
The Blacks	-	-	bang.	Ear	-	-	wirumbool.
A Blackfellow	-	-	kooli.				
A Black woman	-	-	winyin.				
Nose	-	-	karnook.				

No. 208B.—LAKE BOGA—*continued.*

Mouth	- itchekarup.	Boomerang	-
Teeth	- lia.	Hill	-
Hair of the head	- naraporp.	Wood	- kaalk.
Beard	- nanyenook.	Stone	- poat.
Thunder	- murnda.	Camp	- larr.
Grass	- poat.	Yes	- yeya.
Tongue	- tallinyook.	No	- womba.
Stomach	- witchibook.	I	- wollanyerk.
Breasts	- tangook.	You	- wollaning.
Thigh	- karnook.	Bark	- michuk.
Foot	- chinanyook.	Good	- telkook.
Bone	- kallkook.	Bad	- yattandook.
Blood	- kurrabook.	Sweet	- witta-witta.
Skin	- mitruk.	Food	- yoowirra.
Fat	- papalook.	Hungry	- wikun.
Bowels	- porpgunayook.	Thirsty	- purrungunyon.
Excrement	- quinayook.	Eat	- jakkalong.
War-spear	- quira.	Sleep	- koombang.
Reed-spear	- tcharrok.	Drink	- koopon.
Throwing-stick	- piurpin.	Walk	- yanner.
Shield	- mullkura.	See	- nia-nia.
Tomahawk	- tirr.	Sit	- ninuk.
Canoe	- yungoot.	Yesterday	- kallik-kallik.
Sun	- nowi.	To-day	- kampaginga.
Moon	- miteyan.	To-morrow	- perrapo.
Star	- toort.	Where are the windyallo kooli ?	
Light	- win.	Blacks ?	
Dark	- porroin.	I don't know	- windya?
Cold	- merindooma.	Plenty	- kittowel.
Heat	- karti.	Big	- korangandook.
Day	- now-yi.	Little	- wittiyook.
Night	- porroin.	Dead	- waikin.
Fire	- wonnup.	By-and-by	- kamboor.
Water	- kartin.	Come on	- kakai.
Smoke	- port.	Milk	-
Ground	- cha.	Eaglehawk	-
Wind	- merring.	Wild turkey	-
Rain	- mittuk.	Wife	-
God	- mammonggorak.		
Ghosts	- narnook, chal- liwitup.		

No. 208c.—THE NEIGHBOURHOOD OF LAKE BOGA, PROBABLY  
MOORERBAT AND THE LOWER LODDON.

BY THE WRITER.

Kangaroo - - kore.	Hand - - - munna.
Opossum - - wille.	2 Blacks - - - polet kooli.
Tame dog - - werangen.	3 Blacks - - - polet kai-up kooli
Wild dog - - -	One - - - - kai-up.
Emu - - - - kowir.	Two - - - - polet.
Black duck - - ngari.	Three - - - - polet kai-up.
Wood duck - - ngunuk.	Four - - - - polet polet.
Pelican - - - ninungoor.	Father - - - maamoo.
Laughing jackass korn-korn.	Mother - - - pabe.
Native companion kotun.	Sister-Elder - chache.
White cockatoo - chinop.	„ Younger - kotooe.
Crow - - - - wa.	Brother-Elder - waawe.
Swan - - - - koonoowar.	„ Younger koti.
Egg - - - - mirk.	A young man - kolkroon.
Track of a foot - paring.	An old man - ngarambe.
Fish - - - -	An old woman - wonyinakork.
Lobster - - -	A baby - - - paingoo.
Crayfish - - - yapitch.	A White man -
Mosquito - - - leroo.	Children - - - painbangoo.
Fly - - - - pit-tik.	Head - - - - pirpook.
Snake - - - - kornmil.	Eye - - - - mirnook.
The Blacks - - baang.	Ear - - - - wirmboolook.
A Blackfellow - kooli.	
A Black woman - leoork.	
Nose - - - - kaa.	



No. 208c.—THE NEIGHBOURHOOD OF LAKE BOGA—*continued.*

Mouth	-	-	taarbook.	Boomerang	-	-
Teeth	-	-	lea.	Hill	-	-
Hair of the head	-	-	ngara.	Wood	-	- wunnup.
Beard	-	-	nganni.	Stone	-	- laa.
Thunder	-	-	murndar.	Camp	-	- larr.
Grass	-	-	boait.	Yes	-	- i-ya.
Tongue	-	-	challe.	No	-	- weumba.
Stomach	-	-	wudjup.	I	-	- woloonyek.
Breasts	-	-	koorm.	You	-	- woonyin.
Thigh	-	-	kar.	Bark	-	- toolem.
Foot	-	-	chinna.	Good	-	- talkook.
Bone	-	-	kaalkook.	Bad	-	- yattang.
Blood	-	-	koork.	Sweet	-	- wittea.
Skin	-	-	michook.	Food (flesh)	-	- yowir.
Fat	-	-	papoolook.	„ (vegetable)	-	- paanim.
Bowels	-	-	toorekoonna.	Hungry	-	- wika.
Excrement	-	-	koonna.	Thirsty	-	- barungoonya.
War-spear	-	-	koo-i-onn.	Eat	-	- tukkali.
Reed-spear	-	-	jaraam.	Sleep	-	- koomba.
Throwing-stick	-	-	karik.	Drink	-	- koopa.
Shield	-	-	malkar.	Walk	-	- yanna.
Tomahawk	-	-	tir.	See	-	- naikala.
Canoe	-	-	yoonkooit.	Sit	-	- naianga.
Sun	-	-	nowir.	Yesterday	-	- challik-challik.
Moon	-	-	mittean.	To-day	-	- kamba.
Star	-	-	toort.	To-morrow	-	- perrapoo.
Light	-	-	waing.	Where are the	-	windjola kooli?
Dark	-	-	poroin.	Blacks?	-	-
Cold	-	-	boonboondola.	I don't know	-	- windja?
Heat	-	-	woonwoondola.	Plenty	-	- kittowil.
Day	-	-	nowir.	Big	-	- korandook.
Night	-	-	poroin.	Little	-	- wootiook.
Fire	-	-	wunnup.	Dead	-	- wegun.
Water	-	-	kaatin.	By-and-by	-	- kambum.
Smoke	-	-	poort.	Come on	-	- kakai.
Ground	-	-	cha.	Milk	-	-
Wind	-	-	merin.	Eaglehawk	-	-
Rain	-	-	mittak.	Wild turkey	-	-
God	-	-	-	Wife	-	-
Ghosts	-	-	-			

## No. 208D.—GONN STATION, MURRAY RIVER.

By JOHN MCCARTHY, Esq.

Kangaroo	-	-	koora.	Hand	-	-	mananook.
Opossum	-	-	willa.	2 Blacks	-	-	pellige kooli.
Tame dog	-	-	werangun.	3 Blacks	-	-	pellige karp
Wild dog	-	-	.				kooli.
Emu	-	-	kowir.	One	-	-	karp.
Black duck	-	-	nerre.	Two	-	-	pellige.
Wood duck	-	-	nonnuk.	Three	-	-	pellige karp.
Pelican	-	-	niinungoor.	Four	-	-	pellige-pellige.
Laughing jackass			koorong-koorong.	Father	-	-	marne.
Native companion			kuthon.	Mother	-	-	quingoni.
White cockatoo	-	-	jinup.	Sister-Elder	-	-	charche.
Crow	-	-	waga.	„ Younger	-	-	.
Swan	-	-	koonawar.	Brother-Elder	-	-	wooi.
Egg	-	-	merkook.	„ Younger	-	-	.
Track of a foot	-	-	perring.	A young man	-	-	kolkon.
Fish	-	-	jowwill.	An old man	-	-	cherribong.
Lobster	-	-	.	An old woman	-	-	winingoor.
Crayfish	-	-	lip-lip-kill.	A baby	-	-	poban.
Mosquito	-	-	leroo.	A White man	-	-	.
Fly	-	-	pitchi.	Children	-	-	pimbango.
Snake	-	-	koniwil.	Head	-	-	moranoo.
The Blacks	-	-	bang.	Eye	-	-	merrino.
A Blackfellow	-	-	kooli.	Ear	-	-	wimbolo.
A Black woman	-	-	leurook.				
Nose	-	-	karnook.				

No. 208D.—GONN STATION, MURRAY RIVER—*continued.*

Mouth - - -	worronook.	Boomerang - -	
Teeth - - -	liarnook.	Hill - - -	
Hair of the head -	naranauk.	Wood - - -	kumbowi.
Beard - - -	noninook.	Stone - - -	larr.
Thunder - - -	mondar.	Camp - - -	larrer.
Grass - - -	poowotch.	Yes - - -	nongi.
Tongue - - -	challenook.	No - - -	yambà.
Stomach - - -	widjibiabo.	I - - -	yandong.
Breasts - - -	chongo.	You - - -	ninan.
Thigh - - -	karnook.	Bark - - -	tolang.
Foot - - -	chinonook.	Good - - -	dalko.
Bone - - -	maderook.	Bad - - -	yathanuntook.
Blood - - -	kooroko.	Sweet - - -	wotayar.
Skin - - -	witchook.	Food - - -	poonoom.
Fat - - -	pappolo.	Hungry - - -	wolkunder.
Bowels - - -	koonooquanwik.	Thirsty - - -	punkunnooder.
Excrement - - -	koonni.	Eat - - -	chukelander.
War-spear - - -	koo-o-in.	Sleep - - -	qombander.
Reed-spear - - -	charām.	Drink - - -	kobbalander.
Throwing-stick -	korrik.	Walk - - -	jarwander.
Shield - - -	mulkar.	See - - -	narkalander.
Tomahawk - - -	deerr.	Sit - - -	narwonter.
Canoe - - -	yoonguch.	Yesterday - -	jellik-jellik.
Sun - - -	nowi.	To-day - - -	kilarwit.
Moon - - -	wyngwil.	To-morrow - -	berrpoo.
Star - - -	toort.	Where are the	wingella kooli?.
Light - - -	parap.	Blacks?	
Dark - - -	parong.	I don't know -	wingari?
Cold - - -	bonbondabong.	Plenty - - -	barrok.
Heat - - -	narngar.	Big - - -	quormbirn.
Day - - -	nowi.	Little - - -	mertook.
Night - - -	pori.	Dead - - -	mertingin.
Fire - - -	wonnup.	By-and-by - -	kaliman.
Water - - -	kuthin.	Come on - - -	quam.
Smoke - - -	poarti.	Milk - - -	
Ground - - -	jar.	Eaglehawk - -	
Wind - - -	merring.	Wild turkey -	
Rain - - -	mittok.	Wife - - -	
God - - -			
Ghosts - - -			

## No. 208E.—GUNBOWER STATION.

BY MESSRS. MICKIE AND SANDY.

Kangaroo	-	koora.	Hand	-	maanuk.
Opossum	-	willa.	2 Blacks	-	-
Tame dog	-	werangen.	3 Blacks	-	-
Wild dog	-	-	One	-	kaapmin.
Emu	-	kowri.	Two	-	pledgoo.
Black duck	-	noori.	Three	-	pledgoo kaap.
Wood duck	-	kooroonoo.	Four	-	pledgoo pledgoo.
Pelican	-	nirunga.	Father	-	mami.
Laughing jackass	-	kooran-kooran.	Mother	-	papi.
Native companion	-	kootan.	Sister-Elder	-	koota.
White cockatoo	-	kinnap.	„ Younger	-	tati.
Crow	-	wa.	Brother-Elder	-	waawi.
Swan	-	gunnaworra.	„ Younger	-	-
Egg	-	murguk.	A young man	-	koolquorn.
Track of a foot	-	paring.	An old man	-	wingin.
Fish	-	wirringil.	An old woman	-	wingingurk.
Lobster	-	-	A baby	-	poopan.
Crayfish	-	yampit.	A White man	-	-
Mosquito	-	liroo.	Children	-	pian-pian-koo.
Fly	-	bithuk.	Head	-	mooranuk.
Snake	-	koornwil.	Eye	-	mirrinik.
The Blacks	-	parooquili.	Ear	-	wirmoolook.
A Blackfellow	-	kooli.			
A Black woman	-	laurk.			
Nose	-	kaanuk.			

No. 208E.—GUNBOWER STATION—*continued.*

Mouth	-	-	tharbuk.	Boomerang	-	-
Teeth	-	-	lianuk.	Hill	-	-
Hair of the head	-	-	narranuk.	Wood	-	- beeyal.
Beard	-	-	narrinuk (?).	Stone	-	- la.
Thunder	-	-	moorandara.	Camp	-	- larrh.
Grass	-	-	yi-ing.	Yes	-	- ungwee.
Tongue	-	-	tallinuk.	No	-	- karraba.
Stomach	-	-	beelinuk.	I	-	- naaik.
Breasts	-	-	koorumbuk.	You	-	- neen.
Thigh	-	-	kaarchuk.	Bark	-	-
Foot	-	-	chinnanuk.	Good	-	- talguk.
Bone	-	-	maarderuk.	Bad	-	- tuilika.
Blood	-	-	korrookuk.	Sweet	-	- talguk.
Skin	-	-	mithuk.	Food	-	- pyonim.
Fat	-	-	babulook.	Hungry	-	- wigonda.
Bowels	-	-	babquank.	Thirsty	-	- paringoonya.
Excrement	-	-	quank.	Eat	-	- kailon.
War-spear	-	-	kigum.	Sleep	-	- quamba.
Reed-spear	-	-	garrām.	Drink	-	- qubillon.
Throwing-stick	-	-	karik.	Walk	-	- yanga.
Shield	-	-	malga.	See	-	- naagundad.
Tomahawk	-	-	taree.	Sit	-	-
Canoe	-	-	yungooit.	Yesterday	-	- thallik-thallik.
Sun	-	-	nowee.	To-day	-	- killowit.
Moon	-	-	wianguil.	To-morrow	-	- parragoor.
Star	-	-	toort.	Where are the	-	thala parooquili?
Light	-	-	wiring.	Blacks?	-	-
Dark	-	-	poorooin.	I don't know	-	- barrabba.
Cold	-	-	poonpoondelang.	Plenty	-	- parook.
Heat	-	-	-	Big	-	- kooroombit.
Day	-	-	kaathen bootong.	Little	-	- mirdook.
Night	-	-	kaaralkmin.	Dead	-	- waathin.
Fire	-	-	waanap.	By-and-by	-	- killomin.
Water	-	-	kathin.	Come on	-	-
Smoke	-	-	-	Milk	-	-
Ground	-	-	ja.	Eaglehawk	-	-
Wind	-	-	mirrin.	Wild turkey	-	-
Rain	-	-	midthok.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

## No. 208E.—MOUNT HOPE—PĀNYOOL DIALECT.

BY THE WRITER.

Kangaroo	-	-	koora.	Hand	-	-	-
Opossum	-	-	wille.	2 Blacks	-	-	-
Tame dog	-	-		3 Blacks	-	-	-
Wild dog	-	-		One	-	-	- kai-ap-men.
Emu	-	-	kowur.	Two	-	-	- polliger.
Black duck	-	-		Three	-	-	- polliger kaiap.
Wood duck	-	-		Four	-	-	- polliger polliger.
Pelican	-	-		Father	-	-	-
Laughing jackass				Mother	-	-	-
Native companion			kut-thoon.	Sister-Elder	-	-	- chachip.
White cockatoo	-	-	chinap.	„ Younger	-	-	-
Crow	-	-	wa.	Brother-Elder	-	-	- wawo.
Swan	-	-		„ Younger	-	-	-
Egg	-	-	mirgook.	A young man	-	-	-
Track of a foot	-	-		An old man	-	-	- woonwil.
Fish	-	-		An old woman	-	-	-
Lobster	-	-		A baby	-	-	- pooper.
Crayfish	-	-		A White man	-	-	- moanyit.
Mosquito	-	-		Children	-	-	- papingook.
Fly	-	-		Head	-	-	- mooranyool.
Snake	-	-	koorwe.	Eye	-	-	- mirrenyook, mir- nook.
The Blacks	-	-	pēang.	Ear	-	-	-
A Blackfellow	-	-					
A Black woman	-	-	leyoorook.				
Nose	-	-	kanyook.				

No. 208F.—MOUNT HOPE—PĀNYOOL DIALECT—*continued.*

Mouth - - -	champoo.	Boomerang - - -	
Teeth - - -	lianyook.	Hill - - -	
Hair of the head -	ngaranyook.	Wood - - -	
Beard - - -		Stone - - -	
Thunder - - -	mondarp.	Camp - - -	
Grass - - -	ye-in.	Yes - - -	ngoe.
Tongue - - -		No - - -	purrerbook.
Stomach - - -		I - - -	ngen.
Breasts - - -		You - - -	
Thigh - - -		Bark - - -	
Foot - - -	chinanyook.	Good - - -	
Bone - - -		Bad - - -	yetthemino.
Blood - - -		Sweet - - -	
Skin - - -		Food - - -	
Fat - - -		Hungry - - -	
Bowels - - -		Thirsty - - -	
Excrement - - -	popan.	Eat - - -	
War-spear - - -	ko-i-oon.	Sleep - - -	
Reed-spear - - -		Drink - - -	
Throwing-stick -		Walk - - -	
Shield - - -		See - - -	
Tomahawk - - -	tiir.	Sit - - -	
Canoe - - -	yoongut.	Yesterday - - -	
Sun - - -		To-day - - -	kelowit.
Moon - - -		To-morrow - - -	
Star - - -		Where are the	
Light - - -		Blacks?	
Dark - - -		I don't know -	
Cold - - -		Plenty - - -	
Heat - - -		Big - - -	
Day - - -		Little - - -	
Night - - -		Dead - - -	
Fire - - -	wonap.	By-and-by - - -	
Water - - -		Come on - - -	koamit.
Smoke - - -		Milk - - -	
Ground - - -		Eaglehawk - - -	
Wind - - -		Wild turkey - -	
Rain - - -	mithap.	Wife - - -	
God - - -			
Ghosts - - -			

## No. 208c.—KERANG, LODDON RIVER.

BY THE WRITER.

Kangaroo	-	waamha.	Hand	-	munna.
Opossum	-	wille.	2 Blacks	-	pollaich baang.
Tame dog	-	werangun.	3 Blacks	-	pollaich kaiup baang.
Wild dog	-		One	-	kaiup.
Emu	-	kowir.	Two	-	pollaich.
Black duck	-		Three	-	pollaich kaiup.
Wood duck	-	ngunuk.	Four	-	pollaich-pollaich.
Pelican	-	nenungoor.	Father	-	maamin.
Laughing jackass		korung-korung.	Mother	-	baabin.
Native companion		kotun.	Sister-Elder	-	chach.
White cockatoo	-	chinnap.	„ Younger	-	
Crow	-	waar.	Brother-Elder	-	waawin.
Swan	-	koonoowarra.	„ Younger	-	kootminyin.
Egg	-	mirk.	A young man	-	kolkoorn.
Track of a foot	-	paring.	An old man	-	ngoonyim.
Fish	-	wainjal.	An old woman	-	ngoonyimgoork.
Lobster	-		A baby	-	pop.
Crayfish	-	yaapitch.	A White man	-	mongandi,
Mosquito	-	leri.	Children	-	embengoo.
Fly	-	pittik.	Head	-	morengin, por- pin.
Snake	-	kornmil.	Eye	-	mirning.
The Blacks	-	kooli.	Ear	-	wirmbool.
A Blackfellow	-	baang.			
A Black woman	-	lai-oork.			
Nose	-	kaa.			



No. 208G.—KERANG, LODDON RIVER—*continued.*

Mouth	-	kaar.	Boomerang	-	-
Teeth	-	lia.	Hill	-	-
Hair of the head	-	ngara.	Wood	-	kaalk.
Beard	-	nganni.	Stone	-	laar, kotup.
Thunder	-	mundar.	Camp	-	ngar.
Grass	-	boaitch, ying.	Yes	-	onge.
Tongue	-	challe.	No	-	waamba.
Stomach	-	wiitchoop.	I	-	ngaitch.
Breasts	-	chaang.	You	-	ngen.
Thigh	-	-	Bark	-	tolem.
Foot	-	chinna.	Good	-	talkook.
Bone	-	kaalk.	Bad	-	yatanandook.
Blood	-	koork.	Sweet	-	witche-witche, talkook.
Skin	-	mitch.	Food (flesh)	-	yowir.
Fat	-	bapool.	„ (vegetable)	-	paanim.
Bowels	-	paapkoona.	Hungry	-	wiga.
Excrement	-	koonna.	Thirsty	-	bangoonya.
War-spear	-	koo-i-oom.	Eat	-	chakelang.
Reed-spear	-	cherram-cheram.	Sleep	-	komba.
Throwing-stick	-	kaarik.	Drink	-	koppa.
Shield	-	malkar, kallawil.	Walk	-	yan-ga.
Tomahawk	-	ter.	See	-	nai-an-ga.
Canoe	-	yoongooitch.	Sit	-	nienga.
Sun	-	nowi.	Yesterday	-	jelli-jellik.
Moon	-	waingmil.	To-day	-	kelanowik.
Star	-	toort.	To-morrow	-	barpoo.
Light	-	waing.	Where are the	-	windja to kooli ?
Dark	-	boroin.	Blacks ?	-	-
Cold	-	mirinjuma.	I don't know	-	windja ?
Heat	-	wonmoondillong.	Plenty	-	baarook.
Day	-	nowi.	Big	-	korombit.
Night	-	boroin.	Little	-	mirtook.
Fire	-	wunnap.	Dead	-	wiikin.
Water	-	kattin.	By-and-by	-	bataga.
Smoke	-	boort.	Come on	-	nooga yannuk.
Ground	-	ja.	Milk	-	-
Wind	-	merring.	Eaglehawk	-	-
Rain	-	mittuk.	Wild turkey	-	-
God	-	-	Wife	-	-
Ghosts	-	-			

## No. 208H.—NATTI-YALLOO AND STUART-MILL.

BY THE WRITER.

Kangaroo - - kora.	Hand - - - munya.
Opossum - - wille.	2 Blacks - - -
Tame dog - - kal.	3 Blacks - - -
Wild dog - - -	One - - - kiap.
Emu - - - yowir.	Two - - - poolet.
Black duck - - ngare.	Three - - - poolet pe kiap.
Wood duck - - piap-piap.	Four - - - poolet poolet.
Pelican - - -	Father - - - mamook.
Laughing jackass koark.	Mother - - - babook.
Native companion noorkquang.	Sister-Elder - chachook.
White cockatoo - chinyap.	„ Younger -
Crow - - - waa.	Brother-Elder - wawook.
Swan - - - koonoowar.	„ Younger
Egg - - - mirk.	A young man - tingatook.
Track of a foot - bakook.	An old man - ngarbe.
Fish - - - wiirap.	An old woman - winnungoork.
Lobster - - -	A baby - - - pō-pōp.
Crayfish - - yapit.	A White man - wamakit.
Mosquito - - lirre.	Children - - -
Fly - - - biityik.	Head - - - poorp.
Snake - - - koornmil.	Eye - - - mir.
The Blacks - - koole.	Ear - - - wirmbool.
A Blackfellow - koole.	
A Black woman - paibebook.	
Nose - - - kaa,	

No. 208H.—NATTI-YALLOOK AND STUART-MILL—*continued.*

Mouth	-	-	wooro.	Boomerang	-	-
Teeth	-	-	lia.	Hill	-	-
Hair of the head	-	-	ngarnook.	Wood	-	- wi.
Beard	-	-	ngagne.	Stone	-	- laa.
Thunder	-	-	murndar.	Camp	-	- lar.
Grass	-	-	boait.	Yes	-	- ye-ye.
Tongue	-	-	tchalle.	No	-	- nge-nge.
Stomach	-	-	pilinyook.	I	-	- wokok.
Breasts	-	-	karbok.	You	-	- waan.
Thigh	-	-	kaar.	Bark	-	-
Foot	-	-	chinna.	Good	-	-
Bone	-	-	kalkok.	Bad	-	-
Blood	-	-	korook.	Sweet	-	-
Skin	-	-	mitchook.	Food	-	-
Fat	-	-	papoolok.	Hungry	-	-
Bowels	-	-		Thirsty	-	-
Excrement	-	-	koonna.	Eat	-	-
War-spear	-	-	kooioon.	Sleep	-	-
Reed-spear	-	-	chark.	Drink	-	-
Throwing-stick	-	-	kaarik.	Walk	-	-
Shield	-	-	malkar.	See	-	-
Tomahawk	-	-	partik.	Sit	-	-
Canoe	-	-	yoo-gooip.	Yesterday	-	-
Sun	-	-	ngawe.	To-day	-	-
Moon	-	-	yel.	To-morrow	-	-
Star	-	-	toort.	Where are the	windja kooli?	
Light	-	-	paarip.	Blacks?		
Dark	-	-	boroin.	I don't know	-	windja?
Cold	-	-	mootelong.	Plenty	-	-
Heat	-	-	woorokal.	Big	-	- martook.
Day	-	-	paarip.	Little	-	-
Night	-	-	boroin.	Dead	-	-
Fire	-	-	wi.	By-and-by	-	-
Water	-	-	katchin.	Come on	-	-
Smoke	-	-	boort.	Milk	-	-
Ground	-	-	cha.	Eaglehawk	-	-
Wind	-	-	mai-a.	Wild turkey	-	-
Rain	-	-	wolla.	Wife	-	-
God	-	-				
Ghosts	-	-				

## No. 2081.—MOUNT EMU.

BY SIR SAMUEL WILSON.

Kangaroo	-	koraa.	Hand	-	-
Opossum	-	wille.	2 Blacks	-	-
Tame dog	-	kaal.	3 Blacks	-	-
Wild dog	-	-	One	-	kyap.
Emu	-	yowarr.	Two	-	boolait.
Black duck	-	maree.	Three	-	boolait boo kyap.
Wood duck	-	bearp-bearp.	Four	-	boolait boo boo-lait.
Pelican	-	patyangal.	Father	-	mamay.
Laughing jackass	-	kowark.	Mother	-	papay.
Native companion	-	gutun.	Sister-Elder	-	tyatgay.
White cockatoo	-	katyakar.	„ Younger	-	-
Crow	-	waa.	Brother-Elder	-	noway.
Swan	-	goonoowarra.	„ Younger	-	-
Egg	-	mirk.	A young man	-	tringit te koolay.
Track of a foot	-	baray.	An old man	-	mategooly.
Fish	-	-	An old woman	-	matebangerago.
Lobster	-	-	A baby	-	poopoop.
Crayfish	-	yaparte.	A White man	-	amaikeek.
Mosquito	-	layray.	Children	-	poopoop.
Fly	-	mooroo.	Head	-	poorop.
Snake	-	kurnmil.	Eye	-	myrr.
The Blacks	-	koolay.	Ear	-	wirmbool.
A Blackfellow	-	koolay.			
A Black woman	-	byang, byango.			
Nose	-	-			

No. 2081.—MOUNT EMU—*continued.*

Mouth	-	-	wooroo.	Boomerang	-	-
Teeth	-	-	leea.	Hill	-	-
Hair of the head	-	-	ngarra.	Wood	-	-
Beard	-	-	ngayay.	Stone	-	-
Thunder	-	-		Camp	-	-
Grass	-	-		Yes	-	-
Tongue	-	-		No	-	-
Stomach	-	-		I	-	-
Breasts	-	-		You	-	-
Thigh	-	-		Bark	-	-
Foot	-	-		Good	-	-
Bone	-	-		Bad	-	-
Blood	-	-		Sweet	-	-
Skin	-	-		Food	-	-
Fat	-	-		Hungry	-	-
Bowels	-	-		Thirsty	-	-
Excrement	-	-		Eat	-	-
War-spear	-	-		Sleep	-	-
Reed-spear	-	-		Drink	-	-
Throwing-stick	-	-		Walk	-	-
Shield	-	-		See	-	-
Tomahawk	-	-		Sit	-	-
Canoe	-	-		Yesterday	-	-
Sun	-	-		To-day	-	-
Moon	-	-		To-morrow	-	-
Star	-	-		Where are the		
Light	-	-		Blacks?		
Dark	-	-		I don't know	-	-
Cold	-	-		Plenty	-	-
Heat	-	-		Big	-	-
Day	-	-		Little	-	-
Night	-	-		Dead	-	-
Fire	-	-		By-and-by	-	-
Water	-	-		Come on	-	-
Smoke	-	-		Milk	-	-
Ground	-	-		Eaglehawk	-	-
Wind	-	-		Wild turkey	-	-
Rain	-	-		Wife	-	-
God	-	-	boodudyall.			
Ghosts	-	-	karal.			

## No. 208J.—MOORABOOL—JIBBERIN LANGUAGE.

BY THE WRITER.

Kangaroo	-	koim.	Hand	-	mirnuk.
Opossum	-	wollert.	2 Blacks	-	polagi kooli.
Tame dog	-	kal.	3 Blacks	-	polagi koinmet ta
Wild dog	-				kooli.
Emu	-	kowir.	One	-	koinmet.
Black duck	-	tolom.	Two	-	polagi.
Wood duck	-		Three	-	polagi koinmet.
Pelican	-	birdungal.	Four	-	polagi polagi.
Laughing jackass	-	kowaruk.	Father	-	bitjung.
Native companion	-	porenget.	Mother	-	ngardung.
White cockatoo	-	kinnap.	Sister-Elder	-	wooranark.
Crow	-	wa.	„ Younger	-	
Swan	-	koonoowarra.	Brother-Elder	-	waartoong.
Egg	-	kie.	„ Younger	-	waangut.
Track of a foot	-		A young man	-	goolgun.
Fish	-	koein.	An old man	-	pidjarong, nedok.
Lobster	-		An old woman	-	mudogoork.
Crayfish	-	tchoriong.	A baby	-	
Mosquito	-	ngaioong.	A White man	-	ngammaigi.
Fly	-	chogot.	Children	-	
Snake	-	koornmil.	Head	-	moork.
The Blacks	-	boorogn.	Eye	-	mir.
A Blackfellow	-	kooli.	Ear	-	wirngatuk.
A Black woman	-	baiargook.			
Nose	-	kaanatuk.			

## No. 208J.—MOORABOOL—JIBBERIN LANGUAGE—continued.

Mouth	-	-	wooro.	Boomerang	-	-
Teeth	-	-	leanatuk.	Hill	-	-
Hair of the head	-	-	ngarmooretuk.	Wood	-	- wiin.
Beard	-	-		Stone	-	- laark.
Thunder	-	-	mundara.	Camp	-	- karong.
Grass	-	-	paraark.	Yes	-	- e-or-ge.
Tongue	-	-	galanatuk.	No	-	- noolam.
Stomach	-	-	gtongatuk.	I	-	-
Breasts	-	-	baab.	You	-	-
Thigh	-	-	karingatuk.	Bark	-	- moorat.
Foot	-	-	chinnongatuk.	Good	-	- koonibenyook.
Bone	-	-		Bad	-	- noolam (?).
Blood	-	-		Sweet	-	-
Skin	-	-	mityatuk.	Food	-	-
Fat	-	-	maamboolatuk.	Hungry	-	-
Bowels	-	-		Thirsty	-	-
Excrement	-	-		Eat	-	- koodjalla.
War-spear	-	-	kaarp.	Sleep	-	- kombangat.
Reed-spear	-	-	jaark.	Drink	-	- ngobiith.
Throwing-stick	-	-	daar, murreone.	Walk	-	- yannoik.
Shield	-	-	malga.	See	-	-
Tomahawk	-	-	kalbalerak.	Sit	-	-
Canoe	-	-	korong, yaoot.	Yesterday	-	- taleo.
Sun	-	-	mering.	To-day	-	-
Moon	-	-	yert.	To-morrow	-	-
Star	-	-	toortberang.	Where are the		
Light	-	-	yeramb.	Blacks?		
Dark	-	-	moorgal.	I don't know	-	-
Cold	-	-	motoongating.	Plenty	-	- dedarbil.
Heat	-	-	kongat.	Big	-	-
Day	-	-	yeramb.	Little	-	-
Night	-	-	moorgal.	Dead	-	- dedangatoo.
Fire	-	-	wiin.	By-and-by	-	-
Water	-	-	ngobik.	Come on	-	- yanna, worrewa,
Smoke	-	-	bolt.			ko-ko.
Ground	-	-	jaar.	Milk	-	-
Wind	-	-	kutgirt.	Eaglehawk	-	-
Rain	-	-		Wild turkey	-	-
God	-	-		Wife	-	-
Ghosts	-	-				





**BOOK THE TWENTY-FIRST.**



## BOOK THE TWENTY-FIRST.

### PREFATORY REMARKS.

THE language of which specimens of four dialects are given in this book was spoken by twelve or fourteen tribes. Its vocabularies have many words which agree with those in the last book. With the Ngooraialum tribe (language No. 209A) I was well acquainted when a young man, and knew something of their language. Concerning the country occupied by the tribes dwelt on in this book, I have received the following information from Albert A. C. Le Souëf, Esq., who had, in the early days of the colony, excellent opportunities of being well informed on the subject. He says:—

“ Starting from the first available country on the Upper Goulburn, as far down as the present Yea or Doogalook, and taking the Miller’s Creek country (where the Plenty River tribe came in), the Bootherboolok had their habitations, and numbered, I should think, some one hundred souls. Then down the river to the Old Crossing Place (now Tabilk) came the Natrakboolok Blacks, occupying both banks of the river. This tribe would also, I am of opinion, number one hundred persons, old and young. All the country from the Dividing Range, where Heathcote now is, and Pyalong, belonged to the Nerboolok, one of their principal haunts being the curious little hill near Bradford, known as the Sugarloaf. This tribe, I think, must have numbered fully two hundred souls. From the Old Crossing Place, on the Goulburn, down to about the present Toolamba, was owned by the Ngooraialum; below Toolamba the strong and numerous Bangerang tribe owned the river, as you are aware, to its junction with the

Murray. The Ngooraialum stood rather in dread of the Bangerang, and never, I think, felt very comfortable if camped much below what is now Murchison. On the north of the river they went back to the Seven Creeks and the present Violet Town, where they met the Upper Broken River and Ovens Blacks. On the south they owned the country which at present constitutes Whroo and Rushworth, and met the Pimpandoor on the Wongulta and Colbinabbin Plains. The Ngooraialum, Bootherboolok, Natrakboolok, and Nerboolok were very much mixed up by intermarriages, and often fought together against the Bangerang and Pimpandoor. I think the Ngooraialum mustered two hundred souls, old and young, and that the total number of the four tribes would be six hundred. My information about the location of the tribes I obtained from an intelligent Natrakboolok, Ned Narrabin by name; the numbers I have given are from my own observation, but I had considerable opportunities of judging, and I don't think I am far wrong. I may say that I think the estimate of the entire population given in Brough Smyth's work very much below the actual number. The four tribes I have spoken of formed a sort of petty nation; they spoke the same language, and, as I have said, fought side by side, though separated into distinct tribes, each owning its own territory."

It is now about thirty-four years since I last heard Ngooraialum spoken, and the following Additional Words and Phrases are all I can call to mind:—

Stringybark-tree	-	-	-	-	irip.
Gum-tree	-	-	-	-	beal.
Box-tree	-	-	-	-	birtpool.
Yam	-	-	-	-	mo-i-yool, barum.
Yam-stick	-	-	-	-	wolo-ain.
Manna	-	-	-	-	laap.
Ruddle or red ochre	-	-	-	-	noro-noro.

As damper, or bush bread, was baked in the ashes, in the same way that the Blacks converted a certain sort of red clay in to ruddle, the Ngooraialum called damper *noro*, and

*inthage noro mitta Comel* (give bread Mr. Curr) was at one time a very common sound in my ears.

Indian corn	-	-	-	-	-	narangat.
Blanket	-	-	-	-	-	yallanēbirong.
Plain	-	-	-	-	-	waark.
Blacks outside of those known to the tribe						bukkeen.
Creek	-	-	-	-	-	yellami.

NAMES OF CREEKS IN THE COUNTRY OF THE NGOORAIALUM.

Eaglehawk Creek	-	-	-	-	-	yellami Pōōngil.
Dog Creek	-	-	-	-	-	yellami Erangen.
Opossum Creek	-	-	-	-	-	yellami Wollert.
Crayfish Creek	-	-	-	-	-	yellami Boongāngooloom.
?						yellami goloro.

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Ring-tailed opossum	-	-	-	-	-	pigil.
Lyrebird	-	-	-	-	-	boollum-boollum.
A sort of duck	-	-	-	-	-	koonābbil.
Ibis	-	-	-	-	-	paipādjerook.
Women	-	-	-	-	-	baadjerboolok.

*Yellam*, bark of a tree and also *camp*, seems to have been changed into *illum*, to express the people who dwelt in any land. Thus we have *Waringulum*, to denote the people who dwelt lower down on the Goulburn, which the *Ngooraialum* called *Waring*; *Wongatpaiillum*, the tribe which dwelt at *Wongat*, a part of the *Moirā*; *Tidneillum*, men who come from *Sydney*, and probably *Ngooiillum*, people of *Ngoorai*, contracted into *Ngooraialum*.

Opossum-rug	-	-	-	-	-	thāthowool.
Anus	-	-	-	-	-	moom.
Talk	-	-	-	-	-	thomnge.
Boys	-	-	-	-	-	kolinoro.
Girls	-	-	-	-	-	booboonark.
Husband	-	-	-	-	-	koliin.
Give me a fire-stick (or fire)	-	-	-	-	-	inthaje wiin.
(I have) no fire	-	-	-	-	-	aiabuntukka wiin.
Thin	-	-	-	-	-	nelamjuk.
To evacuate	-	-	-	-	-	konyoobok.
None	-	-	-	-	-	ai-i-a.
Sick	-	-	-	-	-	jerrarning.
Look there	-	-	-	-	-	naangano.

Let us go - . . . .	- yanne.
Make haste . . . .	- onde.
Where (is my) wife ? . . .	- indakorrin beadjur ?
(I) don't know - . . . .	- indunga.
Darling, or dear . . . .	- oonyanmik.
To-morrow I will go . . . .	- yeramboi pooringdaring.
Fetch water . . . .	- waarnduk baarn.
(I'm) dry . . . .	- konboothinal.
Reach (me my) tomahawk . . .	- konak karagik.
To-morrow I'll fight . . . .	- yeramboi chipcherangan.
To-morrow I will go to Colbinabbin -	yeramboi karnambathin Kolbinabbin.
There are plenty of yams there . . .	- woorthoondok moiul chondo.
To-morrow I hunt emu . . . .	- yeramboi pooringdaring baraimal.
Be off . . . .	- tooi ! or towakjanni !

## NAMES OF PLACES IN THE NEIGHBOURHOOD OF COLBINABBIN.

Wollinjo.  
 Ariogobarning.  
 Toonaiba.  
 Ullumbubil.  
 Boobarndoo (Mount Scobie).  
 Nammerong.  
 Yibberithoop.  
 Korāgorag (now called Crag-crag).  
 Pūramburt (now called Burramboot).  
 Paboinboolok (Lake Cooper).  
 Gobērip.  
 Gargarro.  
 Kraigin.  
 Yallook (The Campaspe).  
 Purniwong.  
 Beul.  
 Woranga.  
 Korop.  
 Taimuring (now called Timmering).  
 Wongūlta (called One-halter Plain).  
 Chirāzabel.  
 Bāangyoobyne.  
 Tūrndaim.  
 Konēla (called Cornelia Creek).

NAMES OF MEN.

Kolōpka.

Wāwgroot.

Berrin-berrin, *or* spur-winged plover.

NAMES OF WOMEN.

Poormāning.

Kārwitha.

Tapārning.

Tūrtool.

Orgenāngarook.

The dialect of the tribe (now extinct for some forty years) on whose country stands the city of Melbourne was early collected by the late Daniel Bunce, and in 1856 published under the title of *Language of the Aborigines of the Colony of Victoria*. Mr. Bunce, who eventually became manager of the public gardens at Geelong, worked about Melbourne in the *forties*, for my father amongst others, as a gardener. Though we owe it to his efforts that any record of the Melbourne language is extant, it is necessary to say that he was quite uncultivated as regards languages; that his vocabulary is evidently replete with errors, and can only be depended on when the most simple words are concerned. As the title of his little work shows, Mr. Bunce was under the impression that all the Victorian tribes spoke the same language.

As regards the river which flows through the country which used to be occupied by the tribe under consideration, its name was not Yarra-Yarra, but Bay-rāy-rung, as I have been informed by Blacks resident at Coranderrk, whose fathers dwelt on its banks. The name Yarra-Yarra was reported by Mr. Wedge, a surveyor, who came upon it with a strange Black from Geelong. The latter probably when he saw it exclaimed *yanna! yanna!* *or it flows! it flows!* and that this exclamation, imperfectly noted, was accepted as the name of the river.

The Melbourne Blacks used to throw the boomerang with greater skill than any others I have witnessed. In their hands it was a wonderful toy.

No. 209A.—SEYMOUR TO MURCHISON, PART OF GOULBURN  
RIVER, WHROO, ETC.—NGOORAIALUM LANGUAGE.

BY THE WRITER.

Kangaroo	-	-	marām.	Hand	-	-	mirnong.
Opossum	-	-	wöllert.	2 Blacks	-	-	polābel kōliin- bōōlok.
Tame dog	-	-	yerāngen.	3 Blacks	-	-	polabel koptoon koliinboolok.
Wild dog	-	-		One	-	-	kop, koptun.
Emu	-	-	baraimal.	Two	-	-	polabel.
Black duck	-	-	tōlom.	Three	-	-	polabel kop.
Wood duck	-	-	packmoom.	Four	-	-	polabel-polabel.
Pelican	-	-		Father	-	-	mānmoornong.
Laughing jackass				Mother	-	-	bāwain.
Native companion			krork.	Sister-Elder	-	-	pāānbin.
White cockatoo	-	-	kaan.	„ Younger	-	-	
Crow	-	-	wong.	Brother-Elder	-	-	burnūmbi.
Swan	-	-	kōōnoowarra.	„ Younger	-	-	
Egg	-	-	dirandil.	Young men	-	-	yen-yen-boolok.
Track of a foot	-	-		An old man	-	-	thaingola.
Fish	-	-		An old woman	-	-	wirkoork.
Lobster	-	-	boonggāngoo- loom.	A baby	-	-	pobop.
Crayfish	-	-		A White man	-	-	ngamāigi.
Mosquito	-	-	kogok.	Children	-	-	
Fly	-	-	mōōnoloom.	Head	-	-	kowong.
Snake	-	-	kōloonoon.	Eye	-	-	merin.
The Blacks	-	-	koliinbōōlok.	Ear	-	-	wirn.
A Blackfellow	-	-	kōliin.				
A Black woman	-	-	bāadjur.				
Nose	-	-	kaag.				



No. 209A.—SEYMOUR TO MURCHISON, PART OF GOULBURN RIVER, WHROO,  
ETC.—NGOORALALUM LANGUAGE—*continued*.

Mouth	-	-	wōorro.	Boomerang	-	-
Teeth	-	-	laan.	Hill	-	- pannol.
Hair of the head	-	-	kōwung.	Wood	-	- kaalk.
Beard	-	-		Stone	-	- mōegin, batto- batto.
Thunder	-	-	ngondābil.	Camp	-	- yēllam.
Grass	-	-	boai.	Yes	-	- ai-ē.
Tongue	-	-	tchēllang.	No	-	- thago.
Stomach	-	-	bārbagon.	I	-	- waan.
Breasts	-	-	biring, brim-brim	You	-	- waar.
Thigh	-	-	dēring.	Bark	-	- yēllam.
Foot	-	-	chinnong.	Good	-	- pōndap.
Bone	-	-	kālgō.	Bad	-	- māttabe.
Blood	-	-	kork.	Sweet	-	-
Skin	-	-	mārok.	Food	-	-
Fat	-	-	mārmbool.	Hungry	-	- niribrōōin.
Bowels	-	-	kōōrnong.	Thirsty	-	- bekōōnian.
Excrement	-	-	koornong.	Eat	-	- thānge.
War-spear	-	-	kō-i-oon.	Sleep	-	- kurnāamboornān.
Reed-spear	-	-	djerār.	Drink	-	- ngoban.
Throwing-stick	-	-	kārek, mārewun.	Walk	-	- yānnonan.
Shield	-	-	girāb.	See	-	- ngānoonan.
Tomahawk	-	-	kāragik.	Sit	-	- allāmbanan.
Canoe	-	-	kōrom.	Yesterday	-	- yulungoi.
Sun	-	-	ngāmmai.	To-day	-	- karemin.
Moon	-	-	mirnan.!	To-morrow	-	- yeramboi.
Star	-	-	toort.	Where are the	-	indakorin koliin- Blacks? boolok?
Light	-	-	kāremin.	I don't know	-	indūnga.
Dark	-	-	bōroin, mōōlok- mōōlok.	Plenty	-	- wōōrthoondok.
Cold	-	-	mōtoon.	Big	-	- wōōrtaboo.
Heat	-	-	nārawing, ngam- mai.	Little	-	- wikork.
Day	-	-	karemin.	Dead	-	- wirndabil.
Night	-	-	boroin.	By-and-by	-	- mallemaltō.
Fire	-	-	wiin.	Come on	-	- ngondē.
Water	-	-	baarn, wōlloon.	Milk	-	-
Smoke	-	-	boort.	Eaglehawk	-	- poongil.
Ground	-	-	biik, pik.	Wild turkey	-	- birrail.
Wind	-	-	gōrin.	Wife	-	- baadjur.
Rain	-	-	yēul.			
God	-	-				
Ghosts	-	-				

No. 209B.—HEALESVILLE, UPPER YARRA—OORONGIR  
LANGUAGE.

BY THE WRITER.

Kangaroo - - koim.	Hand - - - mirnong.
Opossum - - wollert.	2 Blacks - - -
Tame dog - - werangun.	3 Blacks - - -
Wild dog - - -	One - - - kaambo.
Emu - - - baraimal.	Two - - - benjero.
Black duck - - tolom.	Three - - - benjero kaambo.
Wood duck - - bebeup.	Four - - - benjero on
Pelican - - waajil.	benjero.
Laughing jackass tororo.	Father - - maama.
Native companion krork.	Mother - - paapa.
White cockatoo - ngaiook.	Sister-Elder - laandan.
Crow - - - waan.	„ Younger -
Swan - - - koonoowara.	Brother-Elder - baangain.
Egg - - - dirandin.	„ Younger
Track of a foot - baareng.	A young man - jeje.
Fish - - -	An old man - wigabbil.
Lobster - - boongangooloom.	An old woman - moondegork.
Crayfish - - -	A baby - - pobop.
Mosquito - - kogok.	A White man - ngammaigi.
Fly - - - kurumburra.	Children - - -
Snake - - - koornmil.	Head - - - kowong.
The Blacks - - koliinboolok.	Eye - - - mirn.
A Blackfellow - kolin.	Ear - - - wirn.
A Black woman - baidjarook.	
Nose - - - kaaong.	

## No. 209B.—HEALESVILLE, UPPER YARRA—OORONGIR

LANGUAGE—*continued.*

Mouth -	-	woorro.	Boomerang -	-	
Teeth -	-	leurn.	Hill -	-	
Hair of the head -		yarre-kowong.	Wood -	-	kaal.
Beard -	-	yarre-urndok.	Stone -	-	laan.
Thunder -	-	ngondabbil.	Camp -	-	willam.
Grass -	-	boai.	Yes -	-	yi-yi.
Tongue -	-	tchillong.	No -	-	yootha.
Stomach -	-	boet.	I -	-	aarambik.
Breasts -	-	birring.	You -	-	marambina.
Thigh -	-	djereng.	Bark -	-	willam.
Foot -	-	chinnong.	Good -	-	pondap.
Bone -	-	nillung.	Bad -	-	nullam.
Blood -	-	kork.	Sweet -	-	
Skin -	-	paap.	Food -	-	
Fat -	-	marmbool.	Hungry -	-	nerebrooin.
Bowels -	-	koonna.	Thirsty -	-	konboonanan.
Excrement -	-	goon.	Eat -	-	thanjip.
War-spear -	-	koioon.	Sleep -	-	yimmoonan.
Reed-spear -	-	jerrar.	Drink -	-	mocean.
Throwing-stick -	-	kareg.	Walk -	-	yannanan.
Shield -	-	jiram.	See -	-	nganganan.
Tomahawk -	-	moring.	Sit -	-	allambanan.
Canoe -	-	korōm.	Yesterday -	-	yellungoit.
Sun -	-	ngiwen.	To-day -	-	yellunbo.
Moon -	-	mirnan.	To-morrow -	-	yeramboi.
Star -	-	toort.	Where are the		inda koliinbolok!
Light -	-	yellembo.	Blacks?		
Dark -	-	boroin.	I don't know	-	indunga.
Cold -	-	monmoot.	Plenty -	-	woorthoonda
Heat -	-	woloon.	Big -	-	
Day -	-	yellembo.	Little -	-	waigo.
Night -	-	boroin.	Dead -	-	wigai.
Fire -	-	wiin.	By-and-by -	-	mollogo.
Water -	-	baarn.	Come on -	-	warewe.
Smoke -	-	boort.	Milk -	-	
Ground -	-	biik.	Eaglehawk -	-	
Wind -	-		Wild turkey	-	
Rain -	-	purnmubil.	Wife -	-	
God -	-				
Ghosts -	-				



No. 209c.—LOWER YARRA—*continued.*

Mouth - - -	worongatha.	Boomerang - -	
Teeth - - -	leongatha.	Hill - - -	morack.
Hair of the head-	yarragong-atha.	Wood - - -	kalk.
Beard - - -	yarragondock.	Stone - - -	
Thunder - - -	drumbullabull.	Camp - - -	mierum, willam.
Grass - - -	poath.	Yes - - -	um um.
Tongue - - -		No - - -	nuther.
Stomach - - -	thoronee, bel-	I - - -	
	ling'atha.	You - - -	mirambeena.
Breasts - - -	brimbringatha.	Bark - - -	
Thigh - - -	thirrongatha.	Good - - -	monomeeth.
Foot - - -	geenongatha.	Bad - - -	n'yellan.
Bone - - -	n'yeelang.	Sweet - - -	
Blood - - -	gooroomul.	Food - - -	jindarning,
Skin - - -	tatbee.		thangoith.
Fat - - -	mirmbul.	Hungry - - -	nerriburdin.
Bowels - - -	bindirk.	Thirsty - - -	
Excrement - - -	conong.	Eat - - -	thangarth.
War-spear - - -	neerim.	Sleep - - -	umina.
Reed-spear - - -		Drink - - -	noobuck.
Throwing-stick -		Walk - - -	yannathan.
Shield - - -		See - - -	mirambiak
Tomahawk - - -	galbiling n'gar-		nangooth.
	rook.	Sit - - -	allambee.
Canoe - - -	korong.	Yesterday - - -	
Sun - - -	noweenth.	To-day - - -	yellingbo.
Moon - - -	miniyan.	To-morrow - - -	booyboorooing.
Star - - -	tutbyrum.	Where are the	
Light - - -	noweenth, dur-	Blacks?	
	ran-durran.	I don't know -	
Dark - - -	booroonth.	Plenty - - -	bullarto.
Cold - - -	cabbin.	Big - - -	bullarto.
Heat - - -		Little - - -	wyeeboo.
Day - - -		Dead - - -	murmbul (?).
Night - - -	booronthooith.	By-and-by - -	
Fire - - -	weenth.	Come on - - -	
Water - - -	baanth.	Milk - - -	brim-brim.
Smoke - - -		Eaglehawk - -	winjeel.
Ground - - -	beek.	Wild turkey -	
Wind - - -	mornmoot.	Wife - - -	coolenyee bag-
Rain - - -	baanth mellaba.		garook.
God - - -	bullarto mar-		
	mingatha.		
Ghosts - - -			

## No. 209D.—MORDIYALLOK.

BY THE WRITER.

Kangaroo	-	koim.	Hand	-	murnung.
Opossum	-	willert.	2 Blacks	-	polabel koliin.
Tame dog	-	werangun.	3 Blacks	-	polabel koptoon
Wild dog	-				koliin.
Emu	-	baraimal.	One	-	kop, koptoon.
Black duck	-	tolom.	Two	-	polabel.
Wood duck	-	lekolabel.	Three	-	polabel kop.
Pelican	-	wagil.	Four	-	polabel-polabel.
Laughing jackass	tharowerag.		Father	-	mamon.
Native companion	korrok.		Mother	-	paba.
White cockatoo	ngaiyok.		Sister-Elder	-	ladtha.
Crow	-	waang.	„ Younger	-	
Swan	-	koonoowar.	Brother-Elder	-	jajait.
Egg	-	dirandel.	„ Younger	-	
Track of a foot	-	bareng.	A young man	-	yenyin.
Fish	-	wiraap.	An old man	-	wegobel.
Lobster	-	toing.	An old woman	-	moorndigork.
Crayfish	-		A baby	-	pobop.
Mosquito	-	kokak.	A White man	-	ngamaigi.
Fly	-	kawn, kaaragak.	Children	-	pobop.
Snake	-	kaan.	Head	-	kowong.
The Blacks	-	koliinbolak.	Eye	-	mern.
A Blackfellow	-	koliin.	Ear	-	wiring.
A Black woman	-	badjer.			
Nose	-	kaang.			

No. 209D.—MORDIYALLOOK—*continued.*

Mouth	-	-	worong.	Boomerang	-	-
Teeth	-	-	liang.	Hill	-	-
Hair of the head	-	-	yare kowong.	Wood-	-	- kaalk.
Beard	-	-	yare ngunduk.	Stone	-	- lum.
Thunder	-	-	morndābel.	Camp-	-	- wollum.
Grass	-	-	boait.	Yes	-	- ngai-e.
Tongue	-	-	djellan.	No	-	- thaog, indunga.
Stomach	-	-	maarp.	I	-	- boordop.
Breasts	-	-	brim-brim.	You	-	- ngulum.
Thigh	-	-	jaarn.	Bark	-	- willum.
Foot	-	-	chinnong.	Good	-	- monamiit.
Bone	-	-	ngem.	Bad	-	- mattabe, pallim.
Blood-	-	-	karnmool.	Sweet	-	-
Skin	-	-	daap.	Food	-	-
Fat	-	-	maarmbool.	Hungry	-	- ngerebrooin.
Bowels	-	-	koornong.	Thirsty	-	- konboonoon, koondebain.
Excrement-	-	-	koornong.	Eat	-	- thaange.
War-spear	-	-	ko-i-oon.	Sleep	-	- karnambooin.
Reed-spear-	-	-	djerar.	Drink-	-	- tharnok.
Wommera	-	-	karek.	Walk	-	- yannag.
Shield	-	-	kiarm.	See	-	- nganak.
Tomahawk-	-	-	kalbālenark.	Sit	-	- ngalambe.
Canoe	-	-	korong.	Yesterday	-	- yeloongoil.
Sun	-	-	ngammai.	To-day	-	- yeloombok.
Moon	-	-	mernian.	To-morrow	-	- yeramboi.
Star	-	-	toortbairn.	Where are the	-	windakorim ko-
Light	-	-	iram.	Blacks?	-	liinolok?
Dark	-	-	pooroin.	I don't know	-	indunga.
Cold	-	-	taambulk.	Plenty	-	woortondok.
Heat	-	-	ngoiin.	Big	-	woortha.
Day	-	-	-	Little-	-	wiben.
Night	-	-	pooroin.	Dead	-	wiirgai.
Fire	-	-	wiin.	By-and-by	-	mooloko.
Water	-	-	baarn.	Come on	-	warrewi.
Smoke	-	-	boort.	Milk	-	-
Ground	-	-	biik.	Eaglehawk	-	-
Wind	-	-	mornmot.	Wild turkey	-	-
Rain	-	-	purnabel.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			





# **BOOK THE TWENTY-SECOND.**



## BOOK THE TWENTY-SECOND.

### PREFATORY REMARKS.

GIPPSLAND is the south-eastern portion of the colony of Victoria. Prior to the coming of the Whites, this district was a remarkably isolated one. Small-pox, which overran the rest of the colony, never reached its tribes, and, setting aside an occasional war-party which made a flying attack on some tribe on the Yarra (and, I believe, on the Strathbogie Ranges), and then retreated, and pretty frequent meetings on the Snowy River with what are called the Bidwell and Moneroo Blacks, the Gippsland tribes had no outside relations. Of these tribes, Mr. A. W. Howitt, F.G.S., has given a very interesting account in a work entitled *Kamilaroi and Kurnai*, which, however, differs in some important particulars from what has been communicated to me on the subject by Mr. John Bulmer, who has been many years in charge of one of the Government Reserves on which a portion of the Gippsland Blacks are domiciled. As I think Mr. Bulmer an excellent authority, I shall lay before the reader the statements which I have received from him.

Mr. Howitt, in the work just referred to, sets down the Gippsland tribes as five in number, but it seems probable that there were more, as I have received from Mr. Bulmer the vocabulary of a tribe which dwelt at Omeo. This vocabulary differs from that of the Brabrolung tribe, whilst Omeo has been included by Mr. Howitt in their country. The names of the tribes given by Mr. Howitt, which no doubt are correct as far as they go, are, commencing from

the south-west of Gippsland, the Bratanolung, the Braiakolung, the Brabrolung (or Brad-ow-oo-loong, as I have heard a Blackfellow pronounce the word), the Tatungolung, and the Kroatungolung. Looking at them collectively, it is important to notice that three out of their five names commence with the word *Bra*—man—and all terminate in *lung* (*loong?*), circumstances which, joined to the affinity of their languages, leave no doubt that these tribes, which, as we learn, so often fought and so often made friends, were closely related by blood, and, in fact, one descended from the other.

Immediately to the east of the Kroatungolung, itself the most easterly of the Gippsland tribes, we have one named *Birtomall*, or scrub people, and Mr. Bulmer remarks that the Kroatungolung, in whose country is the Snowy River, fraternize with the Brabrolung; and the Birtowall, or as they are commonly called Bidwell or Bidwelli Blacks, with the tribes of Moneroo, *to whose speech their own is akin*. Examining into this subject I find, in fact, that from the Snowy River westerly to the limits of Gippsland the several languages are closely related amongst themselves, and allied to those of Central Victoria, and through them to Wiiratheri and Kamilaroi; on the other hand, passing over the Birtowall language, said to be related to that of Moneroo, but of which I have not been able to obtain a specimen, we find the languages between Cape Howe and Sydney Cove differing from those of Gippsland, and strongly connected amongst themselves, in proof of which the following tables are given:—

TABLE showing the affinities between the Gippsland Languages and Ngooarialum, one of the Languages of Central Victoria; and the difference between the Gippsland Languages and those spoken between Cape Howe and Sydney.

Victorian and Gippsland Languages.						Languages from Cape Howe to Sydney Cove.				
English.	Ngooarialum.	Brabrolung.	Omeo.	Snowy River.	Moneroo.	Moruya.	Cow Pasture.	Illawarra.	Sydney Cove.	
Kangaroo	—	Jirra	Joatba	Jirra.	Booroo	—	Booroo	Booroo	—	—
Opossum	Wollert	Wodthan	Wodthan	Wachan.	Buckani	Koongera	—	Kooraora	Goragoro.	—
Emu	—	—	Ngurrun	Ngooran.	Biddibang	Murria	Birrabain	Birribain	Marriang.	—
Throwing-stick	Karek	Kaning	Kallin	Kanning.	—	Wommara	Womra	—	Womar.	—
One	Koptoon	Kootpan	—	Kootook.	Mivan	Mittundal	—	Mittung	—	—
Ear	Wirring	Wring	—	Wring.	—	Koori	Kurra	Koori	Gorai.	—
Nose	Kaang	Koong	—	Koong.	Nurnana	Nogooroo	Nogra	Nuggan	Nogur.	—
Stomach	—	Booloon	—	Booloon.	Bindi	Bingi	Bindi	—	Barrong.	—
Fat	—	Worme-wan	—	Warnewan.	Buon	—	—	—	Boggai.	—
Rain	—	Willang	—	Willang.	Bunna	—	—	—	Panna.	—
Duck	Tolom	—	Toolooma	—	—	—	Yoorangi	—	Yoorangi.	—

TABLE showing affinities between the Brabrolung Language and several Wiiratheri Dialects.

English.	Gippsland.	Wiiratheri.	Place where Dialect is spoken.
Opossum . . .	Wodthan . . .	Willee . . .	Upper Castlereagh.
Dog . . . . .	Merrigang . . .	Merree . . .	„
Emu . . . . .	Miowera . . . .	Ouring . . . .	„
Snake . . . . .	Toorung . . . .	Doorung . . .	„
Stone . . . . .	Wallung . . . .	Warlung . . .	Bogan River.
Breasts . . . .	Beng . . . . .	Bere . . . . .	„
Fat . . . . .	Warnewan . . .	Warnoo . . .	„
You . . . . .	Nindo . . . . .	Indoo . . . .	„
Bad . . . . .	Dinden . . . .	Yingil . . . .	„
Hungry . . . .	Mreman . . . .	Marang . . .	„
Skin . . . . .	Yone . . . . .	Yulin . . . .	Macquarie River.
Tomahawk . . .	Gwean . . . . .	Berguin . . .	„
Moon . . . . .	Wane . . . . .	Gewang . . .	„
Dark . . . . .	Bookang . . . .	Buddong . . .	„
Rain . . . . .	Willang . . . .	Kaling . . . .	„
Yesterday . . .	Warran . . . .	Uningwarra .	Dubbo.
Stone . . . . .	Wallung . . . .	Wallung . . .	Bathurst.

As the result of the facts set out, supported as they are by the evidence of language, I arrive at the following conclusions, viz., That Gippsland began to be peopled at its western extremity by Wiiratheri-descended Blacks from the valley of the Yarra; that the first comers into this district continued to increase, and spread themselves in every direction, in which they were not prevented from so doing by mountains or dense scrubs, until they came in contact, in the neighbourhood of Cape Howe, with tribes which had reached that locality by following the coast line from Sydney Harbour; and finally that, on the meeting of these Yarra and Sydney descended tribes, *the occupation of this continent by the aboriginal race became complete at this point.* It is to be borne in mind that Gippsland is all but surrounded by scrubs and mountains, which are nearly impenetrable, and

that it was this circumstance which cut off communication between the Blacks of that district and those of the Yarra valley, and restricted their outside relations to the Birtowall and Moneroo tribes. What time it took for the first comers to spread themselves throughout Gippsland there is nothing to show, except that it was sufficiently long to allow of the growth of several languages, and of their descendants increasing to as many as 1,500 souls. What time has elapsed since the occupation of Australia by the Blacks became complete is another question, to which no reply can be given, except that no fact has come to light which would lead to the suspicion that the occurrence has been of recent date. Indeed, were it not for the deductions to be drawn from the languages and customs of the continent *as a whole*, it would be impossible to predicate that the tribes on the north coast have existed from a more ancient date than those of Gippsland, and yet there is probably a difference of several hundred years between the epochs at which the two coasts were first peopled.

The last of the vocabularies which appears in this book, No. 213, has no connection with those of Gippsland. It belongs to an isolated tribe on the Upper Murray, of which but three members were left when I received it, and is inserted here for convenience' sake. A second rendering of this vocabulary, which I received from the late G. R. H. Stuckey, I have not thought necessary to insert.

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No. 210.—GIPPSLAND.

A good deal of difficulty has been experienced with the vocabularies of Gippsland, for the remnants of the tribes which spoke them, having now dwelt together for twenty or thirty years, their languages have become much mixed. Originally, there were probably six or seven distinct languages in this district—of one of these, that spoken by

the Brabrolung or Brad-ow-oo-loong tribe, four renderings are given; and of Omeo and the Snowy River, one each.

The following account of the Brabrolung tribe is compiled from notes kindly forwarded by Mr. John Bulmer, who, as already stated, has lived amongst them for many years, in charge of the Lake Tyers Aboriginal Reserve.

The country of this tribe is between the rivers Mitchell and Tambo and the lakes into which they fall. When the Whites first entered Gippsland, in 1841, Mr. Bulmer thinks the native population may have amounted to 1,000 souls, amongst whom were noticed many men and women who seem to have reached the age of seventy or eighty years. In 1862, when my informant began his residence in the district, the number had dwindled to 150, of whom 80 are now (1882) all that remain. The decrease is attributed to the causes so often mentioned in these pages. Like the other tribes of Victoria, those of Gippsland were clad in opossum-skin rugs. The girls wore a fringe of opossum-fur strings round the waist, called *kiung*; as did also the men, on state occasions, one made of strips of the skin of the kangaroo or some other animal. Their ornaments were necklaces made of small reeds, cut into short lengths; a netted band round the forehead; and a bone through the septum of the nose. On occasions of rejoicing, they smeared their bodies with a compound of red ochre and grease; and, when in mourning, with pipe-clay. They manufactured fishing-nets and bags out of grass, and also from the fibre of stringybark. Their tomahawks were of hard stone, brought to an edge by first chipping and afterwards by rubbing with sandstone; their spears were tipped, sometimes with sharp flakes of flint, fastened on with the gum of the grass-tree, and at others with barbs cut out of the solid wood. They had also several kinds of clubs, one called *kallak* (*i.e.*, wood); and two sorts of shields, one used in combats with clubs, and the other when fighting with spears. They had also boomerangs and wommeras.



The principal articles of food in Gippsland were kangaroo, wallaby, native-bear, opossum, and fish; they had also yams and several other sorts of vegetables, and it is a singular circumstance that ovens are not found in Gippsland. Restrictions in connection with certain articles of food, regulated by age and sex, existed as elsewhere, though of course a change of production led to variations in detail. Of small-pox, the marks of which were so common in the rest of Victoria up to 1845, no traces ever existed in Gippsland, as I have been informed by many persons besides Mr. Bulmer, who also remarks that the Blacks of that district have no name for the disease in their language.

Cannibalism was avowedly practised by these tribes, to the extent of eating portions of the skin and the hands of an enemy when slain. Instances of this have been noticed more than once by White men. Mr. Bulmer remarks the very general characteristic, that the Gippsland Black did not consider the person who met him in fair fight as a real enemy, but only the individual who practised magic against him; "he," as they said, "would seize me by the throat, and lay a net for my feet." Of the remains of such as these they would eat.

The Gippsland Blacks objected strongly to let any one outside the tribe know their names, lest their enemies, learning them, should make them vehicles of incantation, and so charm their lives away. As children were not thought to have enemies, they used to speak of a man as "the father, uncle, or cousin of so-and-so," naming a child; but on all occasions abstained from mentioning the name of a grown-up person. Now-a-days, this superstition has given way, and Mr. Bulmer has been able to give me the following names of some of the Blacks at Lake Tyers Reserve:—*Males*: Bungil Noorut, wombat hunter; Dango-willin; Bungil Tambun, fish hunter; Bungil Barlijan, platypus hunter; Karemba-kyne; Karloba, crane; Bumberat, the name of a place; Wallung, stone; Bundalwaal, stinging-spear; Torrikaat;

Benguan; Yelmri, shark. *Females*: Yowali; Boolgen; Labit; Turlkang.

Mr. Bulmer thinks that the Gippsland tribes used to have class-names in connection with their marriage system, but that since our arrival they have been forgotten. Men used to marry women of other tribes, if unable to obtain as wives in their own, women unrelated to them. On this subject they were very particular, even third cousins being within the prohibited degrees of relationship. Polygamy was practised, and a man had a right to the widow of his brother. If he did not care to have her, or the deceased had left no brother, his relations disposed of her as they thought fit. There is reason to believe that custom sanctioned a single man cohabiting occasionally with his brother's wife; and also a married man with his wife's sister. A man spoke of his sister-in-law as *puppar-worcat*, which means *another wife*; and when a wife died, her sister not unfrequently took her place. Girls were often married at thirteen years of age, and their mothers preferred their marrying out of the tribe, on account of the custom which required mothers-in-law and sons-in-law never to speak to each other, or almost be seen by each other, which was excessively inconvenient in daily life. Wives were generally obtained in exchange for sisters or cousins. Occasionally, however, a youth got a girl to elope with him. The pair were certain to be overtaken in a day or two at latest, when the girl received some wholesome correction, and the man a sound thrashing and some wounds. As the result of several elopements and several thrashings, it not unfrequently happened that the constancy of the youthful pair overcame the customs of the tribe, and the marriage was ratified. Children belonged to the tribe of the father. The tribes of Gippsland are fast dying out, principally from consumption, diseases of the liver, and other ailments common amongst them.

In these tribes, the septum of the nose is pierced, and the skin scarred on the back, shoulders, and stomach, in

both sexes; no teeth are knocked out, and circumcision is unknown.

The Gippsland tribes, as far as can be ascertained, had no knowledge of God, and certainly no worship or religious belief of any kind. As usual, they practised sorcery, with a view to taking the lives of their enemies. The mode of proceeding was to obtain possession of something which had belonged to the person whose death was desired, such as some of his hair, or excrement, or food; or to touch him with an egg-shaped piece of stone which was called *bulk*, and was thought to be possessed of magic powers. At other times, they would charm by means of the *makthar* (real name of the person); or several of them, retiring to some lonely spot, and drawing on the ground a rude likeness of the victim, would sit around it and devote him to destruction with cabalistic ceremonies. Such was their dread of proceedings of this sort, that, not unfrequently, men and women who learnt that they had been made the subjects of incantations, quickly pined away and died of fright.

The Creator of all that has life on the earth they believe to have been a gigantic Blackfellow, who lived in Gippsland many centuries ago, and dwells amongst the stars. Indeed many of the stars are named after some of their people long since dead. Venus, for instance, is called *Bungil Noorut*, or wombat-hunter, and, as we have seen, an individual of the tribe bears the same name at the present day. They have also the tradition of a deluge, of which Mr. Bulmer gives the following particulars. Ages ago there was no water in what are now the lakes, rivers, and seas known to the Kurnai (a name which seems to have included all the tribes of Gippsland), for an immense frog had swallowed up the whole of it. This state of things, it appears, was a source of great discomfort to the animals generally, and especially to the fishes, so they held a consultation on the subject, and came to the conclusion that the only remedy was to make the frog laugh, and that if this could be accomplished there would soon be plenty of water.

To give effect to this idea, every animal presented himself before the frog in the most ludicrous postures he could assume, and went through his funniest antics. For a time, however, they were unsuccessful, until the eel stood upon the tip of his tail, which so tickled the overgrown frog that he literally burst with laughing, and the water poured from him in such vast streams that there was presently a deluge, and all the Blacks would have been drowned, had not one of them, Loon by name, made a large canoe, in which he saved a great many. Why at the present day they call White men Loon, I cannot say. However, alas! for the ingratitude of human nature, those whom Loon had saved refused to give him a wife, in consequence of which he pipe-clayed himself in the orthodox fashion, and commenced hostilities forthwith. In this undertaking, however, he seems to have been worsted; at all events, all that is positively known is that he was transformed into a pelican, and it is owing to the pipe-clay that this bird has always been so white about the head and breast. Fire, according to the traditions of the Gippsland people, was originally obtained ages ago by their ancestors from *Bimba-mrit* (the fire-tailed finch) in a very curious way, and I remember having heard from the Bangerang people in my youth a host of traditions, of which I can no longer recall the particulars, but which were quite similar in character (possibly in detail) to those related by Mr. Bulmer as existing in Gippsland.

The Gippsland Blacks had canoes of bark, the smooth side of the bark being outside, which, as far as I am aware, is an exceptional arrangement. The ends of the canoe were secured with string. They obtained kangaroo and emu by surrounding and spearing them. Fish was procured with nets, spears, and also with hooks made of bone, an implement which I have not noticed in use in any other Victorian tribe. They made rough drawings of animals with charcoal on sheets of bark, and probably on rocks and in caverns.

In all Australian tribes we find the corroboree, and those of Gippsland were no exception to the rule. They likewise

made their striplings into young men at from sixteen to eighteen years of age, and buried their dead sometimes in trunks of trees and at others in the ground, the mourners, whilst the interment was in progress, beating their heads with their stone tomahawks until the blood flowed. Wars were generally undertaken to revenge murders, deaths brought about by sorcery, and the abduction of women. Fights were carried on in the usual way with spears, boomerangs, and clubs. Disputes within the tribe were often settled with the club, and still more frequently, as Mr. Bulmer remarks, "with much talking and much lying." No form of government existed. Message-sticks were not in use. Men saluted each other when they met after an absence by placing their hands on each others shoulders.

The Gippsland tribes spoke of the few outside tribes of whose existence they knew as *Brajerak*, from *Bra* = *men*, and *jerra* = *fear*.

The four attached renderings of the Brabrolung vocabulary differ somewhat, owing to the cause already mentioned. The following Additional Words were kindly supplied by Mr. Bulmer:—

Son - - - leeth.	Leaf - - - jerrang.
Daughter - - turtbaggan.	Branch - - birndanga kal-
Arm - - - birndang.	lak.
Elbow - - - jellung.	Pipe-clay - - marloo.
Thumb - - yakan bret	String - - - ngarang.
(mother of the	Creek - - - kaewat.
hand).	Plain - - - bawaran.
Heart - - - bappak.	Sand - - - wathart.
Liver - - - wolowalak.	Tail of animal - wreck.
Great toe - yakan jaan	Meat - - - jaak.
(mother of the	Lightning - - mlangbit.
foot).	Bald head - - barrat poork.
Toe - - - kimba yarrak.	Angry - - - yarrak.
Face - - - mree.	Stupid - - - narangan.
Knee - - - bun.	Die - - - melkea.
Heel - - - blanjaan.	Fight - - - pandean.
Anus - - - ngrang, darn.	Give - - - yooa.
Urine - - - wiraak.	Spit - - - thupanwert.
Feather - - wirtwirt.	Fall - - - plakanwert.
Cloud - - - nort.	Whistle - - whirtbran.

## ADDITIONAL WORDS—continued.

Make . . .	- naratba.	Flea . . .	- nin; said not to have been known before the arrival of the Whites.
Run . . .	- windan.	Frog . . .	- tirtelak.
Excrete . . .	- gwanangang.	Yam-stick . . .	- kanning.
Speak . . .	- thunathang.	String . . .	- ngarang.
Vomit . . .	- kramerook.	Louse . . .	- nin.
Cut . . .	- batgea.	Red . . .	- krookirk (see Blood).
Laugh . . .	- krambalwert.	White . . .	- taba-taba.
Jump . . .	- kirndan.	Black . . .	- nirnba, nirnbal.
Sing . . .	- witebalan.	Green . . .	- (no word exists).
Strike . . .	- pandan.	Blind . . .	- toorlo mree.
Swim . . .	- wiragwan.	Deaf . . .	- narangan wring.
Cry . . .	- nung.	Shadow . . .	- ngowk.
Scratch . . .	- wirta.	Liar . . .	- jatebolak.
Thin . . .	- terangan.	Red ochre . . .	- nial.
Lazy . . .	- yardile.		
When . . .	- nara.		
Here . . .	- dthitha.		
Go away (go you) yan imba.			

## No. 210.—GIPPSLAND.

By JOHN BULMER, Esq.

Kangaroo . . .	- jirrah.	Hand . . .	- bret.
Opossum . . .	- wadhan.	2 Blacks . . .	- thana wert kani.
Tame dog . . .	- baan.	3 Blacks . . .	- kani booloman batha kootook.
Wild dog . . .	- ngooran, merri-gang.	One . . .	- kootopan.
Emu . . .	- miowera.	Two . . .	- booloman.
Black duck . . .	- wrang.	Three . . .	- booloman batha kotook.
Wood duck . . .	- jellangoong.	Four . . .	- booloman batha boolung.
Pelican . . .	- booran.	Father . . .	- moongan.
Laughing jackass wokook.		Mother . . .	- yakkan.
Native companion kooragan.		Sister-Elder . . .	- bowang.
White cockatoo . . .	- braak.	„ Younger . . .	- lunduk.
Crow . . .	- wagara.	Brother-Elder . . .	- bramun.
Swan . . .	- gidi.	„ Younger . . .	- tunang.
Egg . . .	- booyang.	A young man . . .	- brawitban.
Track of a foot . . .	- wanick.	An old man . . .	- boordine.
Fish . . .	- kine.	An old woman . . .	
Lobster . . .	- waat.	A baby . . .	- leth.
Crayfish . . .	- waat.	A White man . . .	- lorn or loon.
Mosquito . . .	- newan.	Children . . .	- womba leth.
Fly . . .	- naroon.	Head . . .	- poork.
Snake . . .	- toorung.	Eye . . .	- mri.
The Blacks . . .	- kani.	Ear . . .	- wring.
A Blackfellow . . .	- bra kani.		
A Black woman . . .	- woorcat.		
Nose . . .	- koong.		

No. 210.—GIPPSLAND—*continued.*

Mouth	-	-	gaat.	Boomerang	-	-	wangin.
Teeth	-	-	nerndack.	Hill	-	-	kragmark.
Hair of the head	-	-	lirt.	Wood	-	-	kallack.
Beard	-	-	yain lirt.	Stone	-	-	wallung.
Thunder	-	-	quarran.	Camp	-	-	bang.
Grass	-	-	ban.	Yes	-	-	nga.
Tongue	-	-	jellan.	No	-	-	ngalko.
Stomach	-	-	booloon.	I	-	-	ngio.
Breasts	-	-	beng.	You	-	-	nindo.
Thigh	-	-	jerran.	Bark	-	-	yone da kallack (skin of a tree).
Foot	-	-	jane.	Good	-	-	lane.
Bone	-	-	bring.	Bad	-	-	din-din.
Blood	-	-	karndobara.	Sweet	-	-	naroon.
Skin	-	-	yone.	Food	-	-	napan.
Fat	-	-	warnewan.	Hungry	-	-	mreman.
Bowels	-	-	tirlik.	Thirsty	-	-	taraban tooloot.
Excrement	-	-	gwanang.	Eat	-	-	thana.
War-spear	-	-	waal.	Sleep	-	-	bairndan.
Reed-spear	-	-	kowat.	Drink	-	-	glookban.
Throwing-stick	-	-	kaning.	Walk	-	-	yanggan.
Shield	-	-	bamerook.	See	-	-	takan.
Tomahawk	-	-	gwian.	Sit	-	-	neanwert.
Canoe	-	-	gre.	Yesterday	-	-	waran.
Sun	-	-	woorin.	To-day	-	-	jilli.
Moon	-	-	wane.	To-morrow	-	-	broondo.
Star	-	-	brael.	Where are the	-	-	woonmanda
Light	-	-	yart.	Blacks?	-	-	kani?
Dark	-	-	bookang.	I don't know	-	-	ngee or ngalla ngat bowome.
Cold	-	-	merbuck.	Plenty	-	-	yail.
Heat	-	-	quaragwan.	Big	-	-	quarrail.
Day	-	-	broon.	Little	-	-	tarlit.
Night	-	-	bookang.	Dead	-	-	tirligan.
Fire	-	-	towera.	By-and-by	-	-	nowando.
Water	-	-	yarn.	Come on	-	-	nowan.
Smoke	-	-	thone.	Milk	-	-	baak.
Ground	-	-	wrack.	Eaglehawk	-	-	quarnameroo.
Wind	-	-	krowera.	Wild turkey	-	-	
Rain	-	-	willang.	Wife	-	-	woorcat.
God	-	-					
Ghosts	-	-	mraat.				

## No. 210.—GIPPSLAND.

BY THE WRITER.

Kangaroo	- girra.	Hand	- bret.
Opossum	- waitun, koongora.	2 Blacks	- tanoward
Tame dog	- baain.		bindagunnai.
Wild dog	- mirigang.	3 Blacks	- poolanain da
Emu	- maicor, grewi.		gunnai.
Black duck	- wirrung.	One	- ngoonabin.
Wood duck	- naidit.	Two	- tanoward.
Pelican	- boorun.	Three	- tanowara ta
Laughing jackass	burndigan.		ngooruk.
Native companion	karloo-	Four	- tanoward tan-
	turtkurawun.		oward.
White cockatoo	- braek.	Father	- moongan.
Crow	- klard, waageri.	Mother	- yakkun.
Swan	- kooindrook.	Sister-Elder	- bowung.
Egg	- booiang.	„ Younger	- lunduk.
Track of a foot	- wannik.	Brother-Elder	- bramun.
Fish	- (no general name)	„ Younger	tundung.
Lobster	- dirndung-	A young man	- gerai el.
	dirnduk.	An old man	- boordain, warri-
Crayfish	- the same.		ganna.
Mosquito	- neuwan.	An old woman	- ngoondigallok.
F.y	- bi-an.	A baby	- taloogroong.
Snake	- toorong.	A White man	- looun.
The Blacks	- wrukut	Children	- groong.
	gilgunnai.	Head	- brook, ngenan.
A Blackfellow	- gunnai.	Eye	- mri, meeragoot.
A Black woman	- wrukut.	Ear	- wring.
Nose	- goong.		



No. 210.—GIPPSLAND—*continued.*

Mouth	-	kaatch.	Boomerang	-	wangin.
Teeth	-	ngurnduk.	Hill	-	grangurk.
Hair of the head	-	lirt.	Wood	-	dower.
Beard	-	yeen.	Stone	-	walloong.
Thunder	-	koorang.	Camp	-	bung.
Grass	-	bun.	Yes	-	ngi.
Tongue	-	gelling.	No	-	ngalkoo.
Stomach	-	bullun.	I	-	ngaioo.
Breasts	-	baauk.	You	-	indoo.
Thigh	-	gerrang.	Bark	-	nunduk.
Foot	-	jaen.	Good	-	langmin.
Bone	-	bring.	Bad	-	tenbin.
Blood	-	nuruk.	Sweet	-	nirroong.
Skin	-	yoo-un.	Food	-	dooit or dwitt.
Fat	-	goworni.	Hungry	-	mremmin, ganu- kin.
Bowels	-	gréook.	Thirsty	-	gwan.
Excrement	-	gwanung.	Eat	-	dumbin or tum- bin.
War-spear	-	boren.	Sleep	-	berndin.
Reed-spear	-	waal.	Drink	-	krooitpin.
Throwing-stick	-	marrewun.	Walk	-	yannin.
Shield	-	bamrook, durn- mun.	See	-	dein.
Tomahawk	-	gooiun.	Sit	-	bunengin.
Canoe	-	yuro.	Yesterday	-	ngendower.
Sun	-	woorrin.	To-day	-	jillaioo.
Moon	-	nyurrun.	To-morrow	-	brindoo.
Star	-	bi-il.	Where are the Blacks?	-	woodun da gun- nai?
Light	-	daibinturuk.	I don't know	-	woodai gi or ngalkoo.
Dark	-	lalit.	Plenty	-	yeilmin.
Cold	-	mraerpuk.	Big	-	quarailmin.
Heat	-	quaragwin.	Little	-	turliklin.
Day	-	wurrin.	Dead	-	turdigin.
Night	-	butkœluk.	By-and-by	-	nowindja.
Fire	-	dower.	Come on	-	koo-e-a.
Water	-	kailtung.	Milk	-	mwaranga-barga.
Smoke	-	nœpur, naipur.	Eaglehawk	-	kurnugmuroon.
Ground	-	wruk.	Wild turkey	-	woorngil.
Wind	-	grower.	Wife	-	main.
Rain	-	willung.			
God	-	(no word).			
Ghosts	-	mrait, yootgang.			

## No. 210.—GIPPSLAND.

BY THE REV. F. A. HAGENAUER.

We have seen that *Paroo* is the name of a river and the equivalent of *fish*, so *Tambo* in this language means *fish* and is also the name of one of the rivers.

Kangaroo - -	koorang.	Hand - - -	manya.
Opossum - -	karramook.	2 Blacks - -	boolet garny.
Tame dog - -	baan.	3 Blacks - -	boolet-pa kiap garny.
Wild dog - -		One - - -	kiap.
Emu - - -	myory.	Two - - -	boolet.
Black duck - -	woorang.	Three - - -	boolet ba kiap.
Wood duck - -	woorangy.	Four - - -	boolet ba boolet- ye.
Pelican - - -	boorang.	Father - - -	moongan, ma- men.
Laughing jackass -	wookwook.	Mother - - -	yackan, baben.
Native companion	kooracan.	Sister-Elder -	bowang.
White cockatoo -	braak.	„ Younger -	menein.
Crow - - -	wong.	Brother-Elder -	wawin.
Swan - - -		„ Younger	
Egg - - -	booyoong.	A young man -	brawit.
Track of a foot -	worn.	An old man -	boordnie.
Fish - - -	tambo.	An old woman -	boordine woor- cat.
Lobster - - -	kipil.	A baby - - -	boboop.
Crayfish - - -	yappy.	A White man -	marndell.
Mosquito - - -	naroon.	Children - - -	wambar-laath.
Fly - - -	kerramongera.	Head - - -	propoop.
Snake - - -	koran, gooroot- mill.	Eye - - -	toorooming.
The Blacks - -	garny.	Ear - - -	wooring.
A Blackfellow -	garny.		
A Black woman -	woorcat.		
Nose - - -	kapung.		

No. 210.—GIPPSLAND—*continued.*

Mouth	-	wooloong.	Boomerang	-	
Teeth	-	nerndack.	Hill	-	
Hair of the head	-	narat.	Wood	-	tower.
Beard	-	narangyan.	Stone	-	waloon.
Thunder	-	willingnoong.	Camp	-	bang.
Grass	-	ban.	Yes	-	ngai.
Tongue	-	gellong.	No	-	naatpan.
Stomach	-	werrick.	I	-	yetty.
Breasts	-	mooi.	You	-	yerally.
Thigh	-	karrip.	Bark	-	moorook.
Foot	-	tinang.	Good	-	laen.
Bone	-	yarlaak.	Bad	-	denban.
Blood	-	kamdobara.	Sweet	-	laenan.
Skin	-	yooen.	Food	-	kuwat.
Fat	-	terngatta.	Hungry	-	wecking.
Bowels	-	noongwanang.	Thirsty	-	conanim.
Excrement	-	goonny.	Eat	-	tampack.
War-spear	-	wal.	Sleep	-	dora.
Reed-spear	-	toorooknaroong.	Drink	-	klurkpan.
Throwing-stick	-	naroong.	Walk	-	yangnan.
Shield	-	bammerook.	See	-	tackan.
Tomahawk	-	kallack.	Sit	-	kopect.
Canoe	-	gree.	Yesterday	-	nintower.
Sun	-	wooreen.	To-day	-	ngawan.
Moon	-	wane.	To-morrow	-	roockoo.
Star	-	brael.	Where are the	-	winya garmy?
Light	-	werrook.	Blacks?	-	
Dark	-	pooroon, bat-gala.	I don't know	-	waga galatin nyak.
Cold	-	merbook.	Plenty	-	yaail.
Heat	-	quarra-quarrack.	Big	-	quanail.
Day	-	woorin.	Little	-	tarlitban.
Night	-	bookan.	Dead	-	turtigan.
Fire	-	towera.	By-and-by	-	nowantook.
Water	-	katung.	Come on	-	goir.
Smoke	-	tong.	Milk	-	
Ground	-	woork.	Eaglehawk	-	
Wind	-	kookowert.	Wild turkey	-	
Rain	-	myoong.	Wife	-	
God	-				
Ghosts	-				

## No. 210.—GIPPSLAND.

By ALFRED W. HOWITT, Esq., P.M., SALE.

Kangaroo	-	baoot, djeerah.	Hand	-	brett, narrung-nun.
Opossum	-	wattung, wirrwy.	2 Blacks	-	bullung kurni.
Tame dog	-	barn.	3 Blacks	-	bullumanna kurnibattagoot-tuk
Wild dog	-	merrican.	One	-	goottup.
Emu	-	myowr, crewee.	Two	-	bullum.
Black duck	-	oowreng, nurdurt.	Three	-	bullum-an-battagoot-tuk.
Wood duck	-	nark, jeelung-eetie.	Four	-	bullum-an-battabullum.
Pelican	-	poorun, wodjil.	Father	-	munjan.
Laughing jackass	-	coarg.	Mother	-	yackan.
Native companion	-	gooreekun.	Sister-Elder	-	bowung.
White cockatoo	-	brayak, ngulluk-goorung.	„ Younger	-	lunduk.
Crow	-	narrookul, eumummurut.	Brother-Elder	-	tundung.
Swan	-	gididi, babbiyung.	„ Younger	-	bramung.
Egg	-	booyung.	A young man	-	browit.
Track of a foot	-	wannik.	An old man	-	boldine.
Fish	-	billy.	An old woman	-	
Lobster	-		A baby	-	tally-leet.
Crayfish	-	greeur.	A White man	-	loan, cullungurk
Mosquito	-	neerwun.	Children	-	leet.
Fly	-	beeung.	Head	-	poork.
Snake	-	thurung, galelung.	Eye	-	mree.
The Blacks	-	kurni.	Ear	-	ooeng, bunnungurry.
A Blackfellow	-	kurni.			
A Black woman	-	woorkut.			
Nose	-	ooong.			

No. 210—GIPPSLAND—*continued.*

Mouth	-	-	gart.	Boomerang	-	-
Teeth	-	-	nunduk.	Hill	-	-
Hair of the head	-	-	leet.	Wood	-	- gallagut.
Beard	-	-	yane.	Stone	-	- wallung.
Thunder	-	-	gwarrun, toom- boyee.	Camp	-	- bung.
Grass	-	-	bun, neartbun.	Yes	-	- gna.
Tongue	-	-	tellung.	No	-	- gnart-bun.
Stomach	-	-	minduk.	I	-	- gniu.
Breasts	-	-	bark.	You	-	- gnendu.
Thigh	-	-	burn.	Bark	-	- ewn.
Foot	-	-	djeen.	Good	-	- laen.
Bone	-	-	bring.	Bad	-	- dindin, denbun.
Blood	-	-	groom, kurndoo- burra.	Sweet	-	- laen.
Skin	-	-	ewn.	Food	-	-
Fat	-	-	wurna-woony, tchewanny.	Hungry	-	- mrammaleg.
Bowels	-	-	craook.	Thirsty	-	-
Excrement	-	-	gwanung.	Eat	-	-
War-spear	-	-	booring. turrum- butty.	Sleep	-	- baindu.
Reed-spear	-	-	warl.	Drink	-	- tarny.
Throwing-stick	-	-	murrywun.	Walk	-	- yangun.
Shield	-	-	bammarook, birrcumba.	See	-	- tarkatta.
Tomahawk	-	-	boondooba.	Sit	-	- neeni.
Canoe	-	-	gree.	Yesterday	-	- pookung.
Sun	-	-	wooreen.	To-day	-	- djilleye.
Moon	-	-	narrung.	To-morrow	-	- broondoo.
Star	-	-	breel.	Where are the	woolka dutta	
Light	-	-	wooreen.	Blacks?	kurni?	
Dark	-	-	butgulluk.	I don't know	- nee.	
Cold	-	-	mabruck.	Plenty	-	- yale.
Heat	-	-	-	Big	-	- gatty.
Day	-	-	wooreen.	Little	-	- tally.
Night	-	-	butgulluk, bo- kung.	Dead	-	- turdy-gattoo.
Fire	-	-	towra, goombal- lung.	By-and-by	-	- meerindoo.
Water	-	-	yarn, gattung.	Come on	-	- now-wunty.
Smoke	-	-	bowndung, toon.	Milk	-	-
Ground	-	-	wurk.	Eaglehawk	-	-
Wind	-	-	-	Wild turkey	-	-
Rain	-	-	willung.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

No. 211.—OMEIO.

BY JOHN BULMER, Esq.

Kangaroo	-	joatba.	Hand	-	mana-mana.
Opossum	-	wadthan.	2 Blacks	-	warkolala yune.
Tame dog	-	worregal.	3 Blacks	-	warkolala bore
Wild dog	-				yune.
Emu	-	ngurrun.	One	-	bore.
Black duck	-	tooloma.	Two	-	warkolala.
Wood duck	-	ngapalanga.	Three	-	warkolala bore.
Pelican	-	(none).	Four	-	warkolala-war-
Laughing jackass		kookunyal.			kolala.
Native companion		koorook.	Father	-	papang.
White cockatoo	-	gidano.	Mother	-	najan.
Crow	-	yukumbrack.	Sister-Elder	-	namang.
Swan	-	koonyack.	„ Younger	-	
Egg	-	kabango.	Brother-Elder	-	dejan.
Track of a foot	-	bial.	„ Younger	-	
Fish	-	manja.	A young man	-	warambal.
Lobster	-	thangamboola.	An old man	-	jirrabang.
Crayfish	-	baranjak.	An old woman	-	kowandil.
Mosquito	-	moneya.	A baby	-	narang.
Fly	-	miangan.	A White man	-	moomogung.
Snake	-	titchogan.	Children	-	wenyeran.
The Blacks	-	yune.	Head	-	kuttagang.
A Blackfellow	-	yune.	Eye	-	kundolo.
A Black woman	-	kowambo.	Ear	-	janya.
Nose	-				

No. 211.—OMEQ—continued.

Mouth	-	-	mundu.	Boomerang	-	-
Teeth	-	-	yera.	Hill	-	-
Hair of the head	-	-	karung-karung.	Wood	-	-
Beard	-	-	yerang.	Stone	-	-
Thunder	-	-	merbi.	Camp	-	-
Grass	-	-	boon.	Yes	-	-
Tongue	-	-	thalan.	No	-	-
Stomach	-	-		I	-	-
Breasts	-	-	booyack.	You	-	-
Thigh	-	-	naryalan.	Bark	-	-
Foot	-	-	jinnang.	Good	-	-
Bone	-	-	kakaquo.	Bad	-	-
Blood	-	-	kooroba.	Sweet	-	-
Skin	-	-	wotquang.	Food	-	-
Fat	-	-	kamboa.	Hungry	-	-
Bowels	-	-	kunanqua.	Thirsty	-	-
Excrement	-	-	nangwa.	Eat	-	-
War-spear	-	-	jerambity.	Sleep	-	-
Reed-spear	-	-	yarka.	Drink	-	-
Throwing-stick	-	-	kallin.	Walk	-	-
Shield	-	-	ngamal.	See	-	-
Tomahawk	-	-	ngamba.	Sit	-	-
Canoe	-	-	worbang.	Yesterday	-	-
Sun	-	-	noweyo.	To-day	-	-
Moon	-	-	kabatang.	To-morrow	-	-
Star	-	-	jewang.	Where are the	-	-
Light	-	-	mamat.	Blacks?	-	-
Dark	-	-	kambijo.	I don't know	-	-
Cold	-	-	karritt.	Plenty	-	-
Heat	-	-	jilmin.	Big	-	-
Day	-	-	yamathango.	Little	-	-
Night	-	-	kambijo.	Dead	-	-
Fire	-	-	watha.	By-and-by	-	-
Water	-	-	miamial.	Come on	-	-
Smoke	-	-	maniak.	Milk	-	-
Ground	-	-	thia.	Eaglehawk	-	-
Wind	-	-	koorokmang.	Wild turkey	-	-
Rain	-	-	japmaman.	Wife	-	-
God	-	-				
Ghosts	-	-				

## No. 212.—SNOWY RIVER.

BY JOHN BULMER, Esq.

Kangaroo	-	jirra.	Hand	-	bret.
Opossum	-	wachan.	2 Blacks	-	boolong kani.
Tame dog	-	baan.	3 Blacks	-	booloom catha
Wild dog	-	ngooran.			kootook kani.
Emu	-	miowera.	One	-	kootook.
Black duck	-	wreng.	Two	-	boolong.
Wood duck		nembalagang.	Three	-	booloom catha
Pelican	-	booran.			kootook.
Laughing jackass		kookokarrak.	Four	-	booloom catha
Native companion		balwin.			booloom.
White cockatoo	-	brak.	Father	-	lang.
Crow	-	woggara.	Mother	-	yakkan.
Swan	-	gidi.	Sister-Elder	-	bowang.
Egg	-	booyang.	„ Younger	-	landack.
Track of a foot	-	ngooka janda.	Brother-Elder	-	tandang.
Fish	-	kine.	„ Younger	-	brammon.
Lobster	-	krangalang.	A young man	-	brawit.
Crayfish	-		An old man	-	boordine.
Mosquito	-	tirdick.	An old woman	-	
Fly	-	ngaroon.	A baby	-	leeth.
Snake	-	thoorung.	A White man	-	lorne.
The Blacks	-	kani.	Children	-	wagut leeth.
A Blackfellow	-	kani.	Head	-	kowat.
A Black woman	-	woorcat.	Eye	-	mree.
Nose	-	koong.	Ear	-	wring.



No. 212.—SNOWY RIVER—*continued.*

Mouth	-	-	kaath.	Boomerang	-	-	wongin.
Teeth	-	-	ngerndak.	Hill	-	-	ngarkandit.
Hair of the head	-	-	lirt poork.	Wood	-	-	kallack.
Beard	-	-	yaan.	Stone	-	-	wollung.
Thunder	-	-	quarran.	Camp	-	-	ngoya.
Grass	-	-	ban.	Yes	-	-	nga.
Tongue	-	-	jellin.	No	-	-	ngatban.
Stomach	-	-	booloon.	I	-	-	ngio.
Breasts	-	-	beng.	You	-	-	ngindo.
Thigh	-	-	jerran.	Bark	-	-	ngoya.
Foot	-	-	jan.	Good	-	-	laan.
Bone	-	-	bring.	Bad	-	-	dindin.
Blood	-	-	krook.	Sweet	-	-	laan.
Skin	-	-	yone.	Food	-	-	kindoine.
Fat	-	-	warnewan.	Hungry	-	-	mreman.
Bowels	-	-	karrickguanang.	Thirsty	-	-	kuan.
Excrement	-	-	guanang.	Eat	-	-	bangathang.
War-spear	-	-	waal.	Sleep	-	-	barnding.
Reed-spear	-	-	dhrak.	Drink	-	-	glucknan.
Throwing-stick	-	-	kanning.	Walk	-	-	yanning.
Shield	-	-	bamorook.	See	-	-	tiarwark.
Tomahawk	-	-	gwian.	Sit	-	-	ning.
Canoe	-	-	gree.	Yesterday	-	-	merrin.
Sun	-	-	woorin.	To-day	-	-	jilli.
Moon	-	-	wane.	To-morrow	-	-	preppa merrin.
Star	-	-	brael.	Where are the	-	-	wulki thatha
Light	-	-	yart.	Blacks?	-	-	kani?
Dark	-	-	broin.	I don't know	-	-	ngree.
Cold	-	-	merbaak.	Plenty	-	-	nanwagut.
Heat	-	-	quaraquarak.	Big	-	-	parrewatti.
Day	-	-	woorin.	Little	-	-	tarlit.
Night	-	-	lalat.	Dead	-	-	yurrutkatho.
Fire	-	-	mrit.	By-and-by	-	-	tagut.
Water	-	-	yarn.	Come on	-	-	narrowert.
Smoke	-	-	thone.	Milk	-	-	baak.
Ground	-	-	wrack.	Eaglehawk	-	-	quarnamerong.
Wind	-	-	growero.	Wild turkey	-	-	(none).
Rain	-	-	willang.	Wife	-	-	woorcat.
God	-	-	-				
Ghosts	-	-	yutgang.				

## No. 213.—UPPER MURRAY.

By — MITCHELL, Esq.

Kangaroo	-	-	buju	Hand	-	-	murra.
Opossum	-	-	burrar.	2 Blacks	-	-	
Tame dog	-	-	boa.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	guddee.
Emu	-	-	murra.	Two	-	-	polithup.
Black duck	-	-	tooma.	Three	-	-	poliguddee.
Wood duck	-	-	mullawur.	Four	-	-	
Pelican	-	-	karwadde.	Father	-	-	mama.
Laughing jackass			unbabua.	Mother	-	-	baba.
Native companion			berranga.	Sister-Elder	-	-	tiga.
White cockatoo	-	-	keaa.	„ Younger	-	-	
Crow	-	-	berrutha.	Brother-Elder	-	-	wugug.
Swan	-	-	miewa.	„ Younger	-	-	
Egg	-	-	booa.	A young man	-	-	ewaru.
Track of a foot	-	-	bunju.	An old man	-	-	muddega.
Fish	-	-	kurewa.	An old woman	-	-	gerriga.
Lobster	-	-		A baby	-	-	kubeega.
Crayfish	-	-	carrda.	A White man	-	-	waruntha.
Mosquito	-	-	mollula.	Children	-	-	murraga.
Fly	-	-	pemba.	Head	-	-	bua.
Snake	-	-	ju-u.	Eye	-	-	me.
The Blacks	-	-	yiera.	Ear	-	-	murramba.
A Blackfellow	-	-	jere.				
A Black woman	-	-	jaire.				
Nose	-	-	nga.				

No. 213.—UPPER MURRAY—*continued.*

Mouth - - diara.	Boomerang - -
Teeth - - - unguru.	Hill - - -
Hair of the head - kurrowa.	Wood - - - tawa.
Beard - - - yerra.	Stone - - - bunga.
Thunder - - - mundara.	Camp - - - mae.
Grass - - - kamburru.	Yes - - - yeo.
Tongue - - - turra.	No - - - waananga.
Stomach - - - ianaru.	I - - - ninna.
Breasts - - - berree.	You - - - neibee.
Thigh - - - munda.	Bark - - - waaree.
Foot - - - gerra.	Good - - - kieyangee.
Bone - - - keela.	Bad - - - muddinga.
Blood - - - kurru.	Sweet - - - kieyangee.
Skin - - - wadda.	Food - - - tunna.
Fat - - - puttarra.	Hungry - - - bungowonabee.
Bowels - - - boogu.	Thirsty - - - duddumagathee.
Excrement - - gurra.	Eat - - - tugathee.
War-spear - - wonda.	Sleep - - - murrongurra.
Reed-spear - - muthungu.	Drink - - - kuneemanabee.
Throwing-stick - beuga.	Walk - - - yannabee.
Shield - - - belgamba.	See - - - nagadee.
Tomahawk - - - nundee.	Sit - - - curradabee.
Canoe - - - montha.	Yesterday - - pamungee.
Sun - - - kunda.	To-day - - - yanduga.
Moon - - - huerra.	To-morrow - - uluthlu.
Star - - - teimba.	Where are the wonda jere?
Light - - - parlee.	Blacks?
Dark - - - kiewarra.	I don't know - wondaya.
Cold - - - bouwatha.	Plenty - - - yuungurru.
Heat - - - oneba.	Big - - - budda.
Day - - - dandigunda.	Little - - - umburgunya.
Night - - - tunna.	Dead - - - burrura.
Fire - - - kurra.	By-and-by - - udarra.
Water - - - warra.	Come on - - - yackeeaneegee.
Smoke - - - then.	Milk - - -
Ground - - - merie.	Eaglehawk - -
Wind - - - karrie.	Wild turkey -
Rain - - - neuma.	Wife - - -
God - - -	
Ghosts - - -	



# **BOOK THE TWENTY-THIRD.**









## BOOK THE TWENTY-THIRD.

### PREFATORY REMARKS.

THIS book treats of the Bangerang tribes, in whose country I was a pioneer settler in 1841. Properly there was only one tribe of that name, which consisted of two independent sections, the Wongātpan and Tōwroonban, which speaking of themselves collectively always used the term Bangerang. Besides these there were eight other tribes in the neighbourhood, which sometimes spoke of themselves, and were always spoken of by other tribes, as Bangerang. The names of these tribes and their numbers, when I first knew them in their original strength, were approximately as follows :—

Wongātpan	-	-	-	-	-	-	150 persons.
Tōwroonban	-	-	-	-	-	-	50 „
Wollithiga	-	-	-	-	-	-	50 „
Kāilthiban, sometimes called Waaringulum							50 „
Moltheriban	-	-	-	-	-	-	300 „
Pikkolātpan	-	-	-	-	-	-	100 „
Angōotheriban	-	-	-	-	-	-	100 „
Ngarrimōwro	-	-	-	-	-	-	150 „
Toolanyāgan	-	-	-	-	-	-	100 „
Boongātpan	-	-	-	-	-	-	150 „
							<hr/>
							1,200 „
							<hr/>

These tribes all spoke closely-related dialects. The territory occupied by each I have set out roughly in the map attached to this book. It will, however, be understood that the boundaries of their lands did not run in straight lines as there shown, but were very irregular and governed by natural features.

The Bangerang septs, it is important to notice, were surrounded by a number of tribes which spoke what may be called for the moment a common language which differed from theirs. With these tribes (with the exception of the

Pinpandoor, which had cast in its lot with them) the Bangerang lived in a state of chronic feud.

In the country of the Bangerang proper, that is of the Wongātpan and Tōwroonban, the writer resided from 1841 to 1851, and having described their manners in a former work,\* it will be unnecessary to go into the subject here. The situation, however, of a congeries of linguistically-related tribes surrounded by others whose language, closely related amongst themselves, differed from theirs, is both unusual and worthy of notice, and could not fail to have been the result of something uncommon in the past history of the population of those parts. Another point worthy of observation is that the Bangerang tribes proper called the River Goulburn *Kai-e-la*, and one of the tribes of their association which dwelt on that river, *Kailheban*, or people of the *Kaiela*. On the other hand, the Ngooraialum, which dwelt higher up that stream, occupied a considerable portion of its bank, and formed one of the several tribes which surrounded the Bangerang septs, called the Goulburn *Wāaring* and the *Kāilthiban*, and not themselves, *Waaringulum*, or people of the *Wāaring*, as though they had found them located on that river when they themselves first reached it.

It is worthy of a passing notice that the Bangerang language has something in common with that of Mungalella Creek, which, with its difference from the Ngooraialum tongue, is shown in the following table:—

English.	Mungalella Creek.	Bangerang.	Ngooraialum.
Kangaroo - -	Poora - - -	Purra (red kangaroo)	Maram.
Mosquito - -	Pootie - - -	Betha - - -	Kogok.
Hair - - -	Popa - - -	Pokkan - - -	Kowing.
Fire - - -	Boodee - - -	Biitya - - -	Wiin.
Smoke - - -	Toga - - -	Thonga - - -	Boort.
No - - -	Yoorda or urda -	Yoorta - - -	Thago.
I don't know -	Wodthana - - -	Wunna - - -	Indunga.

\* *Recollections of Squatting in Victoria*: George Robertson, Melbourne, Sydney, and Adelaide, 1883.

From these circumstances and a general knowledge of the ways of the race, I am led to conjecture that, as in the case of the Darling tribes, the progenitors of the Bangerang were a party of young men, who, finding themselves without wives, absconded (possibly from Mungalella Creek) with some of the young women whom the old men had monopolized. That, in order to evade pursuit, the young people travelled on over many a mile of unknown country until they reached that expansion of the Murray called Moira, where they located themselves, and where we found their descendants living. That long (perhaps a century or two) after they had settled in that locality and spread to the Goulburn, and increased and broken up into several tribes, which spoke distinct dialects, they were overtaken by the general wave of population, which for ages had been evermore rolling south across the whole width of the continent; that the new comers, as they advanced, occupied the country on every side of the Bangerang, hemmed them in, and peopled all the lands they found untenanted, and at last completed the occupation of the continent. Whilst this was in progress, the Ngooraialum, who formed a portion of this wave of population, I have no doubt, found, as I have said, already located on the Lower Goulburn, which river they named Wāaring, a strange tribe, which they called *Waaringulum*, or people of the *Wāaring*.

The Bangerang language has many diminutives, as *naika* = *duck*, *naikidjiga* = *little duck*; *choonda* = *bird*, *choondoonga* = *little bird*; *pokka* = *dog*, *pokkidjiga* = *little dog* or *pup*; *inyanook* = *small*, *ingarnika* = *very small*. The Pikkolātpan used to speak of the Bangerang as the *Yoorta* or *No Blacks*, but I never heard them use that term themselves. A considerable portion of the Bangerang were pitted with small-pox, some of them dreadfully so; and in 1843, or thereabouts, I saw amongst them a child absolutely suffering from that disease. One or two other children also, of not more than ten years of age, bore its marks unmistakably. Of the Bangerang tribes fifty or sixty persons are now all

that remain. The following Additional Bangerang Words occur to me:—

Bird	.	.	.	.	-	chōōda.
Little bird	.	.	.	.	-	choondōōnga.
Teal	.	.	.	.	-	naikidjiga.
The large diver	.	.	.	.	-	mōōnilip.
„ small diver	.	.	.	.	-	takōma.
Parrot	.	.	.	.	-	tojinja, dākola.
Shag	.	.	.	.	-	wongōnga.
Quail	.	.	.	.	-	bōrinyer.
Spur-winged plover	.	.	.	.	-	demilbōrinya.
Ibis	.	.	.	.	-	paipādjerook.
Black cockatoo	.	.	.	.	-	ngāring.
Scrub turkey	.	.	.	.	-	lōwan.
Pigeon	.	.	.	.	-	mongōbara.
Emu feathers	.	.	.	.	-	korāwa.
Pup	.	.	.	.	-	pokkidjiga.
Ring-tailed opossum	.	.	.	.	-	piinjarāma.
Mouse	.	.	.	.	-	naitchōōnga.
Kangaroo-rat	.	.	.	.	-	barrinūda.
Bandicoot	.	.	.	.	-	thālwa.
Red kangaroo	.	.	.	.	-	pūrra.
Flying squirrel	.	.	.	.	-	pirānga.
Native cat	.	.	.	.	-	punmāitpa.
Water rat	.	.	.	.	-	wōwa.
Rat	.	.	.	.	-	bāreta.
Frog	.	.	.	.	-	tungōba.
An imaginary snake of vast toonātpan dimensions						
Very small	.	.	.	.	-	ingārnika.
Fishing-net	.	.	.	.	-	bāltiyire.
Woman's bag	.	.	.	.	-	mooka-mooka.
Yam-stick	.	.	.	.	-	kūnna.
Sorts of clubs	.	.	.	.	-	wongōba, pāringa.
Net worn round the forehead						maranōōlin or marangōōlin.
Emu spear	.	.	.	.	-	kōyir.
Fishing-spear	.	.	.	.	-	mōōla.
Shield used with clubs	.	.	.	.	-	mālka.
„ „ „ spears	.	.	.	.	-	mōnda.
Reed necklace	.	.	.	.	-	jagōga.
Wooden spade	.	.	.	.	-	pūnbora.

ADDITIONAL WORDS—*continued*.

A hooked twig with which undēma.  
grubs are extracted from  
trees

Belt and strings worn by bē-e-lin.  
girls, which hang before  
and behind

A twig used in opossum ji-ēk-or-a.  
hunting

Wooden water-trough - - kō-koma.

Back shell of tortoise -	}	waichēra.
Plate of bark -		
Horny substance on emu's breast		
Delf plate of the Whites		

String - - - - wōothool-wōothool.

Opossum-cloak - - - bigānga.

Blanket - - - - yallanēborong, yallanēbora.

Leg - - - - mōōnna.

Trousers - - - - moonnōōpna.

Arm, wing, ana-branch of a bōrinya.  
river

Shirt - - - - borinyōōpna.

Tail - - - - koogāija.

Feather - - - - tūnno.

Nest - - - - mānga.

Beak, mouth - - - wōōrro.

Man in general - - - yēyir.

Woman in general - - - paiābia.

A little boy - - - - maldiga.

A lad whose tooth has been kogomōōlga.  
knocked out

A lad of the same age whose wōnga.  
tooth is not to be knocked  
out

Young woman - - - thāthewa.

Son - - - - kōōiga.

Girl - - - - yārka.

Uncle - - - - karāngoba.

Aunt - - - - bāarpo.

A man's back - - - mōōkoona.

Back-bone - - - - pānno.

ADDITIONAL WORDS—*continued*.

Wrist	-	-	-	-	kōōkoora, woonānga.
Ankle	-	-	-	-	yāanga.
Navel	-	-	-	-	kākaga.
Eyebrow	-	-	-	-	mimithingin.
Eyelash	-	-	-	-	wōōngo.
Finger	-	-	-	-	kértchera.
Face	-	-	-	-	maan.
Moustache	-	-	-	-	mōndoorin.
Whisker	-	-	-	-	yāring.
Neck	-	-	-	-	wanōra.
Rib	-	-	-	-	kāangoort.
Heart	-	-	-	-	tippa.
Jaw	-	-	-	-	kōnga.
Shoulder	-	-	-	-	kātin.
Knee	-	-	-	-	eōringa.
Liver	-	-	-	-	pōtha.
Anus	-	-	-	-	mootcha.
Lungs	-	-	-	-	mamille.
Long hair	-	-	-	-	cherūngunan pōkkan.
Short hair	-	-	-	-	thōōlookan pōkkan.
Curly hair	-	-	-	-	main-māit-pan pōkkan.
Grey hair	-	-	-	-	taa-o-gō-a pōkkan.
Louse	-	-	-	-	mōōnna.
Flea	-	-	-	-	moonna pokka ; i.e., dog's louse.

## VERBS.

Dive	-	-	-	-	kāroobok.
Swim	-	-	-	-	yāribok.
Bathe	-	-	-	-	māribok.
Make	-	-	-	-	maa-maa.
Give	-	-	-	-	i, ngōōchick.
Swallow	-	-	-	-	yālya.
Fall	-	-	-	-	tāatin.
Strike	-	-	-	-	nginyuk.
Evacuate the bowels	-	-	-	-	kōnyoobok.
Scratch	-	-	-	-	chinbok.
Carry	-	-	-	-	lōōppa.
Cut	-	-	-	-	thai-ir-i-chuk.
Spit	-	-	-	-	tōōpan.
Throw	-	-	-	-	yūnga.
Dream	-	-	-	-	nurālte.

ADDITIONAL WORDS—*continued.*

Burn	-	-	-	-	pāl-ir.
Fight	-	-	-	-	nginyēlerak.
Stink	-	-	-	-	tigīnmoora.
Laugh	-	-	-	-	kāribok.
Tie				-	kūnne.
Feel	-	-	-	-	baamōōngooda.
Pinch	-	-	-	-	pirra.
Jump	-	-	-	-	yaarkobuk.
Blow (a fire)	-	-	-	-	pōōrnma.
Whistle	-	-	-	-	lērtchooma.

MISCELLANEOUS WORDS.

What ?	-	-	-	-	minne ?
Full	-	-	-	-	wōōroomaitch.
Tall	-	-	-	-	chiroongōōna.
Coward	-	-	-	-	chi-i-moon-ook.
Mad	-	-	-	-	kornāīrmooch.
Round	-	-	-	-	ngarwidpa.
Sick	-	-	-	-	itchyoomuch.
Red	-	-	-	-	baāthaiik, mōrmuch.
Black	-	-	-	-	thaālunun.
White	-	-	-	-	baatchāītpa.
New	-	-	-	-	wortha.
Old	-	-	-	-	mōrida, thama.
Angry	-	-	-	-	kōlyinun.
Wet	-	-	-	-	waalōōpka.
Blind	-	-	-	-	yurūngura.
Deaf	-	-	-	-	ngamothērmarmooch.
Lazy or tired	-	-	-	-	murralāītyamooch.
Taste	-	-	-	-	bāawa.
Rainbow	-	-	-	-	nairanōorma.
Clouds	-	-	-	-	yoorātha.

Tassels worn by the men before ngōra.

and behind, suspended from  
a belt

Footpath	-	-	-	-	tāna, tābora.
Moonlight	-	-	-	-	yōōrunguk.
Morning	-	-	-	-	barperipna.
Shadow	-	-	-	-	mōōlwa.
Pipe-clay	-	-	-	-	tarūnga.
A rogue, bad	-	-	-	-	mattimna.

## ADDITIONAL WORDS—continued.

A lie	-	-	-	-	aiāpka.
Nonsense!	-	-	-	-	yathāpka!
Pain	-	-	-	-	yittya.
Hail	-	-	-	-	nginogan.
A grave	-	-	-	-	mōlwan.
Lagoon	-	-	-	-	bāārtha.
A crab-hole	-	-	-	-	kāka.
Waterhole	-	-	-	-	kōlpaga.
A plain	-	-	-	-	nāitya.
A little plain	-	-	-	-	nāityiga.
The Murray River	-	-	-	-	tōngala.
„ Goulburn River	-	-	-	-	kālela.
Magpie	-	-	-	-	ko-ōrn-gain.
Codfish	-	-	-	-	boorināwa.
Perch	-	-	-	-	kongōōpka.
Fish like a minnow	-	-	-	-	jaāwa.
Large tortoise	-	-	-	-	baiādthera.
Small tortoise	-	-	-	-	wadjerōōpna.
Shrimp	-	-	-	-	kāndow.
Prawn	-	-	-	-	kōōnooga.
Mussel	-	-	-	-	rāityo.
Crayfish	-	-	-	-	bōrpa.
Sand, sandhill	-	-	-	-	malōga.
Land left uncovered after being flooded	-	-	-	-	thōniga.
Lightning	-	-	-	-	tchiringāwa.
To drive away rain by means of a song	-	-	-	-	warchūka kōrkora.
Mud	-	-	-	-	mōppan.
Cloud	-	-	-	-	yoorātha.
Yam	-	-	-	-	mālela.
Pine-tree	-	-	-	-	ngamāra.
Gum-tree	-	-	-	-	bēul.
Grub of gum-tree	-	-	-	-	bēulaga.
Box-tree	-	-	-	-	thāunya.
Manna	-	-	-	-	kāango.
Quondong	-	-	-	-	malinyodo.
Flax	-	-	-	-	yāmen.
Large fire at which a party cook together	-	-	-	-	woolombāra.
Leaf	-	-	-	-	wāla.



ADDITIONAL WORDS—*continued*.

Branch	-	-	-	-	manōōga.
Native cherry-tree				-	bārtja.
Reeds	-	-	-	-	mōōgoo-ga.
House-fly	-	-	-	-	wowīinya.
Sand-fly	-	-	-	-	naanyoomāldyooga.
Blow-fly, maggots, matter				-	toortōōlla.
Bull-dog ant	-	-	-	-	īthitha.
Little black ant	-	-	-	-	lelitha.
Yellow iguana	-	-	-	-	beljīmja.
Black iguana	-	-	-	-	wawaith.
Long	-	-	-	-	chirungāna.
Short	-	-	-	-	thoolōōpka.

NAMES OF MEN.

Yallēbla.  
 Letūpna.  
 Moolīdgiga.  
 Kanipka.  
 Bārromop.

NAMES OF WOMEN.

Narrungārning.  
 Undyārning.  
 Mārdjiga.  
 Thōre mellapūrning.  
 Tūrtool.  
 Killbāngaroo.  
 Wadjibiālgrook.  
 Mirāndola.  
 Kongōbla.  
 Mīnniga.  
 Windyārning.  
 Bōrogoa.

NAMES OF BOYS.

Konēbla.  
 Mōōtugoa.  
 Tungōba (frog).  
 Monorūmbe.  
 Barūpna.  
 Waw-ra-nā-ra-be.  
 Mōmogoa.  
 Monābbi.

ADDITIONAL WORDS—*continued*.

## NAMES OF PLAINS.

Kāiooga.

Tētooga, called Tizziki Plain by the Whites.

Goolgāila.

Būnderi.

Wōkkida.

Thathūmnera.

Wai-ōō-na (commonly spelt Wyuna).

Kotōōpna.

## NAMES OF CREEKS.

Bāala = Broken Creek.

Dirra = teeth.

Kōkoma = calabash.

Wōlola.

Tī-i-a.

Bathinbina.

Tongolōga.

## PHRASES.

Where (are the) Blacks ?	-	wūnnul ānbena ?
(I have) not seen (them)	-	yoorta-t-naan.
(Affirmative) seen (them)	-	baanga-t-naan.
(I) don't know	-	wunna.
One man I seen	-	iawa yeyir ngata naan.
Give (me) opossum	-	i punna or punna i.
Give (me) little water	-	i inyanook wolla or wolla i inyanook.
Who (is that) person ?	-	ngain nellea ?
(I) don't know	-	wunna.
(I) cannot see (him)	-	katir naan.
(Do) you see woman that ?	-	ngaarin winyara ?
* (She has a) pretty face	-	kalinya maan.
* Ugly (that) old woman (is)	-	mattimna kormooka.
Hungry you ?	-	moolanmook nginna ?
Hungry the stomach (and) intestines	-	mooanmook ta booli, koonna.
My opossum here ; that is, ngi punna ondeyia.		
here is an opossum for you		
Look !	-	mirra !

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\* There is only one word to express *good* and *pretty*, and another to express *ugly* and *bad*.

ADDITIONAL WORDS—*continued.*

Look here !	-	-	-	mirramna !
Mr. Richard	-	-	-	Mitta Itchen.
Look here, Mr. Richard	-	-	-	miramna, Mitta Itchenna.
Bellyful	-	-	-	powganōwmook.
Desire water (I am thirsty)	-	-	-	thanyanuk wolla.
Sick I !	-	-	-	ityoomuch nga !
How you sick ?	-	-	-	minne ngan ityoomuch ?
Sick the belly	-	-	-	ityoomuch ta booli.
Big you eat	-	-	-	tungooja ngia thuna.
Let us sleep	-	-	-	nanyoobok.
Come (and) bathe	-	-	-	yakorinja marribok.
Make haste! (let us) bathe	-	-	-	kakaiarro ! marribok.
(I can) not swim	-	-	-	yoorta yarrowin.
Nonsense !	-	-	-	yathāpka !
Shut mouth (hold your tongue)	-	-	-	nappa woorroo.
Make haste	-	-	-	purri or pir.
Let us go	-	-	-	yarrabong.
Be off ! go !	-	-	-	proma ! promganja !
Dear you	-	-	-	thoma ngeni.
Come here	-	-	-	yakkorma, kabai.
Where (is) Yallebla ?	-	-	-	Yallebla wunnul ?
Up there (I) think Moira, or	-	-	-	nelangaia imbat Moira.
I think he's gone to Moira	-	-	-	
What for go Moira, or Why	-	-	-	minyanoook yanna Moira?
did he go to Moira ?	-	-	-	
To fish	-	-	-	munyoogānyoonook.
Horse that one belongs to him,	-	-	-	karakaternook nellea nellanya.
or that horse belongs to him	-	-	-	
(Is) Colbinabbin far off ?	-	-	-	Kollbinabbin boor ?
Near (is) Worparilla	-	-	-	kirānjamik Worparilla.
Let us go to Worparilla	-	-	-	annubok Worparilla.
Give (me a) little manna	-	-	-	i inyanoook kaango.
Quick ! take (some)	-	-	-	purri ! mumma.
Kangaroo (is) bad	-	-	-	mattimna kai-i-mer.
Good or the best (is) emu	-	-	-	kalinya pikkerōōmdja.
Where is my woman, i.e., wife ?	-	-	-	wunnul ngeni wiinya ?
(She is) asleep (in the) camp	-	-	-	nanyoobok maanoo.
(She is) sitting (in the) camp	-	-	-	karno maanoo.
Make haste ! come on, let us	-	-	-	purri ! kakaiarro, anyoobok.
walk	-	-	-	
There (are) two kangaroos	-	-	-	nelangaia boltubol kaiimer.

## ADDITIONAL WORDS—continued.

Which one will you take or womogin ngia mommon?  
seize?

Large, that one, I, or I will tungooja tungaia ngata.  
have that large one

Who speared (them)? - nganog baatim?

That (man I) believe speared talkoobaia yimbat baatim.  
(them)

To-day speared (I) believe - immilang baatim imbat.

Yesterday (I) believe (he) irukbiruk imbat baatim.  
speared (them)

Lend now me reed-spear, I tomak kara ngata kama baatima  
will spear two boltubol.

Be off! not I will lend - proma! yoortachin ngata tomoon.

Always I lend (to) you - moorangoorang ngata tomoon ngoo-  
nook.

(Do) you know (the) road Port ngia koon tabora Portpillipook?  
Phillip to?

Pretty face that woman (has) kalinya maan (or meun) wiinyarin.  
Wiinya = woman.

Wiinyarin = that woman.

Sore (is) my hand - ityoomuch ngeni beyin.

He speared my back - baatin ngeni mookoona.

You hit (him with a) wongoba ngia natto wongöbal.

I see one emu - ngata naan lawa pikkeroomdja.

Not one, (but) three - yoorta iawa, boltubol ioong.

There! see! - oonya! não!

Hush! - koquil!

Don't speak - yoorta lõ-it-pa.

Shut your mouth - nappa wooroo.

I will spear (him) directly - ngata baathima tinyoowinya.

I think he is fat. Literally, kalinya imbat wollikthia.

Good believe fat

I believe he is thin or bad. mattabe imbat nel-lē-ya.

Literally, Bad believe that  
one

I will eat (him) presently - ngata thaitchek tinyoowinya.

You (hit) that one with (your) ngia nellēya wongöbal.  
wongoba

How fat (he is)! - bāndōla wollikthia!

Come on, let us eat - kakkaiarro thaichimia.

Haste, (I) want fire - pir! (or onge!) thanuk biitya.

ADDITIONAL WORDS—*continued*.

Stand back, you will break	prōma ! pūllo nēlle kāma.
my reed-spear. Lit., Go !	
break this reed-spear	
Hallo ! (here is a) tomahawk -	te ! ana.
Whose (is it) ?	. . . ithāl ?
Mine	. . . ngiēni.
Grass	. . . bārpan.
To search for grass	. . . barpānyanook.
A minnow	. . . jāwa.
To fish for minnows	. . . jawānyanook.
Food	. . . mūdiga.
To search for food or hunt	mundigānyanook.
or fish for food	
Firewood	. . . biitchāo.
To look for or get firewood	biityānyoonook.
Opossum	. . . pūnna.
To hunt opossums	. . . punyānyunook.
Grub	. . . beālaga.
To look for grubs	. . . bealānyanook.
A Black	. . . ēnbenā.
To go on the war-path	. . . enbenānyanook.

SONG.

Ngoe immilang kai-i-mer,  
 Yoorta yanna yooringa,  
 Wanama wai panama,  
 Yoorta purra wollikthia.

TRANSLATION.

Yes, to-day (we will have) kangaroo,  
 Not go sun (or before sundown),  
 . . . . .  
 Not red kangaroo fat.

ANGRY EXCLAMATIONS.

Kotoopna molwa !	. . . The graves of Kotoopna !
Moneroopna moocha !	. . . Thunder in (your) anus !
Yakkai !	. . . An exclamation of pain or sorrow.
Kai-kai !	. . . An exclamation of surprise.

So much for the language of the Bangerang tribes proper. Turning to the Pikkolātpan, its vocabulary was obtained from one of the tribe. Whilst many of its words are pure

Bangerang, it will be noticed that the equivalents of *the Blacks*, *Blackfellow*, *Black noman*, and *no* are not amongst them. It has been remarked before that when a section of a tribe broke off from the parent stem and became independent, an alteration of one or all of the above words generally took place.

The Toolinyāgan vocabulary has many Bangerang words. The name by which the Murray River is known to this tribe is Kaiela, which the reader is aware is applied by several Bangerang tribes to the Goulburn, their name for the Murray being Tongala. It is noticeable that this vocabulary contains two instances of words being changed to meet the custom of not naming the dead. Thus *kangaroo* used to be *kaiimer*, as in Bangerang, until a woman of that name died, and *opossum-rug* used to be *pinga*, but a man called *Pinga* died, and the word was changed to *koonya-wiinya*.

The following are a few Additional Toolinyāgan Words:—

Kangaroo-rat	-	-	-	ngarringurra.
Mouse	-	-	-	bartha.
Water rat	-	-	-	wollithola.
Woman's net-bag	-	-	-	murra.
Net worn on forehead	-	-	-	murrungilling.
Fishing-net	-	-	-	woolwyrā.
Manna	-	-	-	kaango.
Opossum-cloak	-	-	-	koonya-wiinya.
Husband	-	-	-	yeyir.
Blow-fly	-	-	-	thongera.
Big ant	-	-	-	kagija.
Codfish	-	-	-	booringawa.
Perch	-	-	-	markoon, theika.
Hole in the ground	-	-	-	mithitha.
A sore	-	-	-	koot-tha.
Speaking of an elder brother	-	-	-	baanyoobin.
„ to an elder brother	-	-	-	baanyooba.
Come swim (in the) water	-	-	-	kabbai marribok wolla.
Don't talk	-	-	-	yoorta loitpa.
You lie	-	-	-	ngeni andaik.
Where is my wife ?	-	-	-	wunul ngieni wiinya ?
(I have) not seen (her)	-	-	-	yoortat naan.
(She has) run away	-	-	-	yammin.
Arm	-	-	-	borinya.
Mussel	-	-	-	yanga.

In the Ngarrimōwro language it is remarkable that the substantive *Bāmo* = *Blackfellow* has a dual, *Bamool*, and a plural, *Bā-mal*, as a very intelligent Black woman from whom I got my vocabulary was at pains to inform me. About twenty-five years ago the equivalent of *kangaroo* was *Poonminmir*, which name a girl also bore. The girl died, and *wardakom* became the term for *kangaroo*, as the name of the dead could not be uttered for many years, in accordance with a custom which seems to be universal in Australia. In like manner the tribe used to say *Bakka wirra* = *tobacco give*; but a boy called *Bakka* having died, the phrase was altered to *thonga wirra* = *smoke give*. The word *marrai* = *woman* becomes in the plural *māanyoomein*. Some of the neighbouring tribes call the Ngarrimōwro the *Yabbala* = *No Blacks*. This people called the Murray *Kaiela*, and, though they knew of the existence of the Goulburn, had no name for it. On pressing my informant on the subject, I learnt that, if she had to speak of it, she should call it *Kaiela*, pointing in its direction with her nose, so as to distinguish it from the Murray. Men generally point with the beard, women with the nose. The following Additional Words are Ngarrimōwro:—

A cloud	-	-	-	-	yoorathek.
Lightning	-	-	-	-	chiringawik.
Many women	-	-	-	-	karoik maanyoomain.
Codfish	-	-	-	-	booroonoo.
Perch	-	-	-	-	boongooma.
Manna	-	-	-	-	kanog.
To swim	-	-	-	-	marrechang.
Gum-tree	-	-	-	-	tullo.
Box-tree	-	-	-	-	bulloit.
Diver (a bird)	-	-	-	-	dai-e-lel.
A boy	-	-	-	-	moolan.
Arm	-	-	-	-	borein.
Murray River	-	-	-	-	Kaiyel or Kaiela.
To-morrow I will go	-	-	-	-	burriburri ngai-ir yanne.
Give me some fish (fish give)	-	-	-	-	munni wirra.
I am hungry	-	-	-	-	moolinmi ngai-ir.
Hungry you?	-	-	-	-	moolinmi nginya?
Opossum is bad	-	-	-	-	matthir toompool.

ADDITIONAL WORDS—*continued*.

Emu is good	-	-	-	kalein godaiami.
Don't talk	-	-	-	yabbala loitpa.
Hush!	-	-	-	ko-kā!
Many Black (will) come to-morrow	-	-	-	karoik barwal yanne purri burri.
When (will) you go?	-	-	-	warnuk nginya yanne?
To-morrow I (will) go	-	-	-	purriburri ngaiir yanne.
Come and fish	-	-	-	yennera munnika.
Where are you going?	-	-	-	wunnul yanne?
Where is my wife?	-	-	-	wunnul ngeni marrai?
Not I see (her)	-	-	-	yabbale ngata nakal.

## No. 214A.—NEAR THE JUNCTION OF THE MURRAY AND GOULBURN.—THE BANGERANG TRIBES PROPER.

## BY THE WRITER.

Kangaroo	-	-	kāl-i-mer.	Hand	-	-	bē-yin.
Opossum	-	-	pūn-na.	2 Blacks	-	-	bol-tū-bol-yēyir.
Tame dog	-	-	pōk-ka.	3 Blacks	-	-	bol-tu-bol i-oong yeyir.
Wild dog	-	-	wōk-id-da.	One	-	-	iāwa, ioong.
Emu	-	-	pikk-er-ōōm-dja.	Two	-	-	bol-tu-bol.
Black duck	-	-	nāl-ka.	Three	-	-	bol-tu-bol i-oong.
Wood duck	-	-	ung-ā-wa.	Four	-	-	bol-tu-bol bol-tu-bol.
Pelican	-	-	kā-tin.	Father	-	-	kāl-a.
Laughing jackass	-	-	wig-il-ōp-ka.	Mother	-	-	kān-a.
Native companion	-	-	koo-noo-gōō-thoo-la.	Sister-Elder	-	-	gid-git-ka.
White cockatoo	-	-	jār-ing.	„ Younger	-	-	thā-jip.
Crow	-	-	wōk-ka.	Brother-Elder	-	-	bāanyooba.
Swan	-	-	maāl-ya.	„ Younger	-	-	thā-ju-ba.
Egg	-	-	poo-jāng-a.	A young man	-	-	pan-nōōp-ka.
Track of a foot	-	-	moo-goo-jīn-na.	An old man	-	-	thow-mūng-a.
Fish	-	-	mūnd-ji.	An old woman	-	-	kōr-moo-ka.
Lobster	-	-	-	A baby	-	-	ko-tōōp-ka.
Crayfish	-	-	bōr-pa.	A White man	-	-	moo-lā-wa.
Mosquito	-	-	bē-tha.	Children	-	-	yār-ka, yar-kid-ji-ga.
Fly	-	-	wo-wīn-ya.	Head	-	-	pō-ko.
Snake	-	-	gō-na.	Eye	-	-	mē-ul.
The Blacks	-	-	ēn-ben-na.	Ear	-	-	mār-moo.
A Blackfellow	-	-	ēn-ben-na.				
A Black woman	-	-	wīn-ya.				
Nose	-	-	kōwo.				



No. 214A.—NEAR THE JUNCTION OF THE MURRAY AND GOULBURN—  
*continued.*

Mouth	-	-	wōor-roo.	Boomerang	-	-	wūn-ya.
Teeth	-	-	dir-ra.	Hill	-	-	yōōl-la.
Hair of the head	-	-	pōk-kan.	Wood	-	-	biit-chā-o.
Beard	-	-	yaar-ing.	Stone	-	-	e-ōr-ga.
Thunder	-	-	mōn-er-a.	Camp	-	-	maan-oo.
Grass	-	-	bār-pan.	Yes	-	-	ngō-e.
Tongue	-	-	thāl-ling.	No	-	-	yōōr-ta.
Stomach	-	-	bōōl-l.	I	-	-	ngē-ni, ngā-ta.
Breasts	-	-	bāl-ir.	You	-	-	ngā, ngia.
Thigh	-	-	mōōn-na.	Bark	-	-	yāl-ma.
Foot	-	-	chīn-na.	Good	-	-	kaal-in-ya.
Bone	-	-	lil-di-ma.	Bad	-	-	mat-tim-na.
Blood	-	-	māw-wa.	Sweet	-	-	kaal-in-ya.
Skin	-	-	wo-wāld-ja.	Food	-	-	mūn-di-ga.
Fat	-	-	woll-ik-thi-a.	Hungry	-	-	moo-lān-mook.
Bowels	-	-	kōōn-na.	Thirsty	-	-	thāan-ga.
Excrement	-	-	kōōn-na.	Eat	-	-	thai-chīm-i-a.
War-spear	-	-	jēk-kor-a.	Sleep	-	-	naan-yoo-bok.
Reed-spear	-	-	kā-ma.	Drink	-	-	thā-goo-na.
Throwing-stick	-	-	yōōl-wa.	Walk	-	-	yān-yoo-bok.
Shield	-	-	māl-ka.	See	-	-	nāit-chook, naan.
Tomahawk	-	-	ā-na.	Sit	-	-	kār-choo-bok.
Canoe	-	-	māt-tha.	Yesterday	-	-	iruk-biruk.
Sun	-	-	yōōr-ing-a.	To-day	-	-	immil-ang.
Moon	-	-	yōōr-e.	To-morrow	-	-	bār-per-ik.
Star	-	-	tōōr-ta.	Where are the	-	-	wūnnul ēnbena?
Light	-	-	moo-lā-wa.	Blacks?	-	-	
Dark	-	-	thāl-la, mōō-lok- mōō-lok.	I don't know	-	-	wūn-na.
Cold	-	-	ma-tig-i-wik.	Plenty	-	-	ōtan.
Heat	-	-	tī-check.	Big	-	-	tūn-goo-ja.
Day	-	-	kan-ān-goor-a.	Little	-	-	in-yā-nook.
Night	-	-	thalla, mōōlok- mōōlok.	Dead	-	-	kō-koo-in.
Fire	-	-	biit-ya.	By-and-by	-	-	
Water	-	-	wōl-la.	Come on	-	-	ya-kōr-ma, ka-kō.
Smoke	-	-	thōng-a.	Milk	-	-	ngōōn-oo-in.
Ground	-	-	wōk-ka.	Eaglehawk	-	-	wōn-mir.
Wind	-	-	baang-a.	Wild turkey	-	-	kor-mi-mē-bla.
Rain	-	-	kōo-kor-a.	Wife	-	-	nge-ni wūn-ya.
God	-	-					
Ghosts	-	-	pēk-ka.				

No. 214B.—TOCUMWALL, ON THE MURRAY.—THE  
PIKKOLĀTPAN TRIBE.

BY THE WRITER.

Kangaroo . . . wortogoa.	Hand . . . . bium.
Opossum . . . baitya.	2 Blacks . . . .
Tame dog . . . pokka.	3 Blacks . . . .
Wild dog . . . .	One . . . . iawa.
Emu . . . . pikkeroomdja.	Two . . . . balabool.
Black duck . . . .	Three . . . . balabool ia.
Wood duck . . . .	Four . . . . balabool bala-
Pelican . . . .	bool.
Laughing jackass	Father . . . . bapo.
Native companion	Mother . . . . napo.
White cockatoo . jarim.	Sister-Elder . thaigip.
Crow . . . . wokkir.	„ Younger . baanyooip.
Swan . . . .	Brother-Elder .
Egg . . . .	„ Younger
Track of a foot . .	A young man . .
Fish . . . . mani.	An old man . .
Lobster . . . .	An old woman . .
Crayfish . . . .	A baby . . . .
Mosquito . . . .	A White man . .
Fly . . . .	Children . . . .
Snake . . . .	Head . . . .
The Blacks . . . beowka.	Eye . . . . ma.
A Blackfellow . beowkal.	Ear . . . . marmoo.
A Black woman . momidgiga.	
Nose . . . . kowo.	

No. 214B.—TOCUMWALL.—THE PIKKOLĀTPAN TRIBE—*continued*.

Mouth	-	-	woorro.	Boomerang	-	-
Teeth	-	-	dirran.	Hill	-	-
Hair of the head				Wood	-	-
Beard	-	-		Stone	-	- eorga.
Thunder	-	-	murnera.	Camp	-	-
Grass	-	-	barpan.	Yes	-	- ngoe.
Tongue	-	-		No	-	- yalliba.
Stomach	-	-	botha.	I	-	- nga, my, ngeni.
Breasts	-	-		You	-	- ngena.
Thigh	-	-		Bark	-	- yalma.
Foot	-	-	mogochinna.	Good	-	-
Bone	-	-		Bad	-	-
Blood	-	-		Sweet	-	-
Skin	-	-		Food	-	-
Fat	-	-		Hungry	-	-
Bowels	-	-		Thirsty	-	-
Excrement	-	-		Eat	-	- maichimiak.
War-spear	-	-	koyir.	Sleep	-	- nanyoobok.
Reed-spear	-	-	kama.	Drink	-	- bogiak.
Throwing-stick	-	-		Walk	-	- yanyoobok.
Shield	-	-	marka.	See	-	-
Tomahawk	-	-	ngana.	Sit	-	-
Canoe	-	-		Yesterday	-	- bigauga.
Sun	-	-	yooringa.	To-day	-	-
Moon	-	-	yoore.	To-morrow	-	-
Star	-	-	toorta.	Where are the wunul beowka?		
Light	-	-		Blacks?		
Dark	-	-		I don't know	-	-
Cold	-	-		Plenty	-	-
Heat	-	-		Big	-	-
Day	-	-	kanenorga.	Little	-	-
Night	-	-	thalla.	Dead	-	-
Fire	-	-	biitya.	By-and-by	-	-
Water	-	-	thethowganna.	Come on	-	- kakaiyarro.
Smoke	-	-		Milk	-	-
Ground	-	-		Eaglehawk	-	-
Wind	-	-		Wild turkey		
Rain	-	-	korkora.	Wife	-	-
God	-	-				
Ghosts	-	-				

## No. 214c.—ULUPNA.—THE TOOLINYĀGAN TRIBE.

BY THE WRITER.

Kangaroo	-	-	tanjutcoopna.	Hand	-	-	-
Opossum	-	-	baitya.	2 Blacks	-	-	-
Tame dog	-	-	pokka.	3 Blacks	-	-	-
Wild dog	-	-	wokkida.	One	-	-	iawa.
Emu	-	-	-	Two	-	-	boltubol.
Black duck	-	-	-	Three	-	-	boltubol ioong.
Wood duck	-	-	-	Four	-	-	boltubol-
Pelican	-	-	-				boltubol.
Laughing jackass				Father	-	-	bapo.
Native companion				Mother	-	-	napo.
White cockatoo	-	-	-	Sister-Elder	-	-	thaigip.
Crow	-	-	-	„ Younger	-	-	poo-gika.
Swan	-	-	-	Brother-Elder	-	-	baanyooba.
Egg	-	-	-	„ Younger	-	-	banyip.
Track of a foot	-	-	-	A young man	-	-	-
Fish	-	-	-	An old man	-	-	towmunga.
Lobster	-	-	borpa.	An old woman	-	-	kormooka.
Crayfish	-	-	-	A baby	-	-	kotoopna.
Mosquito	-	-	-	A White man	-	-	-
Fly	-	-	wowiinya.	Children	-	-	-
Snake	-	-	takinjoa, gona.	Head	-	-	poko.
The Blacks	-	-	yenbena.	Eye	-	-	meul.
A Blackfellow	-	-	yeyir.	Ear	-	-	-
A Black woman	-	-	paiabia or wiinya.				
Nose	-	-	kowo.				

No. 214c.—ULUPNA.—THE TOOLINYĀGAN TRIBE—*continued.*

Mouth - - -	wooroo.	Boomerang - -	kooronga.
Teeth - - -	dirran.	Hill - - -	.
Hair of the head -		Wood - - -	biityao.
Beard - - -		Stone - - -	iorga.
Thunder - - -	monera.	Camp - - -	mana.
Grass - - -	barpa.	Yes - - -	ngoe.
Tongue - - -		No - - -	yoorta.
Stomach - - -	booli.	I - - -	ngeni.
Breasts - - -	bai-ir.	You - - -	nginna.
Thigh - - -	towo.	Bark - - -	.
Foot - - -	mogoginna.	Good - - -	kaalinya.
Bone - - -		Bad - - -	mattimna.
Blood - - -	maw-wa.	Sweet - - -	thunathaich.
Skin - - -		Food - - -	.
Fat - - -	wolikthia.	Hungry - - -	.
Bowels - - -	bartoogoona.	Thirsty - - -	.
Excrement - - -	koonna.	Eat - - -	.
War-spear - - -	wunnuga.	Sleep - - -	nanyoobok.
Reed-spear - - -	kama.	Drink - - -	.
Throwing-stick -	yoolwa.	Walk - - -	yanyoobok.
Shield - - -		See - - -	.
Tomahawk - - -	ngana.	Sit - - -	kartyoobok.
Canoe - - -	matta.	Yesterday - -	.
Sun - - -	yooringa.	To-day - - -	kanangor.
Moon - - -	yooringeja.	To-morrow - -	parparik.
Star - - -	toorta.	Where are the	wunul yenbena ?
Light - - -		Blacks ?	
Dark - - -		I don't know -	ai yoort-at naan.
Cold - - -		Plenty - - -	ngotan.
Heat - - -		Big - - -	.
Day - - -		Little - - -	.
Night - - -		Dead - - -	kokooiin.
Fire - - -	biitya.	By-and-by - -	.
Water - - -	wolla.	Come on - - -	kabai.
Smoke - - -		Milk - - -	.
Ground - - -	wokka.	Eaglehawk - -	.
Wind - - -		Wild turkey -	.
Rain - - -	korkora.	Wife - - -	ngieni wiinya.
God - - -			
Ghosts - - -			

No. 214D.—NEAR YILIMA, ON BOTH SIDES OF THE RIVER  
MURRAY.—THE NGARRIMŌWRO TRIBE.

BY THE WRITER.

Kangaroo - - wardakow.	Hand - - - pirik.
Opossum - - toompool, korak.	2 Blacks - - platir bawool.
Tame dog - - karnow, karnao.	3 Blacks - - platir warrangen
Wild dog - - -	bawal.
Emu - - - godaiami.	One - - - warrangen.
Black duck - wangirl.	Two - - - platir.
Wood duck - -	Three - - - platirwarrangen.
Pelican - - garikart.	Four - - - platir-platir.
Laughing jackass	Father - - bingalam.
Native companion tarwirri.	Mother - - nga-ga-lam.
White cockatoo - karang.	Sister-Elder - ngaigerem.
Crow - - - wokka.	„ Younger - thatham.
Swan - - - malai.	Brother-Elder - wawom.
Egg - - -	„ Younger
Track of a foot -	A young man -
Fish - - - munni.	An old man -
Lobster - - -	An old woman -
Crayfish - - -	A baby - - kothopook.
Mosquito - - burroit.	A White man -
Fly - - -	Children - - ngolwaichik.
Snake - - - korno, littagow.	Head - - -
The Blacks - - bawal.	Eye - - - ma, mawo.
A Blackfellow - warrangen bawo.	Ear - - - maram.
A Black woman - marrai.	
Nose - - - kowo.	

# NEAR YILIMA, ON BOTH SIDES OF MURRAY. 589

No. 214D.—NEAR YILIMA, ON BOTH SIDES OF THE RIVER MURRAY.—

## THE NGARRIMOWRO TRIBE—continued.

Mouth	- worro.	Boomerang	-
Teeth	- tarrawil, tarrewoli.	Hill	- woluntha.
Hair of the head	-	Wood	- worogolik, kaloweik.
Beard	-	Stone	- moppo.
Thunder	- moolgoorook, binyakum.	Camp	-
Grass	- belart.	Yes	- ngoe.
Tongue	- thalla.	No	- yabbala.
Stomach	- botha, pondtho.	I	- ngai-in.
Breasts	-	You	- ngenya.
Thigh	-	Bark	- yalam.
Foot	- chinna, mogochinna.	Good	- kalein.
Bone	-	Bad	- matthir.
Blood	-	Sweet	-
Skin	-	Food	-
Fat	-	Hungry	- moolinmi.
Bowels	-	Thirsty	-
Excrement	- koonna.	Eat	- thaikia.
War-spear	- marreoo.	Sleep	- pirtilong.
Reed-spear	- thorongal.	Drink	- kongaiang.
Throwing-stick	-	Walk	- nganyera.
Shield	- palart.	See	- nakal.
Tomahawk	- nagaiak.	Sit	-
Canoe	- bootjo.	Yesterday	-
Sun	- worgo.	To-day	-
Moon	- yoori.	To-morrow	- purriburri.
Star	- toorto	Where are the Blacks?	wunul awal?
Light	-	I don't know	- yabbal ngata nakal.
Dark	-	Plenty	- karoik.
Cold	- poleki.	Big	-
Heat	- dikarti, dekki.	Little	-
Day	- karnawak.	Dead	- notharun.
Night	- yenoit.	By-and-by	-
Fire	- kalao.	Come on	- kakō.
Water	- banna.	Milk	-
Smoke	- thonga.	Eaglehawk	- ngarta.
Ground	- wokka.	Wild turkey	- cherakal.
Wind	-	Wife	- marrai.
Rain	- karokor.		
God	-		
Ghosts	-		





## **APPENDICES.**



## APPENDIX A.

### THE TASMANIANS.

IN the short reference which I am about to make to the manners and customs of the Tasmanian race, I have taken as my authority a little work by the late J. E. Calder, entitled, *Some Account of the Wars, Extirpation, Habits, &c., of the Native Tribes of Tasmania*. To Mr. Calder, whose kindness in supplying me with information on the subject was indefatigable, I am also indebted for a good deal of additional matter. Concerning the sources of his knowledge, in a letter to Colonel St. Hill, Private Secretary to His Excellency Sir Frederic A. Weld, Governor of Tasmania, through whose hands the beginning of our correspondence passed, Mr. Calder says:—"Some of this intelligence, I beg to say, I have collected orally, in the long series of years I have resided here; partly from persons who of all others had the most to do with the capture and removal of our natives from the main land (G. A. Robinson and Alexander McKay); and the rest from a very diligent study of the only authentic records extant, in which the history of this people, as far as it can ever be known to us, is contained; viz.:—The many voluminous manuscript reports that are preserved in the office of the Colonial Secretary, of which there are about nineteen. This great mass of evidence, I think I may venture to affirm, no one has ever gone completely through except myself, who have toiled patiently through it thrice, to master the subject perfectly. . . . Having at all times during the last fifty years taken great interest in the race of men whom we have displaced, I have been further induced to get together into one massive vocabulary all the words (about 1,500) I could trace out of the languages or dialects once spoken by the original tribes of this country. This vocabulary—the completion of which cost me more labor than I care to boast of—I deposited in the Museum of the Royal Society, where I suppose it still is."

With respect to the languages of Tasmania, of which there seem to have been at least six or eight (the many points of agreement in which show them to be variations of one original tongue), the best authority is, I think, the vocabulary of the late Dr. Joseph Milligan, F.L.S., who was for some years Medical Superintendent of the Aboriginal Establishments, first at Flinders Island, and afterwards at Oyster Cove. This gentleman I knew formerly intimately, and think it well to point out that he was unacquainted with any language but English, and so not well fitted for his task. Also the reader will notice that his mode of spelling is a very haphazard one. Besides, several incorrectnesses are noticeable in his pages. For instance, the translations of the numerals 1, 2, 3, 4, 5, in his *Vocabulary*, do not agree with those which appear in his "*Short sentences in the native languages.*" Nevertheless, Milligan was a very painstaking man and very happily situated for carrying out the work.

On the other hand, Jorgen Jorgenson, ex-King of Iceland, whose vocabulary is also given (and who, by-the-by, I remember as an assigned clerk to my father in Hobartown), was a man of intellect and a linguist of considerable attainments, but lacked the opportunities enjoyed by Milligan. In addition to the above, six other vocabularies forwarded to me by the late Mr. Calder, two of which are new to the public, are inserted.

Of the history of the Tasmanian people little is known, and it will be enough for my purpose to say that our first settlement in their island took place in 1803. Their number at that date cannot be given, even approximately. By some writers it has been set down at 7,000 and upwards, and by Milligan as not exceeding 2,000, which last estimate is probably nearer the truth. Whatever were their aggregate numbers, however, the natives we know were divided into about twenty tribes, which occupied amongst them the whole island, most parts of which were occasionally visited. At the outset of our colonization, the natives were found to be a very friendly people; but owing to the outrages and murders of the early settlers, they betook themselves, after a time,

to their forests, resolutely declined all further intercourse with the Whites, and commenced a bush war of surprises and massacres, which was carried on by both sides with unmitigated ferocity. In this struggle, Mr. Calder is of opinion that a great many more Whites fell than Blacks. In the meantime, the latter, who in their native state, went, the men entirely and the women almost naked, had become accustomed to the use of blankets, in which they often slept when soaked with rain, and at other times discarded altogether, according to the whim of the moment. The result of this was an epidemic of lung diseases, which, within half a century, brought about the total extinction of the race. A *cordon* of 3,000 armed men having been drawn across a portion of the island, with a view to hemming in and capturing the tribes in those parts, and various other measures having been had recourse to for their capture or destruction, with equal ill success, the late George Augustus Robinson was authorized by the Governor to go with a small party, consisting chiefly of semi-civilized natives, amongst the remnants of the tribes, and induce them, if he could, to give themselves up. This at length he succeeded in accomplishing, and brought into Hobartown, the capital of the island, by instalments, all except four, who remained at large; that is about 250 persons, who were taken to Flinders Island, where almost all of them died of lung complaints within a few years. The last survivor of the race was Trugannini, who had been, in Robinson's hands, the chief instrument in the capture of her country people. She died in 1876, having reached the age of about sixty-four years. The following names of some of the Tasmanian tribes have been handed down to us. The *Ninnee*, who dwelt about Port Davey; the *Tackine*, whose country was near Sandy Cape; and on the south coast the *Mo-le-oke-er-dee*, the *Nue-non-i-e*, the *Tur-rer-he-gu-on-ne*, the *Pan-ger-mo-ig-he*, and the *Nee-l-mon-ne*.

Though several writers have adverted in a passing way to the descent of the now extinct native race of Tasmania, I am not aware that any one has gone into the details of the subject. As the only question in connection with that

people which comes within the scope of this work is, whether they were descended from the Australians or *vice versa*, I shall in great measure restrict what I have to say concerning them to that point. As usual, the evidence set before the reader will be gathered from custom, language, and physical characteristics.

Beginning then, with customs, we find the following common to Tasmanians and Australians, viz.:—The manufacture of baskets; making drawings of living objects with charcoal on smooth surfaces; smearing the person with grease, ochre, and charcoal; placing corpses in hollow trees after binding their arms and legs firmly to the body; and scarring the skin on arrival at puberty for the purpose of ornament. With the Tasmanians, however, this last practice was restricted to the males. Further, both races climbed trees by means of notches cut in the bark; abstained from speaking of the dead; and required the offender against certain customs to stand to have spears thrown at him, which (shields being unknown in Tasmania) he avoided as best he could by contortions of the body, without quitting the spot on which he had taken up his position. As in Australia, also, feuds were hereditary; freemasonry was unknown; Albinos were not found; and no government of any sort existed.

Turning to language (in connection with which Milligan's vocabulary is generally referred to when no other is specially named), we find the following points of agreement between Tasmanian and Australian speech, which I have supplemented with corresponding terms from the Negro languages of Africa, as a subject of remark, further on:—

English.	Tasmanian.	Australian.	African.
You - -	Neena - - -	Neena - -	Nyn.
Fire - -	Winalea - - -	Wiin - -	Wun.
Ear - -	Mungenna - - -	Munga - -	—
Smoke - -	Boorana - - -	Booyoo - -	Buruzos.
Two - -	{ Boula (Jorgenson) Bura (Lhotsky) }	Boola - -	Buol.
Tongue - -	Tullana (Jorgenson) -	Talling - -	Talam.
Nose - -	Moonar (Norman) - -	Moolya - -	Mola.

Again, in the three sets of languages there is an absence of any collective word for *brother*, but distinct words for *elder brother* and *younger brother*. Also in Tasmania and Australia we find *night* and *darkness* related; likewise *bowels* and *excrement*; but in neither of these cases do the words in use in the two countries display any glossarial affinity.

It has been shown in the first volume that the words *ama* and *bibi*, both a little varied, prevail in Australia and in Africa, signifying, in different languages, *woman*, *mother*, *breasts*, *milk*, *water*, and *rain*, and having at the present day in some of the languages of both continents two or three of the above significations.

In Tasmania we meet with practically the same peculiarity, though the root which goes through the variations is not either of those found in the two continents, as follows:—

Young woman	-	-	-	loalla puggana.
Teat	-	-	-	pruggana.
Breasts	-	-	-	parugganna.
Milk	-	-	-	prooganeannah.
Rain	-	-	-	pogana.

Such are the points of agreement in customs and language between the Australian and Tasmanian races, so far as the evidence on hand goes. It has, however, been shown, in the chapter which treats of the origin of the Australian race, that most of these customs and the whole of these linguistic peculiarities prevail also in Negro Africa at the present day; and hence it follows that there is in reality nothing in evidence, so far, to affiliate the Tasmanian to the Australian rather than to the Negro. For if there be a few savage customs common to Australians and Tasmanians which do not exist in Africa—such, for instance, as climbing trees by means of notches—the circumstance will not carry much weight when it is recollected that the Negro has in all likelihood, probably as the result of contact with more civilized peoples, given up some customs which prevailed at the epoch at which the forefathers of the Australians may be supposed to have left the shores of the “dark continent.”

There exists, however, on the other hand, a good deal of evidence which leads to the conclusion that the Tasmanian

must be traced direct to the Negro without the intervention of the Australian. For instance, a number of remarkable Australian characteristics not found in Africa were all absent from Tasmania. Thus the corroboree, the boomerang, the wommera certainly, and the message-stick as far as known, did not exist there. Again, Calder notices that the Tasmanians never eat scaled fish, which all Australians did; and in Livingstone's *Last Journals*, vol. 1, p. 308, we find the Banyamwesi, on the east side of Tanganyika, practising the same abstinence. Though not bearing on this point, it may be noticed that many things common to the Australian and Negro were not met with in Tasmania, such as piercing the septum of the nose, knocking out teeth, barbing spears, the use of shields, canoes, fishing nets and hooks, and of the tomahawk. Further, the Tasmanian neither skinned nor disembowled animals before cooking, but laid them whole on the fire. Ovens also were not used by him, neither did he carve or paint his weapons; fire was not made by friction of wood, or cannibalism or circumcision practised. If polygamy existed at all, it was very unusual in the island. Finally, the Tasmanian decorated his head with flowers, a custom, I believe, unknown in Australia.

The differences in the languages of the two peoples are at least as remarkable as those of custom. Before particularizing them, it may be repeated that the number of languages which existed in Tasmania is not known, but that there were several is certain, and also that they were all offshoots of one original tongue. Now, it is to be noticed that in Australia we have, as shown in Chapter I., many words which extend, with slight variations, to from fifty to ninety *per cent.* of our languages, and from one end of the continent to the other. The same feature also appears in Tasmania; but the remarkable point is that in no instance does the word common in the island agree with the one prevalent in the continent *when absent from the Negro languages*. I will give a few instances. In Australia we have *thinna*, *jinna*, or *chinna* = *foot*, in nineteen-twentieths of the languages. In the Tasmanian languages we have also in the same sense



words from a common but distinct root, as *luggana*, *lug*, *langoon*, *lagarra*, *langoonar*, *langana*, as the reader will see in the several vocabularies which follow. Again, one of the most widely-spread words in Australia is *koonna*, *koodna*, &c., = *excrement*. In Tasmania, in the same sense, we have *tiamena*, *tiannah*, *tiena*, *tyaner*, and *teethaner*. Again, in Australia, *ma*, *marra*, *murra* = *hand*, appear in four-fifths of the languages; but in Tasmania we have *riena*, *reemutta*, *rabalga*, *rilia*, *ragurner*, &c. (Roberts) *reena* = *fingers*, and *reenatta* = *thumb*. Milligan also mentions the sounds *loch* as used in Scotland and the French *u* as prevalent in Tasmania, which certainly do not occur in this continent. We also know that the peculiar Australian system of counting did not prevail in Tasmania. Now, as we found the Tasmanians divided into about twenty tribes, between which, for the most part, communication was difficult and ill kept up, it is to be assumed that those of their words which are general or agree in root *belong to the language which the first comers to the island brought with them*, rather than that tongues which for the purpose of conversation had become distinct had varied from the parent speech *with uniformity*.

In view of these facts, the only conclusion to be arrived at is, that the language which the Tasmanians brought with them to their island was not that which reached Australia. Mr. R. H. Davies, referred to by Mr. R. Brough Smyth in his *Aborigines of Victoria*, vol. 1, p. lxx, has given it as his opinion that the Tasmanians originally came from the continent, and part of them from Cape Leeuwin, grounding his assertions on their agreement in habits and weapons and on the equivalents of the word *water*. With habits I have already dealt, and, I think, shown that the evidence to be derived from them is of a contrary tendency. As regards weapons, it would be difficult to say how many kinds exist in Australia; but we may enumerate spears, plain and also barbed in various ways, some thrown by hand, and others with the *wommera*; clubs of many patterns, some used with

one and others with both hands; boomerangs, shields of two distinct sorts and many patterns; wooden swords, double and single handed; also fishing spears of various sorts; and the tomahawk and the chisel; many of these implements being elaborately carved and painted. On the other hand, the Tasmanians had merely a spear and club of the simplest description, and the bit of chipped quartz with which they manufactured them, ornamentation of any kind being unknown to them, so that the arms and implements of the two peoples were remarkably unlike.

Touching the equivalents of the word *water*, it is only necessary to produce them for their want of likeness to be recognized. Thus, in Tasmania, we have, Milligan, *liena*, *liawenee*, *lileah*; Roberts, *leena*; Norman, *mookener*; Jorgenson, *leni*, *mogo*, *moka*; Lhotsky, *lia*, *lugana*, *moga*; and Scott, *mookaria*. At and within a hundred miles of Cape Leeuwin the terms for *water* are *gaba*, *gabbee*, *giap*, *kiap*, and others closely resembling them.

Latham, however, in his *Elements of Comparative Philology*, pp. 369 and 370, finds much in common between the Tasmanian and Australian languages. The Australian words on which he bases this conclusion were obtained from Scott Nind's vocabulary of the King George's Sound language, published in the *Memoirs of the Geographical Society of London*, vol. 1, and the Tasmanian terms from the *Voyage de l'Astrolabe*, vol. 7, pp. 9, 10. Mr. Latham's first section on this subject I have examined carefully, with information before me which he did not possess, with the following results:—

*Wound*.—The equivalents given by Latham for this word are *barana* at Port Dalrymple, Tasmania; and *bareuk* at King George's Sound, Australia; but as the word is not found in my vocabulary of King George's Sound, nor in any of the seven Tasmanian vocabularies which appear further on, it must be passed over without remark.

*Wood*: *moumbra*, Tasmania, and *pourn*, Australia, as given by Latham. In the Tasmanian vocabularies there are

words from two roots in this sense, of which *moomara*, *mumanara*, and *weenar*, *weenararme*, are instances. The former of these will be seen to agree fairly well with Latham's *moumbra*.

Nind's word *pourn* is incorrect, *boon* being the term in use, as the reader will see by reference to my vocabulary of King George's Sound, vol. I., p. 389. The same word and *boona* and *booana* also appear in the neighbouring languages. In Australia and Africa (Negro) there is frequently but one word to express *tree* and *wood*, and in this instance the Australian word *boon* seems to be allied to the African *bono* = *tree*. For *firewood* we have—Tasmania, *weegená*; Australia, *wiin*; Africa, *wun*.

*Hair*: *kide*, Tasmania; *kaat*, Australia. In the seven Tasmanian vocabularies found in this work, *keelana* (Jorgenson) is the only equivalent of *hair* which bears any resemblance to *kide*, unless it be Scott's word *nukakala*. *Kaat*, the Australian word given by Nind, signifies *head*, and not *hair*, for which *chow* is the equivalent. *Hair of the head* is *chow-kaat*. In some of our languages *head* and *hair* are expressed by the same term, but not in this.

*Thigh*: *degagla*, Tasmania; *tawal*, Australia. In none of the Tasmanian vocabularies is the first of these words found. The Australian word is correct.

*Kangaroo*: *taramai*, Tasmania; *taamour*, Australia. In Milligan's vocabulary we meet with *tarrana*, and in Norman's *terrar*, in this sense, which agree very well. With Nind's *taamour* I have not met, the common equivalent for *kangaroo* at King George's Sound and in its neighbourhood being *younger* or *yongor*.

*Lips*: *mona*, Tasmania; *mele*, Australia. In the Tasmanian vocabularies I find for lips *warlerminner* and *mogudelia* twice; *mona* does not occur. Probably *tongue* should take the place of *lips*, as we find the former translated *mena*, *menné*, *mina*, &c., in most of the Tasmanian vocabularies. In my vocabulary of King George's Sound *lips* does not occur.

*No: poutie*, Tasmania; *poualt* or *poort*, Australia. In the Tasmanian vocabularies *pootsa* and *poobyer* are the only words which resemble the above. Nind's terms are incorrect, *ood* being the word in use at King George's Sound.

*Egg: komeka*, Tasmania; *kierkee*, Australia. Milligan's and Jorgenson's vocabularies are the only ones which give the word *egg*. In them we find *liena punna*, *pateena*, and *palinna*, which have something in common with each other, but bear no resemblance to *koneka*. In King George's Sound *noorok* and *booy* are the equivalents of *egg*, and not *kierkee*.

*Bone: pnale*, Tasmania; *nouil* (bone of a bird used for sucking up water), Australia. Nind's real translation of *bone*, as given in the *Voyage de l'Astrolabe*, is *kouit*. In three of the Tasmanian vocabularies found in this work we have translations of this word, none of which bear the most distant resemblance to *pnale*. Nind's words *nouil* and *kouit* are equally wide of the mark, *queech* and *queeka* being the terms in use.

*Skin: kidna*, Tasmania; *kiao*, Australia. In my Tasmanian vocabularies the reader will find translations of this word given by Milligan, Roberts, and Norman, none of which in the least resemble *kidna*. Nind's word *kiao*, which is followed by a sign of interrogation, is equally incorrect, *mop* and *boak* being the terms in use at King George's Sound, both of which are supported by words in use in the neighbouring languages.

*Two: kateboueve*, Tasmania; *kadjen*, Australia. Translations of *two* are given by Milligan, Jorgenson, Norman, and Perron. Jorgenson's *calabana* somewhat resembles Latham's *kateboueve*; the rest have no likeness. Nind's word *kadjen* is evidently incorrect, *koochal* being the term in use.\*

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\* In several works Scott Nind's vocabulary is highly spoken of, and on this ground I recommended it to the reader in Chapter IX., though I had never seen it. Acquaintance with it has altered my estimate of its value.

From this it will be seen that, whilst the relationship between the languages of Tasmania and Australia is not questioned (for my contention is that both are descended independently from Negro languages), it is certain that the *data* on which Latham based his comparison was much less reliable than those now available. Neither, it must be remembered, does that eminent philologist aver that the Tasmanians were descended from the Australians, but goes on to show that the languages of Tasmania have, equally, many Papuan affinities.

A few points of agreement between the Tasmanian and African languages which do not, as far as I am aware, extend to Australian tongues, are noticeable as follows:—

*Boy*—Tasmanian, ludawinna, luena; African, lewi.

*Mouth*—Tasmanian, canea, canina, &c.; African, kana, kanua dekanu.

*Tooth or teeth*—Tasmanian, pegui, pegi, beyge, leeaner; African, pinyi, bei, lienno, lino, lizo.

*Water*—Tasmanian, lienno, lia, leena, &c.; African, le, lua.

But whilst I have thought it desirable to consider the descent of the Tasmanians in connection with customs and language, the strongest evidence that they were not an offshoot of the Australian race is found in the physical characteristics of the two peoples, which differed remarkably in several particulars. Thus the hair of the Australian from Torres Straits to Wilson's Promontory is long, sometimes straight, and at others wavy, but never woolly, and his complexion is black with a tinge of red. In both of these particulars the Tasmanian was strikingly different, for his hair, though long, was woolly, and his color a sooty black. Besides this, all writers on the subject agree that the two peoples differed in features in a marked manner. Now if two thousand miles of latitude failed to get rid of the roots of many words, or to modify the hair, color, and features of the continental tribes, what ground is there for assuming that a transfer across Bass' Straits brought such changes about?

Weighing the facts connected with language, customs, and physical characteristics, it seems impossible to come to any other conclusion than that the Tasmanians were of mixed Negro, but not of Australian descent. By what route and at what epoch the forefathers of the Tasmanians reached their island, and by what race their Negro ancestors were crossed, there is, as far as I am aware, no evidence to show.

The following are the vocabularies of the Tasmanian languages which I have been able to obtain. The first was collected in 1803 by the French navigator, Peron:—

## PERON'S VOCABULARY.

Afar off	-	renene.	Die, to	-	mata.
Ankle	-	lure.	Drink, to	-	laina.
Arms	-	guna-lia.	Ear	-	cuengi-lia.
Bark	-	une bura.*	Eat, go and	-	matgera.
Basket	-	terri.	„ I will	-	madegeca.
Beads	-	perelede.	Eucalyptus	-	tara.
Beard	-	kongine.	„ seed of monodadro.		
Beat, to	-	kindrega.	„ trunk of pirebe.		
Bird	-	muta-muta.	Evacuate, to	-	tere.
Blow	-	bure.	Eye	-	nubere.
Bottle	-	luga.	Eyebrow	-	line nubera.
Branch	-	porshi.	Fall, to	-	midugiya.
Breast	-	lere.	Family	-	tagari-lia?
Burn one self, to	laguana.		Fire	-	une.
Call, to	-	toni.	Fish (gadus)	-	punerala.
Canoe	-	nenga.	Fucus palmatus	-	rugona.
Casuarina, fruit of	lubada.		Fly	-	oille.
Charcoal	-	loira.	Give me	-	noki.
Chin	-	onaba.	Go away (let us)	-	tangara.
Cloak of kanga-	boira.		Grass	-	poene.
roo skins			Grease the hair	-	tane poere.
Crab	-	renorari.	Hair	-	cililogeni.
Cut, to	-	rogeri, fordi.	Haliotis	-	caene.
Dance, to	-	ledrae.	Hand	-	rilia.
Dine, to (eat ?)	-	bugure.			

\* See fire, also lightning and thunder

PERON'S VOCABULARY—*continued.*

Head - - - cuegi.	See, I - - - rendera.
Heel - - - laidoga.	Sing, to - - - ledrani.
I - - - mana.	Sit down, to - - - medi, medito.
I don't know - nideje.	Slap, to - - - noeni.
I don't under- nidejo.	Sleep, to - - - makunya.
stand	Spear, to - - - kie.
Insect, a collective paroe.	Starfish - - - oneri.
noun which pro-	Stone - - - loine.
bably does not	Strangle, to - - - lodamerede.
exist. Possibly	Sun - - - panubere.*
the name of some	Tattoo- - - palere.
particular insect	Tear - - - ure.
Jump - - - waragra.	Teeth - - - pegi.
Kick, to - - - vare.	That - - - avere.
Knees - - - rangalia.	That belongs to paturana.
Kneel, to - - - guanera.	me
Laugh - - - drohi.	That kills - - - mata e nigo.
Leaf - - - driné.	This way - - - lone.
Lightning - - - une bura.	Three - - - aliri.
Lips - - - magudilia	Throw, to - - - pegara.
Lobster - - - nuele.	Thunder - - - bura.
Louse - - - nure.	Tie, to - - - nimere.
Me - - - pawahi.	Tongue - - - mene.
Moss - - - manura.	Tree - - - lupari.
Nails - - - tonilia.	Two - - - bura.
Navel - - - line.	Untie, to - - - laini.
Night - - - burdunya.	Upset, to - - - moido-guna.
No - - - nendi.	Warm oneself, to gagvui.
Nose - - - mugid.	Water, fresh - - - lia.
One - - - marai.	Weep, to - - - tara.
Oyster - - - lonbodia.	„ on - - - le.
„ shell - - - luba.	What do you call wanarana?
Parrakeet - - - mola.	that?
Parrot - - - girgra.	What's your name? wanarana?
Play, to - - - pass.	Wife - - - cuani.
Polish, to - - - rina.	Will you come? - - - canglanac.
Put wood on fire treni.	Whistle, to - - - menne.
Sand - - - gune.	Wood - - - gui.
Seaweed - - - roenan.	Yellow ochre - - - malane.
„ dried for rori.	Yes, good - - - erre.
eating	You - - - nina.

\* See eye.

## VOCABULARY OF THE OYSTER BAY TRIBE.

DRAWN UP IN 1826 BY THOMAS SCOTT, AT THAT TIME ASSISTANT  
SURVEYOR-GENERAL OF TASMANIA.

Arm . . .	- nanimpena.	Knife or flint . .	- teeroona, tra- wootta.
Bird . . .	- darwalla.	Man (white) . .	- ragina, ragi, rytia.
Blood . . .	- balooyuna.	Marrow of a bone	moomelena.
Bread . . .	- taorela.	Moon . . .	- wee-etta.
Chin . . .	- coomegana.	Mouth- . .	- moonapena.
Dog . . .	- booloobenara, kuayatta	Neck . . .	- loobeyera.
Ear . . .	- roogara.	Nose . . .	- meegrooera.
Emu . . .	- pandanwoonta.	Scar (ornamental)	troobenic.
Eyes . . .	- nepoogamena.	Shell . . .	- kaa-ana.
Feather . .	- kaaolegebra.	Spear . . .	- preana.
Fire . . .	- nooena.	Stone . . .	- peoora.
Forehead .	- druana malla.	Sun . . .	- paganubrana.
Grass . . .	- rawinuina.	Toombs Lake,	moyenteleca.
Hair . . .	- nukakala.	Macquarie River	
Hand . . .	- dregena, reege- bena.	Thumb . . .	- manamera tagina.
Head . . .	- neeanapena.	Trees . . .	- moogootena.
Kangaroo(boomer)	rena.	Water- . .	- mookaria.
„ (brush)	- lena.	Wood (dead)	- weegenä.
„ skin	- bleagana.		

With regard to the vocabulary which follows, I was informed by the late Robert Calder that the late R. A. Roberts published it in the *Hobartown Courier* of 3rd May, 1828. Mr. Roberts' widow, who was alive in July, 1879, the time of Calder's writing to me, informed that gentleman that it comprised, she believed, the whole of her late husband's collection. Following the vocabulary, a table is inserted in which Milligan's rendering of the Brune Island language is contrasted with Roberts'.

## ROBERTS' VOCABULARY.

Arm . . .	- wornena.	Belly . . .	- lomodina.
Back . . .	- tabrina.	Bird . . .	- greigena.
Bad . . .	- poamori.	Birth . . .	- aya.
Basket . .	- tareena.	Bone . . .	- toodna.
Beard . . .	- coquina.	Boy . . .	- leuna or luena.



ROBERTS' VOCABULARY—*continued.*

Catamaran -	- nungana.	Morning -	- nigrarua.
Cherries -	- poaranna.	Mouth -	- canina.
Child -	- pugyta.	Nails -	- reerana.
Chin -	- coogene.	Night -	- luena.
Cloud -	- bagota.	Nose -	- mudena.
Cockatoo (white) -	ngarana.	Oyster -	- rauba.
„ (black) -	moingnana.	Rain -	- boora.
Cold -	- malanii.	Salt-water -	- lena.
Come here -	- todawadda.	Sapling -	- prebena.
Crayfish -	- nubena.	Seal -	- marina.
Crying -	- taarana.	Sheoak -	- lube.
Day -	- tagama.	Shell-fish -	- barana.
Dead -	- moingaba.	Singing -	- tiana.
Diver -	- morana.	Ship -	- tedeluna.
Eagle -	- nairana.	Skin -	- tendana.
Ears -	- wegge.	Skull -	- poiedaranina.
Emu -	- ngananna.	Sleep -	- loagna.
Eye -	- nubrana.	Smoke -	- boorana.
Fingers -	- reena.	Spittle -	- cackbennina.
Fighting -	- monganenida.	Spear -	- preena.
Fire -	- ouane.	Stars -	- daledine.
Fish -	- breona.	Stringybark -	- toilena.
Flesh -	- cragana.	Sun -	- pannubrae.
Forehead -	- rougena.	Swimming -	- pugara.
Foot -	- lagarra.	Talk -	- palquand.
Friendship -	- caradi.	Teeth -	- beyge.
Frost -	- ounadina.	Thigh -	- teigna.
Gannet -	- crupena.	To-morrow -	- ligrame.
Girl -	- deeberana.	Tongue -	- mene.
Go away -	- tagara.	Tree -	- weena.
Good -	- paegrada.	Thumb -	- rennitta.
Gum-tree -	- greeta.	Valley -	- logowelae.
Hand -	- nuna.	Waddy -	- lorina.
House -	- lineda.	Wallaby -	- tarana.
Kangaroo -	- leina.	Warm -	- lagarudde.
Kiss -	- modamogi.	Water (fresh) -	- leena.
Laughing -	- binana.	White man -	- reigina begutta.
Leg -	- leurina.	„ woman -	- reigina loanina.
Light -	- unamenina.	Wind -	- ragalanae.
Little -	- moboleneda.	Wombat -	- rogeta.
Man -	- nagada.	Woman (Black) -	- louana.
Moon -	- weethae.	Wood -	- mouna.

## COMPARISON OF THE VOCABULARIES OF ROBERTS AND MILLIGAN.

	Roberts.	Milligan.
Belly - - -	Lomodina - - -	Lomata.
Back - - -	Tabrina - - -	Talina.
Thumb - - -	Rennitta - - -	Reanaonta.
Fingers - - -	Reena - - -	Rye-na.
Nails - - -	Reerana - - -	Ryeetonyé.
Wallaby - - -	Tarana - - -	Taranna.
Wombat - - -	Rogeta - - -	Rowitta.
Spear - - -	Preena - - -	Pena.
Basket - - -	Tareena - - -	Trenah.
Swim - - -	Pugara - - -	Pughras.
Catamaran (canoe) - - -	Nungana - - -	Nunganah.
Flesh - - -	Cragana - - -	Palammena.
Skin - - -	Tendana - - -	Lurarunna.
Nose - - -	Mudena - - -	Muye, muggena.
Mouth - - -	Canina - - -	Kaneina.
Chin - - -	Congene - - -	Comniena (Oyster Bay).
Tongue - - -	Mene - - -	Menné.
Ears - - -	Wegge - - -	Wayee.
Skull - - -	Poiedaranina - - -	Pruggamoogena (Oyster Bay).
Beard - - -	Coguina - - -	Cowinné.
Hand - - -	Nuna - - -	Reemutta.
Arm - - -	Wornena - - -	Wühna.
Ship - - -	Tedeluna - - -	Lune poina makkaba.
Foot - - -	Lagarra - - -	Lugganah.
Man (Black) - - -	Nagada - - -	Pallawah.
Woman - - -	Louana - - -	Lowanna.
Child (babe) - - -	Pugyta - - -	Puggata riela.
Valley - - -	Logowelae - - -	Mara-way-lee.
Kangaroo - - -	Leina - - -	Lena.
Bird - - -	Greigena - - -	Punna.
Crayfish - - -	Nubena - - -	Nubé.
Eye - - -	Nubena - - -	Nubrenah.
Sun - - -	Pannubrae - - -	Pallanubranah.
Moon - - -	Weethae - - -	Weetah.
Star - - -	Daledine - - -	Romtenah.
Rain - - -	Boora - - -	Porrah.
Wind - - -	Ragalanae - - -	Rallinganunné.

COMPARISON OF THE VOCABULARIES OF ROBERTS AND MILLIGAN—  
*continued.*

	Roberts.	Milligan.
Cold - - -	Malanii - - -	Mallané.
Frost - - -	Ounadina - - -	Oorattai.
Fire - - -	Ouane - - -	Ngune.
Water - - -	Leena - - -	Liawenee (Liena, Oyster Bay).
House - - -	Lineda - - -	Line.
Night - - -	Luena - - -	Nuné.
Forehead - - -	Rougena - - -	Penghana.
Emu - - -	Ngananna - - -	Ngunannah.
Black cockatoo - - -	Moingnana - - -	Menuggana.
White „ - - -	Ngarana - - -	Nghara.
Come here - - -	Todawadda - - -	Tuttawatta.
Go away - - -	Tagara - - -	Tawkwabee.
Laugh - - -	Binana - - -	Peninna (Oyster Bay).
Cry - - -	Taarana - - -	Tarratoone.
Dead - - -	Moingaba - - -	Moyé.
Sing - - -	Tiana - - -	Lyenné.
Fight - - -	Moingaba - - -	Moymengana.
Kiss - - -	Modamogi - - -	Moeé miré.
Talk - - -	Palquand - - -	Poieta kannabeh.
Bad - - -	Poamori - - -	Noile.
Sheoak - - -	Lube - - -	Luhbe.
Gum-tree - - -	Greeta - - -	Moonah.

Vocabulary of the language of a Tasmanian tribe, obtained in Hobart Town, in 1835, by Dr. John Lhotsky, from a Mr. McGeary, who was exceptionally well acquainted with the language. *Geographical Journal of Van Diemen's Land*, vol. 1, p. 47.

(W.) and (E.) signify respectively the west and east side of Van Diemen's Land.

All round - - metaira.	Bandicoot - - padana.
Arms - - - abri (W.).	Belly - - - kaviranāra (W.).
Ashamed, to be - vadaburena.	Boy - - - plireni.
Bad - - - katca.	Breast - - - voyena.
Badger - - - napanrena.	Brother - - - pleaganana.

VOCABULARY OF THE LANGUAGE OF A TASMANIAN TRIBE—*continued*.

Canoe -	- lukrapani.	Grass -	- rodedana, publi
Cape Grimm -	- pilni.	Grass-tree -	- komtenana.
Cat (native) -	- lila (E.).	Ground -	- gonta.
Chief -	- bungana.	Gull -	- rowenana.
Chin -	- kamnina.	Hair -	- zitina.
Circular Head -	- malutā.	Hand -	- anamana.
Clouds -	- limeri.	Handsome -	- marakupa.
Come, to -	- tipera.	Hawk -	- ingenana.
Country -	- walana-lanala.	„ (black) -	- putuna.
Crow -	- kella, katena.	High -	- vatina.
Day -	- megra.	I -	- mena.
Devil -	- comtana (E.), nama (W.), rediarapa (S.).	I will go and hunt	mena malaga latia.
Dog (native) -	- leputalla (E.).	I tell you -	- mena lageta.
Drake -	- mabena.	Island -	- lirevigana.
Drink, to -	- lugana.	Kangaroo -	- lelagia (W.).
Dry -	- katribintana.	Kangaroo's pouch	krigenana.
Ear -	- pitserata.	Kangaroo-rat -	- riprinana.
Earth -	- natta.	Knee -	- minebana.
Elbow (?) -	- rowella (W.).	Know, to -	- tunepe.
Emu -	- rakana.	Leg -	- latanama.
Evacuate, to -	- legard.	Less -	- tavengana.
Eye -	- lepina.	Little -	- lavara.
Eyebrow -	- tipla (W.).	Low -	- lintece.
Face -	- niperina, manarabel (W.).	Magpie -	- kenara.
Father -	- mumlamāna.	Man (White) -	- lusivina.
Fight -	- menana.	„ (Black) -	- vaiba.
Fine day -	- lutragala.	Mersey River -	- pirinapel.
Fire -	- lope.	Moon -	- vena.
Flying -	- pinega.	Mother -	- tattana (W.).
Foot -	- langana.	Mountain -	- trāwala.
Fog -	- mina.	Mutton-bird -	- yavla.
Forest -	- lovregana.	Neck -	- denia (W.), lepina.
Frog -	- pulbena.	Night -	- levira.
Frost -	- oltana.	Nose -	- minarara.
Get, to -	- mengana.	Oak (native) -	- lemena.
Girl -	- sudinana.	Old man -	- lalubegana.
Go, to -	- kableti.	One side -	- mabea.
Goose -	- robengana.	Opossum -	- milabaina.
		Pelican -	- trudena.

VOCABULARY OF THE LANGUAGE OF A TASMANIAN TRIBE—*continued*.

Porcupine -	- tremana.	Stop, to -	- mekropani.
Port Sorell -	- panatani.	Stout -	- canola.
Posteriors -	- wobrata.	Sultry -	- ratavenina.
River -	- waltomana.	Sun -	- piterina.
Rivulet -	- montemana.	Swan -	- rowendana.
Rock -	- megog.	Teeth -	- yana.
Run, to -	- moltena, mella.	Thigh -	- tula.
Seal -	- kateila.	Tongue -	- mena.
Shout, to -	- karni.	Walk, to -	- tabelti.
Sit down, to -	- mevana.	Water (fresh) -	- lugana,
Snake -	- katal.		moga.
Snow -	- oldina.	„ (salt) -	- moahakall.
Star -	- potena, marama.	Wood -	- mumanara (E.).
Stone -	- nami.		

## NORMAN'S VOCABULARY.

THE following vocabulary, which has never been in print, was forwarded to me by the late J. E. Calder. It was collected by the late Revd. James Norman, at Port Sorell, Tasmania, at which place he resided for many years as minister. In what tribes the words recorded were in use is not known. Though they differ very considerably from Milligan's, it will be seen, nevertheless, from the table which follows the vocabulary, that there are a certain number which agree. It will have been noticed that in some of the Australian languages we have *mee* or *ween* in the senses of *sun*, *fire*, and *mood*. In the Tasmanian languages we have sometimes the equivalents of *moon*, *rainbow*, *word*, *ashes*, and *fire* from the same root:—

Ant (large) -	- tyānermīnnēr, wāyēnēnnēr.	Bark (s.) -	- mōōmērē.
Ascend (v.) -	- tāccārnār, tāngāruār.	Baskets (native) -	- trīnghērār, pōākālār, mēērār, pārnēllār.
Back (s.) -	- kārmtūrār, kārndūrrēnār.	Be quiet -	- cārrānēr.
Bark, to -	- tēlārntēr.	Birthplace -	- moledderner.

NORMAN'S VOCABULARY—*continued.*

Beef	-	-	pärkällär.	Copulate	-	-	trökénür.
Big	-	-	jäckörömčänär.	Cramp	-	-	wörgöodläck.
Bite, to	-	-	lěšännär.	Crow	-	-	lūnyär, mōkērär, tēšändērōōdē- när, triūnyür.
Black beetle	-	-	tārrārgār, noonghenar, wōllibbärnär.	Cry, to	-	-	tērrär.
Blood	-	-	m̄yāgürmēšnär, w̄yātērmēšnär, pēntērwartēšnär.	Cuts in skin (orna- mental)	-	-	pōtthēšnär.
Blow, to	-	-	lēcōōnghēšnär, loangäre.	Cut, to	-	-	tātrāānghīšnär, ōōngürtērpōōlär.
Bone	-	-	trārmēšnär, triānnär, pēnārthēšnär.	Dead	-	-	blāgürdēdiür, wōrdlōck.
Bread	-	-	tōōrēšliär.	Deception	-	-	pārmērēucō, gārbērēbōbērē.
Break (see Kill).	-	-		Descend, to	-	-	mabberkennar, congurlunhiner.
Breasts	-	-	nārrārgōōnär, trārwerlāršnär, tēbürcārloōner.	Dig, to	-	-	mārtiēlcōōtēšnär, nōnērmēšnär.
Bring, to	-	-	worrrar.	Dirty	-	-	plēggürlērmīn- när, triāgürbū- ghērñē.
„ water	-	-	mōkēnür, wōōrūnär.	Dive (v.)	-	-	togurlongurber- ner.
Bush	-	-	mēšthēšnär, pūngālānnär.	Dog	-	-	mōōgrär.
Calf (of leg)	-	-	warkellar.	Drink, to	-	-	tēmōkēnür.
Caress, to	-	-	kayerpāngurner, kārñermīnnär.	Dull—stupid	-	-	tōānnär.
Cat (domestic)	-	-	w̄yarningherwū- ngherner.	Ear	-	-	tēšmürlāddē- nāñē.
Catamaran (raft)	-	-	lōōcrōppērñär.	Earth	-	-	triāgurbūgurne, plegurlārner.
Chief	-	-	něāndrārñär.	Eat	-	-	tēgürñär.
Child (Black)	-	-	pōōrnēthēšnär.	Exclamations of	-	-	allär! nomebēū!
Climb, to	-	-	tārrārñārrär, crōānghīnnēš.	surprise	-	-	
Clothing	-	-	tüērnär, tüērnārñär.	Exclamation to	-	-	nee! nee!
Cockatoo	-	-	toonanārnee.	draw attention	-	-	
Cold	-	-	krārwärllär.	Evil spirit	-	-	laguerōpperne.
Come	-	-	tēšänär.	Excrement	-	-	t̄yāñär, tēšthänär
Conveyance	-	-	lěšārmōōrär.	Expression of	-	-	pēūlinghēšnär, plegāgenar.
Convalescent	-	-	tāggürpēšlär, nūmēnōpēētär.	salutation	-	-	
				Eye	-	-	plēgürlēthär, nēbbēltēšthē- när, neurikee- nar.

NORMAN'S VOCABULARY—*continued.*

Fall down	-	nēbbertältick, nayendree.	Gum	-	mārnar, mōōnar.
Fiddle	-	lāgapack, lagrer- minner, lānga- mark.	„ -tree	-	wārterōōenar, plandūddenar.
Fire	-	partrōller.	Hair	-	lāgurnerbārner.
Fire-tail (a bird)	-	pootherēnner.	Hang (execute)	-	troguiligūrdick, wartherpōō- thertick.
Firegun, scourge		linghēnēē.	Hand	-	rajūrner, nar- neruienner, pārtererminner.
Flatulent	-	tickārnar, tee- agurnaunerne.	He, she	-	nārrar.
Flea	-	nēūnar.	Head	-	neūcōūgular, neugolar, pēcārkerlein- ārmer.
Fold up	-	lānguennee.	Here	-	lumbe.
Food	-	gibbly.	Horse	-	parcōūtenar.
Foot	-	langōōnar.	House	-	lēēbrērnē, lōpēnārnē.
Forehead	-	mōnur, nōōn- ghiner.	Hungry (stomach empty)		plōnerpūrtick.
Frightened	-	terrewārtēnar.	Hut	-	peūngurnee, nartick.
Frog	-	rollāner.	Iguana	-	mārtheriddēnar, leenar, peelēn- nar, meethēn- nar.
Fly	-	nēbōōlyūnār, mārnar, mar- pooemārtēnar.	It	-	niggur.
Give away, to	-	pārrāgōnēē, tēāghener, rāppēē.	Jaw (under)	-	camūner.
Go, to	-	tagūrner, trar- wernar.	„ (upper)	-	naarwinner.
„ back, to	-	cānghēnē.	Kangaroo	-	tērrar, wōōlar, illār, pleathe- nar.
„ -	-	tōpēltēē.	„ -rat	-	keupērrar.
„ away	-	pārrārwar.	„ sinew	-	laerpēnner.
Goat	-	mārtillārghellar.	Kill or break	-	crāckerpūcker, tāmur.
Good	-	narrarcooper.	Kiss, to	-	melikener, pigurner.
Good-bye	-	wōllighererper- nārner.	Knead, to	-	trallerperēēner, bēnghernar, narrynar.
Grape	-	tūrrurcūrtar, tūrrocūrthenar.			
Grass	-	rorertherwār- tener.			
„ (long)	-	trōōnar, nūngur- minner.			
Grub, found under roots of trees		nārnar, nārnār- nānnē.			

NORMAN'S VOCABULARY—*continued*.

Knee	-	- nārnerpēnner, plēānerpēnner.	Nice or palatable	leekener. troānghener.
Laugh	-	- pilleurmōlar, pickernar, māc- kererpillārne.	No	- nūmmerwar.
Lazy	-	- warterpōōlyar, nemēēner.	„ good	- nouddiock.
Leg	-	- plegūrner, lurerener.	Nose	- mănēwūrrār, mōōnār.
Lips	-	- wurlermīnner.	One	- mārārwan, bōrār, pārmere.
Look!	-	- trōnecartee!	Open	- lēārway, lēāngwūllār- ārȳ.
Look, to	-	- lābberar.	Opossum	- wolimmerner, tarrārnderrar.
„ at me	-	- lābberar mēēner.	Peach	- wārteroorārnar, beemguoganar.
Magpie	-	- cāllecotoghener, trubrārnar.	Peppermint-tree	- mēētherbār- benar, mōlghē- nār.
Man (White)	-	- loderwinner.	Pig	- cōmecartīnguner, probrithener.
„ (Black)	-	- wībar.	Pigeon	- lārnar, lārrenar.
Me	-	- mēēner.	Picture	- nēēmertōēkener, lotēēberneāner- ner, lotēēghe- nar.
Mimosa (prickly)	-	- pavemīnner, rapprīnner.	Plenty	- pārmerprar.
Moon (see Sun).			Posteriors	- catōrar, war- berertēēner.
More	-	- wēēminner.	Pregnancy	- tragardīck, nomercurtīck, planewōōrack.
Mouth	-	- mōkerlēēbrer.	Presently	- parcōniack, pēēmar.
Move	-	- lingurnīnne.	Prick, to	- trōōnghenne.
Music	-	- nāyameroocār- nee, nebērle cārnee.	Pull to (a boat)	- pārgonee, wayabberner, lucrōpperner.
Mushroom (not eaten by the Blacks)	-	- plēnnar, nēērar, nēēraik, mēērō- rar.	Put or place (v.)	- plāngener.
Musket	-	- partrollarne (see Fire), leūnar, loēēnar.	„ on (v.)	- toānohinnee, mōkenurmin- ner.
Mussel	-	- poāckerler, par- nēllar, war- kēller.	Rain	- tōōrar.
Mosquito	-	- mōkerer.		
Mutton	-	- martīllar.		
Nails	-	- teumīner, mār- thererōōmenar.		
Neck	-	- pleallergōbber- ner, lōōrener.		



NORMAN'S VOCABULARY—*continued*.

Raw (relating to meat)	plēendūddiäck, māncar.	Spit, to	- mārnerminner, petherwartenar.
Roast, to	- meerōrar, mārngurner.	Stare or track	- larngerner.
Rub, to	- newmertew-ghenar.	Starfish	- maenkōō, maarkānner.
Run, to	- nōonghenar.	Stay	- ulvugherne.
Salt-water or sea	mōkenur, trārwerlar.	Stone	- teewārtear, lār-nar, peurār, noēēnar.
Scorbutic complaint, name of	peunerminner, leallerminner.	Stomach	- plōner, plaāngner.
Seaweed	- penneagūrner, neoonēndenar.	Stomachful	- plonerbōniack.
See	- neūnkenar.	Strike	- lugurnarmōōnar, riagurner.
Sick	- lōnerōner, memunräck.	Strong	- noorneānner.
Sing, to	- carnerwelegurner.	Suck	- marrarwār.
Sit down	- cräckerne.	Sun and moon (left undistinguished)	tooweenyer, larthethelar, warkellenner, larthertegurner
Shake hands	- mārnermerīner, parlerlerminner.	Swim, to	- tringhener.
Shake, to	- peeng wārtēnar.	Take off, to	- licānghener, licōōrar.
Shut	- pōmeway, pēwterway.	Thighs	- trūngermar-tēēner, kaar-wērrar.
Skin	- neeamurrar, loantagarnar, moomtenar.	Tiger (native)	- crīmerērrar.
Sky	- toorēēner.	Toadstool	- māyerkeperlār-lee.
Sleep, to	- logūrner.	Tobacco	- pyāgurner.
Smoke	- noonwārtēnar. eulārmīnnēr.	Toe	- lāgurner.
Soldier (a corruption)	tōōyar.	To-day	- lārthertēgurner.
Song, sung by women in a standing posture	mazguricker-carner.	Tooth	- lēēaner.
Sprat	- pēllogānnor, plōō-criminnur.	Tongue	- trārwerner, kānewurrar.
Speak, to	- carmee.	Touch, to	- nārnerminner.
Spear	- arlenar, pēēarner, plēēplar.	Trinket	- derēnner, neandrārner.
		Three	- wyāndirwār.
		There	- marnder.
		Throw, to	- pērrerpēnner, lugurperneller.

NORMAN'S VOCABULARY—*continued.*

Two . . .	pyānerbarwār.	Wing of bird . .	podrūnnar,
Unfinished . .	permayniertick.		paranerrar.
Urine . . .	mōōnghenar.	We . . .	warrander.
Vomit, to . .	neugonar,	Woman, anything	tēēbrarmōken ur.
	wyāngurner,	appertaining to	
	penāgherer-	Wombat . . .	probriddener.
	mēēner.	Wood . . .	weenar,
Waddy (club) .	lillar.		wēēnarnārne.
Walk, to . .	pōōplānghenack,	Wood ashes . .	wēēntiēnnar,
	wārkcōōner.		portroltiēnnar.
Wash, to . .	legurner.	Whistle, to . .	peucannor,
Water . . .	mōōkenner.		ploogamīnner,
Wattle-tree . .	mōōnar.		peunōōnghener.
Wind . . .	linghenar,	Whiskers . . .	cārmeener.
	tēēverlūttenar,	Yes . . .	pāruxār,
	lāngūrnerarrar.		pārwarlar.
Wipe, to . .	nagūnner,	You . . .	nēēner.
	nabruckertār-		
	ner.		

WORDS IN THE VOCABULARIES OF NORMAN AND MILLIGAN WHICH  
AGREE MORE OR LESS.

English.	Norman.	Milligan.
Nose . . . .	Noonar . . . .	Mununa.
To dine . . . .	Togurlongurberner . .	Tonelunto.
„ eat . . . .	Tegurner . . . .	Tuggana.
Rain . . . .	Toorar . . . .	Porrrar.
To laugh . . . .	Pickernar . . . .	Poenghana.
„ sleep . . . .	Logurner . . . .	Lony.
Stone . . . .	Larnar . . . .	Loinah.
Spear . . . .	Peearner . . . .	Pena.
Dung or excrement .	Tyaner . . . .	Tiena.
Bad . . . .	Nouddiock . . . .	Noweiack.
You . . . .	Neener . . . .	Neena.
Me . . . .	Meener . . . .	Meena.
Sick . . . .	Memunrack . . . .	Micrackanyach.
To strike . . . .	Lugurnarmoonar . .	Luggana golumpté.
Flea . . . .	Neunar . . . .	Noné.
Gum-tree . . . .	Moonar . . . .	Moonah.
One . . . .	Marrarwan . . . .	Marrawah.

WORDS IN THE VOCABULARIES OF NORMAN AND MILLIGAN WHICH  
AGREE MORE OR LESS—*continued.*

English.	Norman.	Milligan.
Spit - - -	Marnerminner - -	Kamena meena.
Mushroom - - -	Neerar - - -	Nearana.
To climb - - -	Croanghinnee - -	Kronyé.
Opossum - - -	Tarrarnderrar - -	Tarripnyenna.
Kangaroo - - -	Terrar - - -	Tarra-na.
My blood - - -	Wyattermeener - -	Warrgata meena.
To blow - - -	Loangare - - -	Loinganah.
Wind - - -	Linghenar - - -	Lewan.
To kiss - - -	Melikener - - -	Miewallé.
Frog - - -	Rollaner - - -	Ralla.
Basket - - -	Tringherar - - -	Tughbranah.
Two - - -	Payanerbarwar - -	Piawah.
Three - - -	Wyandirwar - - -	Lea winnawah.
Urine - - -	Moonghenar - - -	Mungana.
Fly - - -	Marnar - - -	Monga.
Hand - - -	Ragurner - - -	Riena.
Foot - - -	Langoonar - - -	Luggana.
Wood - - -	Weenar - - -	Winna, wiena.

NAMES OF NATIVES GIVEN IN THE REVd. MR. NORMAN'S  
VOCABULARY.

BEN LOMOND MOB.  
Leemogannar, the Chief.

WOMEN'S NAMES.

Tēēmēē.	Māytŷēnnēr.
Māllāngārpār wārlēēnār.	Pōōrērtēnnēr.
Pēbbērpōōtēr.	

MEN'S NAMES.

Prignāpānnār.	Tēēthērwūbbēlār.
Peūnērōōnērōōnēr.	Nēēmgtūrānnār.
Trāllārpēēnār.	Mēēmōolibbērnēr.
Pārthērnērpēnnēnēr.	Tēētūrtērār.
Cārnlēētēnār.	Planégārrārtōōthēnār.
Plāānnērōōnēr.	May'ēnnār.

BEN LOMOND MOB.—MEN'S NAMES—*continued.*

Tēthērpōōnēr.	Eb'bēlrānnēr.
Tēwērlērpōōnēr.	Nēāndērērpōōnēr.
Troon'ēthērpōōnēr.	Kēstērpōōnēr.
Tērrērpēēnērlāngūrnār.	Tēēlūtērār.
Pōōrōōnēēnār.	Teūgūrērpānnēr.
Lēēnērēlēānghēnēr.	Mōrēnnār.
Lārwarlārpārwarlēēnār.	Cūppērlāngūnār.
Pēnnērērpūrwūrlēnnar.	Peúrūppērleenar.
Lārkīgūnār.	Py'āngūrērtērrār.
Tēwtērpūnnār.	Nēēnērclēēnēr.
Nāggūrpannēr.	Wārtērloōkērtēnnār.
Puūnērweēghūnār.	Ting'ūrērpērrār.
Trēēārpānnēr.	Pārlērtēr wōpittēnēr.
Pēnnērōōnēr.	Cārwertērwinēr.
Lōōnērminnēr.	Lār'gūnnār.
Tinghērērpērrār.	Teethērmōbbērlār.
Wārthērlōōkērtēnnār.	Peunerōōnēr.
Pōōthērērtērrār.	Lāārtēnnār.
Tēwērlērpōōnēr.	Peb'bērānār.
Plēngūrrērtērrār.	Pling'thōōtēnār.
Pring'ūrtōōlārār.	Par'lērpēupērtērtēnār.
Tārthērtīldrēr.	Wār'tērnāmmērtinnēr.
Mōwertēnnār.	Trar'nērēēnēr.
Tēthērmōōpēlrār.	Namēkērānnēr.
Rāngūrmānnēr.	Wārtērmēēlūtērweēnēr.
Trēēgūrpannēr.	

NOTE.—Sexes of the Big River tribe not distinguished.

## BIG RIVER MOB.

Mont'ērpēēlyārtēr, the Chief.

Pērrērpārcōōtēnār.

| Tērēētēe.

## VOCABULARY BY JORGEN JORGENSEN.

THE following vocabulary is extracted from the *Tasmanian Journal of Natural Science*, vol. 1, p. 309 *et seq.*, where the following statement occurs:—"The major part of the following list of native words was extracted from documents in the Colonial Secretary's Office, by the late Jorgen Jorgenson." Those marked with an asterisk were furnished by the Revd. Thomas Dove, lately resident in Flinders Island. Those in italics are from L'Entrecasteaux, taken in 1792:—

TASMANIAN LANGUAGES.

THE TASMANIANS.

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—	Eastern.	Western.	Southern.	Northern.	Uncertain.
Albatross	—	—	—	Tarrina . .	—
Arm .	—	Alree . .	—	—	<i>Goua, houana.</i>
Bad .	—	—	Carty, peindriga* .	—	—
Badger .	Publedina .	—	—	—	Probaluthina, proby-lathany.
Bandicoot .	Padina .	—	—	Lennira . .	—
Bark .	—	—	—	—	<i>Toliné.</i>
Basket .	—	—	—	—	<i>Terri.</i>
Beach .	—	—	Minna* . .	—	Quenitigna.*
Beard .	—	—	—	—	<i>Canguiné.</i>
Belly .	Miulean .	Cawereeny .	—	<i>Lomongui, tamongui, morangui</i>	Mackalenna.
Belonging to	—	—	—	—	<i>Patourana.</i>
Bird .	—	—	—	—	<i>Mouta-mouta.</i>
Black man	—	—	Palewaredia .	—	—
Blacken .	—	—	—	—	<i>Langnotri.</i>
Bleed .	—	—	Kenna-teewa* .	—	—
Blush .	Wadebeweanna .	—	—	—	—
Boat .	Luirapeuy .	Lallaby .	—	—	Luiropay.

## THE AUSTRALIAN RACE:

## TASMANIAN LANGUAGES—continued.

—	Eastern.	Western.	Southern.	Northern.	Uncertain.
Boat (native)	—	—	Potak* .	—	Luiropuy.
Bone	—	—	Teewandrick* .	—	—
Boy	Plerenny .	—	—	—	—
„ (little)	Cuckana ludawinna	—	—	—	—
Bread	Towereela .	—	—	—	—
Breast	Wagley .	—	—	—	Workalenna, here. lakleng.
Brother	Pleragenana .	—	—	—	—
Bullocks	—	Buckalow .	—	—	Bacala.
Burn	—	—	Maraneek* .	—	Womy.
Bush or grass	—	—	—	—	—
Cape Grimm	—	Pilree .	—	—	—
Oat	Largana .	Noperena .	—	—	—
Cave-	—	—	Pootark* .	—	—
Cheek	—	—	Nobittaka* .	—	—
Chief	Bungana .	—	—	—	—
Child	Badany .	—	Leewoon* .	—	Pajarat.
Children	—	—	—	Looweluna .	—
Chin	Camena .	—	—	—	Anubai, Anoubai.

Circular Head	-		Martula	-	Pona*	-	-	-	-	-
Cloud (white)	-			-	Roona*	-	-	-	-	-
" (black)	-			-		-	-	-	-	-
Coal -	-			-		-	-	-	-	Conara.
" dust -	-			-		-	-	-	-	Loira.
Cockatoo -	-			-		-	Eribba	.	-	Tenna,* ranana.
Cold -	-			-		-			-	Togannera.*
Come -	-		Ganemerara	-	Tarrabilyie*	-			-	
Corroboree (v.) -	-			-		-	Terragomna	.	-	
Country round -	-		Wallantanalinany			-			-	
Covering -	-			-		-			-	
Cow -	-			-		-			-	
Crackle .	-			-		-			-	Tanina.
Crooked -	-			-		-			-	
Crow -	-		Nanapatta	-		-	Lina	.	-	
Cry -	-			-		-	Targa	.	-	
Crystal -	-			-	Keeka*	-	Heka	.	-	
Day -	-			-	Loina*	-	Loyowibba	.	-	
Day (a) -	-			-		-			-	Moogara.
" (to-) -	-			-		-			-	
" (fine) -	-			-		-			-	
Dead -	-			-	Lowatka* (v.) lowakka* (p.)	-			-	

## THE AUSTRALIAN RACE:

## TAMMANIAN LANGUAGES—continued.

	Eastern.	Western.	Southern.	Northern.	Uncertain.
Devil - - -	Comtens -	Patanela -	Kargeropper, nameberlok	Talba -	
Die - - -	-	-	-	-	<i>Muta.</i>
Dive - - -	-	-	-	-	Buguró.
Dog (native)† -	-	Loputallow -	Lowdina* -	-	-
„ (English) -	-	-	Moohea* -	-	-
Door - - -	-	-	Temminoop* -	-	-
Drake - - -	Lamillbens -	-	-	-	-
„ (wild) -	Malbina -	-	-	-	-
Dress - - -	Legunia -	-	-	-	-
Drink - - -	Lugana -	-	-	-	<i>Laina, laima.</i>
Drops of rain -	-	-	-	Rinadens -	-
Dry - - -	Catrebuteany -	-	-	-	-
Ear - - -	Pelverata -	Lewlina -	Towriok* -	Cowanrigga -	Blatheraway, <i>ceugnilla, vaigui,</i> <i>ouagui.</i>
Earth - - -	Gunta -	-	-	-	Coantana.
Eat - - -	-	-	Meenawa* -	Newinna (giblee) -	Tuwle,* <i>dodani,</i> <i>malynera, topant.</i>



Eggs -	-	-	-	-	-	Palinna .	-	-
Elbow -	-	-	Rowella	-	-	-	-	-
Emu -	-	-	Rekuna	-	-	-	-	-
Evacuate -	-	-	Legana	-	-	-	-	Laedaé.
Evening -	-	-	-	-	-	-	-	Crowdo.*
Eye -	-	-	Lepena	-	-	Namericca	-	Nuberé, nubamibere.
Eyelash -	-	-	-	-	Pollatoola	-	Leemanrick*	-
Eyebrow -	-	-	-	-	-	-	Leelberrick*	-
Face -	-	-	-	-	Manrable	-	Bringden*	-
Family -	-	-	-	-	-	-	-	-
Fare -	-	-	Niparana	-	-	-	-	Tagaridia.
Father -	-	-	Munlamana	-	Tatana	-	-	Ardoungui.
Feathers -	-	-	Munwaddia	-	-	-	-	-
Fetch -	-	-	-	-	-	-	-	Ringeny.
Fight -	-	-	-	-	Memana	-	-	-
Finger -	-	-	-	-	-	-	-	Loeildri, beguia.
„ (fore) -	-	-	-	-	-	-	Motook*	Logni.
Fire -	-	-	Patarola	-	Lopa	-	Uneé, lopa*	Wighena, or poper nubé.
Fish -	-	-	-	-	-	-	-	Penunina, penungana.
Fist -	-	-	Trew	-	Reannemana	-	-	-

† This must mean the English dog gone wild, for there was no indigenous dog in Tasmania.

## THE AUSTRALIAN RACE:

## TASMANIAN LANGUAGES—continued.

	—	Eastern.	Western.	Southern.	Northern.	Uncertain.
Flame	-	-	-	Lopatin*	-	-
Flower	-	-	-	-	Paraka	-
Fly	-	-	-	-	-	Weealeena, oelle.
Flyblow	-	-	-	Mounga*	Mounga	-
Flying	-	Pinega	-	-	-	-
Foetus	-	Leward	-	-	-	-
Fog	-	Muna	-	-	-	-
Foot	-	Langana	Lula	Labittaka*	Labrica	Lugna,* pere.
Frog	-	Pulbena	-	-	-	-
Frost	-	Uta	-	-	-	-
Girl	-	Ludineny	-	-	-	-
„ (little)	-	Cuckana ludineny.	-	-	-	-
Give me	-	-	-	Mulu, manginie	-	Tringena, mava, teannie, mare- dougul.
Go on	-	-	-	-	-	Jackay (?), tangara.
„ home	-	-	-	Tackany	Haku-tettiga*	-
Good	-	Naracoopa	-	Pandorga*	-	-
Goose	-	Robenganna.	-	-	-	-

Grass	-	-	Rodidana	-	Myria or megra	-	Neena*	-	-	Wome, roonina,* poëne, niméné.
Grass-tree	-	-	Comthenana-	-	-	-	-	-	-	-
Great	-	-	-	-	-	-	-	-	-	Lackrana.
Ground	-	-	Gunta	-	Nala	-	-	Longa	-	-
Gull	-	-	Rowenanna	-	-	-	-	-	-	-
Gun	-	-	Lila	-	Lola	-	-	-	-	-
Hair	-	-	Cethana	-	Palanina or pareata	-	-	Parba	-	Keelana, pelilogueni, pelilogirigoni.
Hand	-	-	Anamana	-	-	-	-	Rabalga	-	Henimenna, rilia, reegna,* ri, riri.
Hawk	-	-	Pueta	-	-	-	-	-	-	-
„ (eagle)	-	-	Eugenana	-	-	-	Coweena*	Cockinna	-	-
Head	-	-	Pathenanaddi	-	Pulbeany	-	Awittaka*	Ewucka	-	-
Here	-	-	-	-	-	-	-	-	-	Lomi.
High	-	-	-	-	-	-	-	-	-	Weeticita.
Hill	-	-	-	-	-	-	Neika*	-	-	-
Horse	-	-	Baricutana	-	-	-	-	-	-	Parwothana.
Hunt	-	-	-	-	-	-	Poapu*	-	-	Mulaga.
Hut	-	-	Luprena	-	-	-	Temma,* poporook*	Tama lebirinna	-	-
I	-	-	-	-	-	-	Meena, manga	-	-	Meena, mana.*
Island	-	-	Leurewagera	-	-	-	-	-	-	Leareaway.
„ (large)	-	-	Laibrenala	-	-	-	-	-	-	-

## TASMANIAN LANGUAGES—continued.

	—	Eastern.	Western.	Southern.	Northern.	Uncertain.
Kangaroo (male)	-	—	—	Lemmook	Lalliga	Lathakar, leigh, lenna.*
" (female)	-	—	—	Largu*	.	—
" pouch	-	Kigranana	—	—	—	—
" -rat	-	Reprenana	—	—	—	—
" skin	-	—	—	—	—	Boira, tara.
Kill	-	—	—	Wanga*	—	Manglie.*
King	-	Bungana	—	—	—	—
Knee	-	Nannabenana	—	—	—	Ragualia, rouga-rouga.
Know	-	—	—	Tunapee, manga- namraga*	—	Tunapry, labberie.*
Lad	-	Plerenny	—	—	—	—
Large	-	—	—	Marrinook*	—	—
Laugh	-	—	—	—	Tenalga	—
Leg	-	Lathanama	Leea	—	—	Lagana, lerai.
Lie (v.)	-	—	—	Kateena*	—	Towlangang.
Light	-	—	—	—	—	Tretetee.
Lightning	-	—	—	Nammorgun*	—	—

Lips -	-	-	-	-
Little	-	-	Canara or curena -	-
Lobster	-	-	-	-
Long way or time	-	-	-	-
Love	-	-	-	-
Low	-	-	-	-
Magpie	-	-	Canara	-
Make	-	-	-	-
Man	-	-	Ludowing	Penna (Wybra)
Man (old) -	-	-	Lowlobengang or pebleganana	-
Many	-	-	-	-
" , spears	-	-	-	-
Mersey River	-	-	-	-
Moon	-	-	Lutana	Weipa*
Mosquito	-	-	-	-
Mother	-	-	Powamena	-
Mountain	-	-	Truwalla	-
Mouth	-	-	Youtantalabana	-
Mussels (shell-fish)	-	-	-	-
Mutton-bird	-	-	Youla	-
Nails	-	-	-	-
Navel	-	-	-	-

## THE AUSTRALIAN RACE:

## TASMANIAN LANGUAGES—continued.

	—	Eastern.	Western.	Southern.	Northern.	Uncertain.
Neck	-	Lepera .	Denia .	—	—	—
Night	-	Leware .	—	Rorook* .	Crowrowa .	Leeuwarry.
No .	-	—	—	Pootia .	—	Poobyer, <i>nudi</i> .
Nose	-	—	Mena .	Rowick .	Rawarriga .	Mongui-mongul.
Nurse	-	—	—	Makrie, meenamru .	—	—
Oak .	-	Lemana .	—	—	—	—
Oar .	-	—	—	Panna* .	—	—
Old .	-	Petibela .	—	—	—	—
One .	-	—	—	—	—	—
Opossum	-	Milabena .	—	—	—	Parnery.
Other	-	—	—	Naba .	—	Paunera.
Oysters	-	Taralangana .	—	—	—	—
Parrot	-	—	—	Murrook* .	Caraooa .	Louba or toba.
Pelican	-	Trewdina .	—	—	Lanaba .	Mola.
Pillow	-	—	—	—	—	—
Pipe .	-	Mena .	—	—	—	Roere.
Plant	-	—	—	—	—	—
Plenty	-	—	—	Nanwoon* .	—	Terre.
Porcupine	-	Trewmena .	—	Menna .	Milma .	Cardla.

Porpoise .	-	-	-	-	-	Parappa .	-	-	-
Port Sorell	-	-	-	-	-	Pannatana .	-	-	-
Put away .	-	-	-	-	-	-	-	-	Parragoa.*
Rain .	-	-	-	-	-	Taddiwa .	-	-	-
River .	-	-	-	-	-	Nabowla .	-	-	-
„ (large)	-	-	-	-	-	Warthanina .	-	-	-
Rivulet .	-	-	-	-	-	Waddamana .	-	-	-
Rocks .	-	-	-	-	-	Montumana .	-	-	-
Rope .	-	-	-	-	-	-	-	-	Magog.
Round (turn)	-	-	-	-	-	Mabea .	-	-	Pathana.
Run (v.) .	-	-	-	-	-	Moltema .	-	-	-
Sand .	-	-	-	-	-	Mella .	-	-	Reugnie.*
Say .	-	-	-	-	-	Emita .	-	-	-
Scold .	-	-	-	-	-	-	-	-	Carne.
Scorches (it me)	-	-	-	-	-	-	-	-	Peun-meena.*
Scrape (wood)	-	-	-	-	-	-	-	-	Rina, rinigri, rouigri.
Sea .	-	-	-	-	-	Nirripa* .	-	-	-
Seaweed .	-	-	-	-	-	Roorga* .	-	-	-
See .	-	-	-	-	-	Lapree, manga- namraga*	-	-	Lapey.
Seal .	-	-	-	-	-	Cartela .	-	-	-
Sharpen .	-	-	-	-	-	Keekawa* .	-	-	-
Sheep .	-	-	-	-	-	Rulemena .	-	-	-
						Nenuwaddinana .	-	-	-

## THE AUSTRALIAN RACE:

## TASMANIAN LANGUAGES—continued.

—	Eastern.	Western.	Southern.	Northern.	Uncertain.
Ship -	Luiropony .	—	—	—	—
Shoulders -	—	—	—	—	<i>Bagny, bagny.</i>
Shout -	Carney .	Cawalla .	—	—	—
Show -	—	—	—	—	<i>Rina.</i>
Sick -	—	—	Meena* .	—	Menattee.
Side -	—	—	—	—	Manbia.
Sit -	Crackenicks .	Meevenany .	Crackena .	—	<i>Megri, mere.</i>
Sit you down -	—	—	—	—	<i>Medi.</i>
Sky -	—	Loila .	—	—	—
Sleep -	—	—	Roroowa* .	—	<i>Malongra or logouan.</i>
Small -	—	—	Teeboack* .	—	—
Snake -	—	—	—	Powranna .	—
Snow -	Oldina .	—	—	—	—
Soon -	—	—	Pairanapry .	—	—
Spear -	—	—	Rugga* .	Racca (s.) .	Prenna (v. and s.).
Stars -	Palana .	Marana .	Moorden .	Moordunna .	—
„ (little)	Lenigugana .	—	—	—	—
Stone -	Lemearpeny .	Nannee .	Longa* .	—	Lonna,* loine.
Stop -	Nickaproiny .	—	Crackena .	—	—



Strike	-	-	-	-	-	-	-	-	-	-	-
Strong	-	-	Ralpianna	-	-	-	-	-	-	-	-
Sulky	-	-	Ratairareny	-	-	-	-	-	-	-	-
Sun	-	-	Petreanna	-	Nabageena	-	Loina	-	Loyna	-	Workalenna, paga-nooboya,* panubere.
Swan	-	-	Robigana, wybiat-	-	Publee	-	-	-	Cocha	-	Catagunya.
Swiftly	-	-	-	-	-	-	-	-	-	-	Woorangitie,* penutita. Palere.
Tattoo	-	-	-	-	-	-	-	-	-	-	Pegui, canan.
Teeth	-	-	Yanna	-	Yannalope	-	-	-	Cawna	-	Carne.
Tell	-	-	-	-	-	-	Nara	-	-	-	Avere.
They (he, her, them, or that)	-	-	-	-	-	-	-	-	-	-	Paraway, pegara, paguera.
Thigh	-	-	-	-	Tula	-	-	-	-	-	-
This	-	-	-	-	-	-	Nicka	-	-	-	-
Throw away	-	-	-	-	-	-	-	-	-	-	-
Thumb	-	-	-	-	-	-	Wan*	-	-	-	-
Thunder	-	-	-	-	-	-	Nawawn*	-	-	-	-
Tiger	-	-	-	-	-	-	-	-	Lowerinna	-	-
Tongue	-	-	Mena	-	Tullana	-	-	-	Mamana	-	Mene.
Tree	-	-	-	-	-	-	Toronna*	-	-	-	Peragui.
Two	-	-	-	-	-	-	-	-	-	-	Calabawa, boula.
Waddy	-	-	-	-	-	-	Lerga*	-	Rocah	-	Runna.*

† *Wybia* means *Blackfellow*. Any one who knows the *parois* in which the Blacks were spoken to will understand how the mistake occurred.—E. M. C.

## TASMANIAN LANGUAGES—continued.

—	Eastern.	Western.	Southern.	Northern.	Uncertain.
Wake -	—	—	Lowenruppe* .	—	—
Walk -	(Tabelty) -	—	—	—	Tawie,* mogoro, tolo-magara.
Walking -	—	(Tablety) -	—	Teiriga (Tablea) -	—
Wallaby -	—	—	—	Tanah .	Tara, locougane.
Was -	—	—	—	—	Crackne.
Warm -	—	—	—	—	Peunya.*
Water (fresh) -	Legana, lerui	Mogo -	—	Moka -	Lini, moocho, roth.
„ (salt) -	—	—	Nitipa* .	—	—
Water-bag -	—	—	—	—	Mocha oarty.
White man -	—	—	Numeraredia .	—	Regaa.
Wind -	—	—	Leewan* .	Loyoranna .	—
Wing -	—	—	Lappa* .	—	Inan.
Woman -	—	—	Lurga* .	Lolna .	—
„ (old) -	Lowlapewanna	—	—	—	Quani, palarara.
Wombat -	—	Weela .	Watka* .	Quolba, wattiga -	—
Wood -	Moomara .	—	—	—	—
Yes -	—	—	—	—	Renave.
Yonder -	—	—	—	—	Nopara, nina.
You -	—	—	Nena, ninga* .	—	Noenlo.

## WORDS IN WHICH JORGENSEN AND MILLIGAN AGREE MORE OR LESS.

—	J. Jorgenson.	Milligan.
Arm - - -	Houana - - -	Wùhnna.
Basket - - -	Terri - - -	Tille.
Beard - - -	Canguiné - - -	Cowinné.
Black man - - -	Palewaredia - - -	Pahleah.
Come - - -	Tarrabilyie - - -	Tallya-lea.
Crow - - -	Lina - - -	Lietenna.
Cry - - -	Targa - - -	Tagara toomiack.
Ear - - -	Ouagui - - -	Wayee.
To eat - - -	Tuwie - - -	Tughlee.
Egg - - -	Palinna - - -	Pateenah.
Eye - - -	Nuberé - - -	Nubré.
Fight - - -	Memana - - -	Miamengana.
Fire - - -	Unce - - -	Ngune.
Fist - - -	Reannemana - - -	Ree-trierrena.
Flyblow - - -	Mounga - - -	Mongana (fly).
Foot - - -	Langana - - -	Luggana.
Frost - - -	Uta - - -	Oolah.
Grass - - -	Roonina - - -	Rouninna.
Moon - - -	Weena - - -	Weenah leah.
Mouth - - -	Canea - - -	Kaneinah.
Mutton-bird - - -	Youla - - -	Yolla.
To run - - -	Reugnie - - -	René.
Snake - - -	Pouranna - - -	Rawannah.
Spear - - -	Prenna - - -	Perenna.
Star - - -	Moordunna - - -	Rhomdunna.
Stone - - -	Lonna - - -	Lonna.
Strong - - -	Ralipianna - - -	Rulla rullanah.
Tongue - - -	Mene - - -	Menné.
Two - - -	Boula - - -	Poalih.
Wallaby - - -	Tara - - -	Taranna.
Wind - - -	Leewan - - -	Lewan.
You - - -	Nena - - -	Neena.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF  
TASMANIA.

BY JOSEPH MILLIGAN, F.L.S., ETC.

English.		Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Abscess - -		Lieemena - -	Limeté - - -	Wallamalé.
Absent - -		Malumbo - -	Taggara - - -	Wakannara.
Abstain - -		Miengpa - -	Parrawé - - -	Wannabea tongh.
Abstract (to deduct)		Nunamara - -	—	—
Accompany -		Tawé- - -	- - - - -	Tawélea mepoilea.
Acid (taste) -		No-wieack -	Noilee - - -	'Gdulla.
Acrid (taste) -		Peooniack -	Mené wuttá or mené ruggara	—
Add to or put -		Proloné - -	Poggoa nee wughta	Poilabea.
Across (to put or place)		Prolon-unyeré -	Wuggara tungalé	Tienenable poingh.
Adult man -		Puggana min-yenna	Pallawah - - -	Pahlea.
„ woman -		Lowall min-yenna	Nienaté and lowanna	Noallea.
Afraid - -		Tianna coith-yack	Tiennawillé - -	Camballeté.
Afternoon - -		Kaawutto - -	Nunto-né - - -	Kaonyleah.
Aged (literally, rotten-boned)		Tinna-trioura-tick	Naggataboyé -	'Gnee-mucklé.
Agile - -		Menakarowa -	Narra warraggara	—
Ah ! - -		Ah ! - - -	Mile-né - - -	—
Air - -		Oimunnia - -	Rialannah - -	—
Altogether -		Nuntyemtick -	Mabbylé - - -	—
Aloft - -		Muyanato - -	Crougana wughata	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Amatory (rakish)	Rinnyowalinya -	Lingana looa renowa	—
Anger - -	Miengconnene- chana	Poiné moonalané -	—
Angle (crooked like the elbow)	Wien-powenya -	Wiena and wienenna	—
Ankle - -	Munnaghana -	Munnawana -	—
Anoint - -	Yennemee -	Ruggara -	—
Another - -	Tabboucack -	Neggana -	—
Answer (to) -	Ouneeprapé -	Oghnemipé and oghnerapé	—
Ant (blue) -	Pugganeiptietta-	—	—
Ant (small black, strong smelling)	Ouiteitana -	Moyberry -	—
Ant (largest black, venomous)	Tietta -	Tité -	—
Ant (red body, with black head and tail)	Nowateita -	Lalla and loattera	—
Ant-eater - - ( <i>Echidna setosa</i> )	Mungyenna -	Munnyé -	—
Apparition -	Wurrawena krottomiento- neack	Ria-wurrawa -	—
Aquiline - - (Roman-nosed)	Muunna pugga- winya	Maitingulé -	—
Arm - - -	Wu'hna -	Wu'hna -	—
Ashamed - -	Leiemtonnyack -	Lienuté -	—
Aha! you are sulky all of a sudden	Annyah! Teborah!	Keetrelbea- noomena, penig- gomaree!	—
Ashes - - -	Tontaiyenna -	Toiberry -	Ronghtuly né.
Ask - - -	Ongheewammeno	Oghnamilé -	Onabeamabbelé.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Asleep - -	Tugganick - -	Longhana - -	Nenarongabea.
Awake (to open the eyes)	Crannymongtheé	—	—
„ - -	Wennymongtheé	Nunneoine-roidukaté	—
Awake him, rouse him	Lientiapé - -	—	Illetiapé.
Ay (yes) - -	Narramuna - -	Narrawa - -	Narro baro.
Azure (sky) - -	Noorbiack - -	Warra-né - -	Loaranneleah.
Awake (rouse ye, get up)	Lientable, tagga muna !	Nawaté, pegrate, wergho !	Takkawugh né.
Babe - -	Cottruluttyé - -	Puggata riela - -	Rikenté.
Bachelor - -	Pugganara mittyé	Lowatimy - -	Paponnewatté.
Back (the) - -	Me-inghana - -	Talinah - -	Teerannelee-leah.
Backward - -	Lenere - -	Talire - -	Kelabatecorah.
Bad (no good) - -	Noweiack - -	Noile - -	Ee-ayngh-la-leah.
Bandy-legged - -	Lackaniam-paoick	Rentroueté - -	—
Bandicoot - -	Tiennah - -	Tenghanah or tenna-ne	Lugoileah mungoinah leah.
Bark (of a tree)	Poora, poora-nah	Warra - -	Poora leah.
Barren (woman)	Kaeeto kekra-bonah	Lowa puggatimy -	Lopiteneeba.
„ „	Nangemoona - -	Loakennamalé - -	—
Baskets - -	Tughbranah - -	Trenah - -	Tillé.
Bat - -	Peounyenna - -	Lérynah - -	—
Battle - -	Miemyenganah -	Mialungana - -	Mungymeni leah.
Beard - -	Comena puren-nah	Cowinné - -	Comené-waggelé.
Beardless - -	Comena-ranyah -	Co-win-timy -	Cominerah leah.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Beat (to strike) -	Legganegulump-té	Lugguna - -	Menghboibee raté.
Bean (coxcomb) -	Pugganateretyé	Pallowah-tutté -	Papponné tughte leah.
Beauty (fine-looking woman)	Lowanna-elap-that-yé	Nire-lowah - -	Noa noughanoatté
„ „ - -	Lowanna-eeebanaleah	Loa-minery - -	—
Bark of tree flapping	Poorakunnah -	Lowarinnakunnah	—
Bed (sleeping-place in the bush)	Oortrackeomee, noonameena	Orragurra wurina, orragurra nemony	—
Before - -	Mealtetriangulebeah	Prungee - -	—
Behind - -	Mealtitta lerrentitta	Talina - -	—
Belch (to) - -	Luonna-kunna -	Loona kanna -	—
Belly - -	Tree-érina - -	Lomate - -	—
Big (large) - -	Teeunna - -	Papla - -	—
Bill (bird's) -	Meunna - -	Peegra - -	—
Bird - -	Puggunyenna -	Punna - -	—
Bite - -	Ralkwomma -	Rebkarranah -	—
Bitter - -	Laieeriack - -	Poina noily - -	—
<i>Blandfordia nobilis</i>	<i>None in the district</i>	Reminé - -	—
Black - -	Maback or mabanna	Loaparte - -	—
Blood (my) -	Warrgata meena	Cocah - -	—
Blossom - -	Maleetyé - -	Nannee purillabeanannee	—
Blow-fly - -	Mongana - -	Monganah - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Blow (with the mouth forcibly)	Loyuné - -	Loinganah - -	—
Boil ( <i>Murunculus</i> )	Lieemena - -	Lieematah - -	—
Bosom (woman's)	Parugganna -	Parugganah - -	—
„ (man's) -	Puggamenyera -	Parrungyenah or listimy	—
Boy (small child)	Melangyenna -	Puggatah paw-awé	—
„ (large „ )	Cotty-mellityé -	Poilahmaneenah -	—
Bread - -	Pannaboo - -	Pannaboo na -	—
„ (give me some)	Tienna miapé pannaboona	Tiengana má pan-naboo	Tunghmbibé tungaringalea
Breast (chest) -	Meryanna - -	Toorinah	—
Brook - -	Manenge-keetana	Wayatinah - -	—
Broom (a besom)	Perruttyé - -	Beroieah - -	—
Brother (little) -	Nietta mena or nietarrana	Piembucki - -	—
„ (big) -	Puggana tuantit-tyah	Peegennah - -	—
Brow (forehead)-	Rogoona - -	Roie-runnah -	—
Brushwood -	Weena-keetyenna	Looranah - -	—
Burn (hurt by fire)	Punna meena -	Wuggatah - -	—
Bury (to) - -	Parrawé pean-gluntapoo	Pomanneneluko -	—
Buttock - -	Liengana - -	Nunnah - -	—
By-and-by -	Piyeré - -	Gunnyem waub-beraboo	—
Buzz (like a fly; also name of fly)	Mongana - -	Monganah - -	—
Come along, I want you	Talpyawadyno tuyenacunna-mee	Tattawattah onga-neena	—



VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Call - - -	Ronnie - -	Ronnypalpee -	—
Canoe (catamaran)	Mallanna - -	Nunganah - -	Nunghuna.
Carcass - -	Miackbourack -	Miepoiyeenah -	—
Cat (large native)	Luyenna - -	Luyenna - -	Lunna or laboibé.
„ (small „ )	Pringreenyeh -	Lapuggana - -	Labaggyna or naboineenélé.
Catarrh - -	Teachrymena, teaknonyak	Manah, tekalieny	Teachreena, teeakunny.
„ with <i>Dyspnœa</i>	Takkaruttye -	Mannah larree -	Poorannacalle.
Caterpillar (small)	Rianna - -	Peenga - - -	—
Cavern - -	Lielle wolingana	Poatina - - -	—
Caul - - -	Roongreena - -	Meena or loarinah-	Mena lowallina or kuttamoileh.
Cease (to) - -	Myeemarah - -	Parrawé - - -	—
Charcoal - -	Maweena - -	Loarra - - -	—
Chase (to) - -	Rhinyetto - -	Lerypoontabee -	—
Chirrup (to) -	Tetyenna - -	Telita - - -	—
Chin - - -	Comnienna - -	Wahba - - -	—
Chine (backbone)	Myingana-tenena	Turarunna - -	—
Cider from Eucalyptus	Way-a-linah -	Way-a-linah -	—
Circle - - -	Lowamachana -	Riawunna - - -	—
Claw (talon) -	Kurluggana - -	Kulluggana - -	—
Clay - - -	Pannogana mahlittyé	Pappalye mallee -	—
Crazy (cranky) -	Tagantiyenna or muggana puggoonyack	Tannatea - - -	Wayenoele, or poietanaté, or kongatuné, or kongatueele.
Clean - - -	Pannyealeebna -	Mallea - - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Climb (to) - -	Kronyé - -	Kroanna - -	—
Clutch (to) - -	Tiackboorack - -	Tigyola - -	—
Cold - - -	Tunack - -	Mallané - -	—
Come (to) - -	Talpeyawadeno, tallya-lea	Tutta watta - -	—
Conflux (crowd) -	Tirranganna menya	Palabamabbylé -	—
Conflagration -	Kawaloochta -	Loiny or una paroia	—
Conversation (a great talking)	Rhineowa mungonagunea pogganakarné	Poyara kunna nue-mena	—
„	Karnyalimenya -	Karnamoonalané -	—
„	Karnalirya -	Karnalaré - -	—
Cord (a small rope)	Metakeetana -	Mité - - -	—
Corpse (a dead carcase)	Myack boorrack	Moyé or mungyé -	—
Correct - -	Onnyneealeebyé -	Nirabe - - -	—
Cough - - -	Tachareetya -	Mannaladdy -	—
Coxcomb (a fine-looking fellow)	Pugganatareetya, puggatimy pena	Pallawah tutty, pallawahpamary	—
Cockatoo (white)	Weeanoobryna -	'Nghara - -	—
„ (black)	Menuggana -	'Nghay rumna -	—
Crevice or fissure in rocks	Liellowullingana	Riengeena - -	—
Creek - - -	Manenya keetanna	Liapota - -	—
Cross - - -	Oeilupoonia urapoonie	Poiré tungaba -	—
Crow - - -	Lietenna - -	Taw wereiny -	—
Cry (weep) -	Naoutagh boorack, tagara toomiack	Moi-luggata, tarra toone	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Cut (to) - -	Lowgoone - -	Toagarah - -	—
Cape Portland (language)	Tebrycunna -	—	—
Creak (from friction of limbs of trees)	Temata kunna	Retakunna - -	—
Dance - -	Kianna riacunha	Rialangana - -	—
Dark - -	Taggremapack -	Nune meene larra-boo	—
Daughter - -	Neantyména -	Loggatalé meena -	—
Daylight - -	Taggre marannyé	Luggaranialé -	—
Dead - -	Mientung bour-rack and merack bourrack	Moyé - - -	—
Deaf - -	Guallengatick guanghata	Wayeebedé - -	—
Deep (water) -	Loa maggalangta	Kellatie - -	—
Demon - -	Mienginya - -	Ria warrawah noilé	Pawtening-eelylé.
Demur (grumble)	Kokoleeny kon-qua	—	—
Den (of wild animals)	Lienwollingena -	Riengena poatina -	—
Depict (draw a design in charcoal)	Macooloona -	Pallapoirena - -	—
Deplore (to lament as at an Irish wake)	Tagrunah kamul-uggana	Moaluggata kannaproie	—
Desire (to) - -	Oonacragniack -	Poykokarra - -	—
Desist (to) - -	Parrawureigu-nepa	Parawuree - -	—
Dine (to) - -	Pooloogoorack -	Tuggara nowe - -	—
Dirt (mud of a whitish color)	Panogana malleetya	Mannana mallyé -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Dirt (mud dried)	Pengana rutta -	Mannana rullé -	—
„ - - -	Pengana - -	Mannana - -	—
Dirty - - -	Mawpack - -	Mawpa - -	—
Displease (to make angry)	Lieneghi mia-wero or kukun-na poipuggeapa	Poinawallé - -	—
Dispute (to) -	Rinnea guanettya	Kanna moonalané	—
Distant - -	Manlumbéra -	Kantogganna wéb-bery	—
Dive (to) - -	Toné lunto -	Togana lea-lutah	—
Diversion (sport, play)	Leenyallé - -	Luggara riawé -	—
Dizzy - - -	Mongtantiack -	Nubretanyté -	—
Dog - - -	Kaeeta - -	Panoiné - -	—
Dove (wild pigeon)	Mongalonerya -	Moatah - -	—
Draw (to pull) -	Ko-ulopu - -	Menghana - -	—
Dream - - -	Neacha puggaroa-mee	Neaggara - -	—
Drink - - -	Lougholee - -	Nugara - -	—
Drop (water) -	Liemkaneack -	Mikany - -	—
Drown - - -	Tong bourrak -	Tong poyeré -	—
Drowsy - - -	Tugganéménui-ack	Nueenédy - -	—
Dry - - -	Rongoiulong bourrack, roungeack	Karnaroide - -	—
Duck (gender not distinguished)	Wiekennya -	Woaroiré - -	—
Dug - - -	Paroogualla -	Paruggana - -	—
Dull (stupid dolt)	Koullangtaratta	Poyetannyté -	—
Dumb - - -	Manemmenéna -	Menawély - -	—
Dung (excrement)	Tiamena - -	Tiena - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Dusk - - -	Kaoota - - -	Panubratony -	—
Dust - - -	Pughrenna -	—	—
Dwarf - - -	Wughwerra pae- etya	Nuggatapawé -	—
Dysentery or Diarrhoea	Tiaquénnyé -	Tiamabbylé -	—
East Bay Neck -	Lueenalang'ta -	Lueenalanghta -	—
Eaglehawk Neck	Teeralinnick -	Teralinna - -	—
Eagle - - -	Gooalanghta -	Weelaty - -	—
Eagle's nest -	Lieemunetta -	Lieewughta - -	—
Ear - - -	Mungenna - -	Wayee - -	—
Early (in the morning, at twi- light)	Tuggamarannye	Nunawenapoyla -	—
Earth (mould) -	Pengana - - -	Mannena - -	—
Earthquake -	Wughyranniack	Munna potrunne -	—
Earthworm -	Lollah - - -	Lollara - - -	—
Eat heartily -	Telbeteleebea -	—	—
Eat (to) - - -	Tughlee, tuggana	Tughrah, tuggranah	—
Echo - - -	Kukanna wurra- wina	Kannamyété -	—
Eel - - -	Léngomenya -	Lingowenah -	—
Effluvia - - -	Membreac - -	Poiné noilé - -	—
Egg - - -	Liena punna -	Pateenah - -	—
Elbow - - -	Wieninnah -	Wayeninnah -	—
Elf or fairy (fond of children and dances in the hills, after the fashion of Scotch fairies)	Nang-inya -	Nungheenah or noilowanah	—
Eloquent (talka- tive)	Munkannára walah	Kannamoonalané -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Ember (red hot)	Toneetes - -	Weealuttah - -	—
Embowel (to dis-)	Parrawé tiak-rangana	Parratibe - -	—
Embrace (Platonic)	Talwattawa or rugana wurranaree, Ramuna reluganee	Tallawatta - -	Moilatené.
Emmet (small ant)	Ouyeteita - -	Lallah - - -	—
Emu - - -	Punnamoonta -	'Ngunannah - -	—
Encampment -	Lena wughta rotaleebana	Line rotali - -	—
Enfeeble (to) -	Miengotick, mienkomyack	Mungawelé - -	—
Enough (sufficient)	Miernerémelé -	Narramoiewa -	—
Entrails - -	Regana tianna or tiakrangana	Poiné . - -	—
Evening - - -	Kaoota - - -	Kawootah - - -	—
Exchange - -	Tientewatera nenté or tiang-tetewemyna	Tayenebé or tayeneyelutera	—
Excrement -	Tiamena - - -	Tiannah - - -	—
Expectorate -	Teagarea kraganeack	Manna méredé -	—
Extinguish -	Parlieré - - -	Patingunabé - -	—
Exudation - -	Wialina, or wallenah, or wallamenula	Wialiné - - -	—
Exuvia (skin of a snake)	Lierkanapoona or lierkapoona	Liergrapoinena -	—
Eye - - - -	Mongténa	Nubré or nubrenah	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
<b>Eye</b> brow - -	Lyeninna poor-inna	Leeininné - -	—
<b>Ey</b> elash - -	Mongtalinna -	Nubré tongany -	—
<b>Ey</b> elid - -	Moygta genna -	Nubre wurrine -	—
<b>Ey</b> ry - -	Malanna meena	Linenah - -	—
<b>F</b> almouth and George's River	Kunawra Kunna		
<b>F</b> ace - -	Niengheta - -	Noienenah - -	—
„ (fine) - -	Niengheta elap-thatea	Noiena nire - -	—
<b>F</b> acetious - -	Poigneagana -	Pené or penamab-belé	—
<b>F</b> æces - -	Tianana - -	Tianah - -	—
<b>F</b> aint- - -	Mongtaniack -	Nubretanneté* -	—
<b>F</b> airy- - -	Murrumbuckannya or nanginya	Murrumbukannya	—
<b>F</b> alsehood - -	Maneentayana -	Laninga noilé -	—
<b>F</b> ang (canine tooth)	Wugherinna rugotoleebana	Payee rotylé or coorina	—
<b>F</b> ar - - -	Tongoomela, lewatenoo, or nangummora	Lomawpa, tomalah	—
<b>F</b> at - - -	Niennameena -	Pangana wayedeé	—
„ man - -	Poonamena moonta	Pallawah proina -	—
„ woman - -	Nienna langhta -	Lowa proina -	—
<b>F</b> ather - -	Noonalmeena -	Nanghabee or nanghamee	—
<b>F</b> east - - -	Tuggely petta-leebea	Tuggety proibee -	—
<b>F</b> eather - -	Puggerinna -	Lowinné - -	—
<b>F</b> eeble - -	Tuggemboonah -	'Ngattai - -	—

\* See the translation of *dizzy*, also of *eye*.—E. M. C.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Feel (to pinch) -	Wughanee -	Winghanee -	—
Fern -	Lawitta-brutea -	Tughanah -	—
Fern-tree -	Nowarracommi- nea	Lapoinya -	—
Fetch (to bring) -	Kunnywattera -	Kanna watta -	—
„ (a spirit) -	Preolenna -	—	—
Fever -	Miempeooniack -	Mie luggrata -	—
Few -	Luowa -	Potalughyé -	—
Fiend- -	Winnya wainet- tea or miengin- nya	Winnelnaghabaru	—
Fight- -	Miamengana -	Moymengana -	—
Filth -	Lenymebryé -	Liné poine noilé -	—
Fin (of a fish) -	Wunha -	Purgha lamarina -	—
Finger -	Ri-ena -	Rye-na -	Reeleah.
Fire -	Tonna -	'Ngune' -	Winnaleah.
Fire-tail (bird) -	Lyenapontendiah	Lyekah -	—
Fire in the bush grass	Kawurrinna -	Lienah -	—
Firm (not rotten)	Weerutta -	Weerullé -	—
Firmament (sky)	Warratinna	Warrangalé lorun- na	—
Fish (a) -	Mungunna -	Peeggana -	—
„ (cray) -	Nunnya -	Nubé -	Nubyna.
Fist -	Ree-trierrena -	Ree-mutha -	—
Five -	Pugganna -	Marah -	—
Flambeau -	Poorena maneg- gana	Leewurré -	—
Flank -	Poolominna -	Poolumta and tia- walé	—
Flea -	Lowangerimena -	Noné -	—
Flay -	Relbocee traw- mea	Lergara leawarina	—



VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Fleet (swift) -	Wurrangata poonalareetyé	Loongana - -	—
Flesh (meat) -	Wiangata - -	Palammena - -	—
Fling - - -	Peawé - -	Pákara - -	—
Flint - - -	Trowutta - -	Mungara - -	—
„ (black) -	- - -	Mora trona - -	—
Float (to) -	Lia ruoluttea -	Puggata or ranny- ana	—
Flog - - -	Luggana pooga- rané	Lunghana - -	—
Flounder (flat fish)	Lerunna - -	'Ngupota-metee -	—
Flow (as water)-	Lia tarightea -	Lia teruttena -	—
Fleece (or fur of animals)	Poeerinna -	Longwinny - -	—
Fly (like a bird)-	Koomela - -	Coaggara - -	—
„ (insect) -	Mongana - -	Monga - -	—
Foam (froth) -	Kukamena-mena	Lia láratame -	—
Fog - - -	Mainentayana -	Warratie - -	Pulangalé.
Foolish (or fool)-	Mungana paon- yack	Noilee - - -	Louneeaté.
Foot - - -	Luggana - -	Lugganah - -	Lugh.
„ (right) -	Luggana elee- bana	Lugga worína -	Malleearé.
„ (left) -	Luggana aoota -	Lugga oangta -	Oolatynneealé.
Footmark of Black man	Puggalugganna -	Pallowa lugganah	Pah lug.
Footmark of White man	Ria luggana -	Reea lugganah -	Matyena lugh.
Ford of a river -	Teeatta kannawa	Penghana - -	—
Forehead - -	Raonah or rogo- unim lienya	Roeo roeerunna -	Rioona.
Forest ground -	Teeatta kann- marranah	Wayraparattee -	Pallanyneené.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Forget - -	Poenabah - -	Wannabayooerack	Lyinneragoo.
Four - - -	Pagunta - - -	Wullyawa - - -	—
Fragrant (smell)-	Noya leebana -	Poiné niré - - -	Polimganoanaté.
Freestone - -	Boatta or potha malleetyé	Potta mallya - -	Poningalee.
Fresh-water -	Liena eleebana *	Liéniré- - - -	Lié nonghaté.
Friend - - -	Kaeetagoohana-menah	Lapoile lu nagree-nah moolanah	Mateté loguat-tame.
Frigid (cold) -	Tunnack - - -	Mallané - - - -	'Ptunarra.
Fright - - -	Tian-cottiack -	Tianawilly - - -	Micumoolaka.
Frog - - - -	Rallah - - - -	Tattounepuyna -	Lora.
Frost - - - -	Parattah - - -	Oorattai - - - -	Oolrah.
„ (hoar) - -	Parattiana - -	Oorattai - - - -	—
Fuel - - - -	Wielurena - - -	Ooeena or winna -	Ooe.
Full (after a meal)	Riawaeack - - -	Ma teelaty - - -	Mapilriagunara.
Full (a vessel filled)	Rueeleetipla - -	Kanna - - - -	Yeackanara.
Fun (sport)- -	Riawena - - - -	Luggara - - - -	Riawé.
Fundament - -	Leieena - - - -	Loié loiningé - -	—
Fur of animals -	Pooarena - - - -	Longwinny - - -	Waggelé.
Fury - - - -	Leenangunnyé or koananietya	Liapooneranh - -	Neenubrulatai.
Gale - - - -	Ralanghta - - -	Rallana proiena -	Lweeny rulloi leah or lweeny loileah.
Gape - - - -	Grannacunna - -	Granna canaibee -	'Ngana kankapea oolralabeah capueeleah.
Ghost- - - -	Wurrawana - - -	Riawarawapah -	Teeananga winné.
Girl - - - -	Lowana keet-anna or kottomalletye	Longatylé - - -	Noamoloibee.

\* Literally, *water good*.—E. M. C.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Glutton - -	Lemyouterittya	Pamoonalantutte -	Tuggattapeeatto.
Good person -	Kekanna elan-goonya	Nirree - - -	Kanna noangaté.
Go - - -	Tawé - - -	Tawkwábee - -	Tawé.
Good (things) -	Noona meena -	Ooraimabilé - -	Noonamoy.
Goose (wild) -	Weienterootya -	None - - -	None.
Gosling - -	Kaeeta boena -	—	—
Grandmother -	Lowan karei-mena	Ooaimena or wye-mena	Neenambee.
Grass - - -	Rouninna - -	Nemoné . . -	Probluah.
Great-bellied (with child)	Lowallaomnena -	Paggata lowatta lotta	Lomallée.
Green - - -	Norabeetya -	Nobeetya mallya .	Mallabeabu.
Greeting (a) -	Yah ! tahwatty-wa !	Yah ! nun'oyné -	Yah !
Grin (to make faces)	Monapaooniack paareetye	Moyetungali -	Boabenneetea.
Grinder (back tooth)	Wuggarinna ryana	Payelughana -	Yennaloigh.
Gristle - - -	Comyenna - -	Wéyalé - - -	Péngai.
Groin - - -	Mungalarrina -	Tramina - - -	Tarrané.
Ground - - -	Pyengana - -	Mannina - - -	Nattie.
Grow (as a tree, child)	Myallanga bou-rack	Mangapoieré -	Mallacka.
Growl - - -	Nannéaquanhe -	Nunnaquanna-peiere	Dyekkanamee-nera.
Grub - - -	Menia or mung-wenya	Larraminnia -	Langwé.
Gull - - -	Lueeteianna -	Lieppetah - -	Payngh.
Gulp (to) - -	Tongwamma -	Tongané - - -	Tonnabea.
Gum(wattle-tree)	Munganna - -	Reeatta - - -	Reeattawee.
Gum-tree (Eucalyptus)	Lottah - - -	Moonah - - -	Loyké.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Gums (of the mouth)	'Ngenna - -	Carena - - -	Kattamoy.
Gun (musket) -	Leryna or le langta	Pawleena - -	Rullé.
Gunpowder -	Lerytiana - -	Pawleenatiana -	Lughtoy.
Glow-worm, or phosphorescence	Puggangalewa or monghtamena	Payaleena - -	—
Hen (native) -	Mienteroonyé -	Riacooné - - -	Reekallingalla.
Hold your tongue, be patient, by-and-by	My-elbeerkam-ma or mealkam-mah	Kanna moonalane mentakuntiby or konnyab	Wannabee or kannebo.
Hail - - -	Pratteratta -	Turélai - - -	—
Hair - - -	Poinglyenna -	Poieté longwinne	—
„ (matted with ochre)	Poinghana - -	Poina - - -	—
Halo (round the moon)	Weetaboona -	Panoggata - -	—
Halt (limp on leg)	Ungunniack -	'Nganee - - -	—
Ham or hough -	Pryenna - - -	Tabba - - -	—
Hamstring (the)-	Metta - - -	Tapmita - - -	—
Hand - - -	Riena - - -	Reemutta - - -	—
Harlot - - -	Pugganatingana or meneterut-tye	Patingana - -	—
Hastily (quickly)	Lemya or tug-gana	Cothé - - -	—
Hawk - - -	Nierrina - - -	Pengana - - -	—
Head - - -	Oolumpta - -	Poieté - - -	—
Headache - -	Oongena liack -	Poiete merede and poingata	—
Heal - - -	Raick bourrack -	Niré - - -	—
Heap (to make) -	Prolmy nuntymente	Teeaté - - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Hear (to) - -	Toienook boo-rack	Wáyee - -	—
Heart- -	Teeackana war-rana	Teggana - -	—
Heat - - -	Peooniac - -	Lughrach - -	—
Heave (to pant) -	Tengoonyack -	Teggallughrata -	—
Heavy - - -	Miemooatick -	Moorah - -	—
Heel - - -	Tokana or tog-gana	Tokana - -	—
Help - - -	Nelumie - -	Lagrah - -	—
Hide (to conceal kangaroo)	Lyeemena kamei	Muggrah - -	—
Hide one's self -	Mur kamiah -	Muggrah - -	—
Hill (little one) -	Poimena - -	Layeté paawé -	—
„ (mountain) -	Poimena tyen-kanganarrahtienare warrah	Layeté proigh -	—
Hit - - -	Menny - -	Merrhé - -	—
Hither and thither	Pughawee nya-wee	Tackra, tungalé, tungalé	—
Hoar-frost - -	Tyeebertia crackana	Warattai - -	—
Hoarse - - -	Lonypeack -	Lonnabeeadé -	—
Hole (like wombat burrow)	Lowa lengana -	'Ngeanah - -	—
Hot - - -	Peooniack - -	Lughrata - -	—
House - - -	Lenna - -	Line - - -	—
Howl (in distress, like a dog)	Tuggermacarna or myluggana	Cockata - -	—
Humid (wet, damp)	Malleeack - -	Layekah - -	—
Hunger - - -	Meeoongyneack -	Teecotte - -	—
Husband - - -	Puggan neena -	Pah-neena - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Hurt (with spear)	Mayannee raye-ree	Roaddah - -	—
„ (with waddle)	Payalee - -	Loipuné - -	—
Ice - - -	Paratta - -	Rullai ungaratiné-	Ralloileah.
Ill (sick) - -	Crackanaeeack -	Mérédé and mery-dyneh	Managanurrah.
Imp - - -	Winya waumetya	Ria warappé noilé	—
Impatient - -	Telwangatea leah	Kannamoonalanné	—
Inactive (indolent)	Meallee tonerragetta	Rannah moorinah	—
Indolent (lazy) -	Mimooneka nentaca nepoony	Rannah moorinah	—
Infant - - -	Malangenna - -	Puggetta - -	—
„ (female) - -	- - -	Lowa luggeta -	—
„ (newly born)	Cotruoluttye -	Puggata riale -	Lapoitale or lapoittendaylé.
Inform (to tell) -	Oana - - -	Oanganah - -	—
„ (tell me)-	Oana mia - -	Ongana meena -	—
Instant (quick) -	Krottee - -	Koatté - -	—
Instep - - -	Lugga poola mena	Lugga umené -	—
Intimidate - -	Tiencootyé - -	Tienwealé - -	—
Intersect - -	Unginnapuee -	Poany pueré -	—
Intestines - -	Tiacrakena - -	Lomatina - -	—
Invigorate - -	Neingtera teroontee	—	—
Jawbone - - -	Yangena - -	Wahba and wab-ranna	Ninenna leah.
Jealous - - -	Pachabrea - -	Mahrewealai and poinéwealai	—
Jerk - - -	Co-ulé - -	Cokura - -	—
Juice of a plant (red)	Miangatentyé -	Miengaleena -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Juice of a plant (white)	Tuggara malee-tyé	Taramena - -	—
Jump - - -	Wughallee - -	Warrakara - -	—
Juvenile - -	Croatta meleetyé	—	—
Keep - - -	Tialapué - -	Tiagarra - -	—
Kill (deprive of life)	Mienémiento -	Lungana - -	—
Kiss (to) - -	Miewallé - -	Moeé miré - -	—
Knee - - -	Mienna - -	Ranga - -	Rawinna leah.
Kneel - - -	Meallé mianaber-ré	Leetarangah -	Wannabaya raminnaerybee.
Knuckle - -	Reekateninna -	Ria puggana -	Releenula leah.
Kangaroo (brush)	Lyenna - -	Lena - -	Ku leah.
„ (joie) - -	Tumnanna - -	Rarryna - -	Piaclummé.
„ - - -	Nawittyé - -	Tarra na - -	Tarr leah.
Lad - - -	Puggannaereebana	Pa-ga-talina -	—
Lake (lagoon) -	Miena, mena -	Lia mena - -	—
Lame - - -	Playwarrungana	Luggamutte or raggamuttah	—
Lance (wooden spear)	Perenna - -	Pena - -	—
Large (big) -	Pawpela - -	Proina nughabah -	—
Last (to walk last in file)	Loente wannela -	Mituggara mura-wamena	—
Laugh - - -	Poenyeggana -	Pcenghana - -	Peninna.
Lax (diarrhoea) -	Tiacloinnamena -	Tia noileh - -	—
Lazy (see Indolent)	Mienoyack -	Ruété - -	Rudanah.
Leaf - - -	Poruttyé - -	Proié - -	Parocheboina.
Leafless - -	Poruttye-mayeck and paruye-noye-maeck	Paroytimena -	Parochyateemna.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Lean - -	Tughenapoonyac	'Ngattai - -	'Ngatta.
Leap (see Jump)	Waighalleh -	Wurragara - -	—
Leech - -	Pyenna - -	Pangah - -	Liawena.
Left hand - -	Riena-acota -	'Ngotta - -	Oottamutta.
Leg (left) - -	Leoonyana - -	Luggunagoota -	Luggrangoota.
„ (right)- -	Leoonyaeleebana	Warrina niré -	Luggra-niré.
Lick (with the tongue)	Neungulee - -	Nugra mainre -	—
Light of a fire -	Tonna kayinna -	- - - -	Unamayna.
Lightning - -	Poimettyé - -	Poimataleena -	Rayeepoinee.
Limp (see Lame) right foot	Wughnna eleebana	—	—
Limp (left foot) -	Playwughrena -	Raggamuttah -	—
Load - - -	Mangeluhwa -	Munghe mabbely -	—
Lobster (fresh-water)	Tayatea - -	Tay-a-teh - -	—
Log (wood) -	Wyee langhta -	Weea proingha -	—
Long - - -	Rogoteleebana -	Rotuli - - -	—
Look (to gaze) -	Reliquamma -	Lutubrenemé -	—
Loud (to speak) -	Kuggana langhta	Kanné proine wag-gaba	—
Low - - -	Lunta - - -	Pranako - - -	—
Lie (falsehood)	Manengtyangha tyangamoneeny rapparé	Linughé noilé -	—
Locust (V.D.L.) -	Ganammenyé -	Ganemmanga -	Rowé leah.
Long way - -	Murramanattya onamarumpto	Noina muttaina -	—
Maria Island -	Tiarra marra monah	Tiarerrymeealonah	—
Magpie - - -	Poierryenienna -	Reninna - - -	Curraillylé.
Maim - - -	Mennanwee -	—	—
Man (Black) -	Pugganna - -	Pallawah - - -	Pah-leah.



VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Marrow - -	Moomelinah -	Lebrana -	—
Me - - -	Mina - - -	Meenah - -	—
Menstruate -	Teebra wangha- tamena	—	—
Midday (or noon)	Tooggy malangta	Toina wunnah -	—
Milk (of aborigi- nal woman)	Proogwallah -	Prooga neannah -	—
Milt of fish -	Lowalinnamelah	Perina - - -	—
Mirth - - -	Leenealé - -	Penamoonalane -	—
Mischief - -	Puoynoback -	Tannate - - -	—
Moon - - -	Wiggetena - -	Weetah - - -	Weenah leah.
Moonlight - -	Wiggetapoona -	Weetapoona - -	Weenapooleah.
Moss - - -	Lagowunnah -	—	—
Mother - - -	Neingmenna -	Neeminah - -	Neena moygh.
Moth - - -	Commeneana -	—	—
Mouse - - -	Terangaté mu- nuggana	Pugganarottah -	Ptoarah leah.
Mouth - - -	Kakannina -	Kaneinah - -	Kapoughy leah.
Mud, sediment -	Kokerea kokelee- tyé	Manannywayleh -	—
Murmur - - -	Mannyaquanee -	Kanaroiluggata -	—
Mushroom - -	Neatyranna -	Neáрана - -	—
Mole-cricket -	Nawywemena -	—	—
Mutton-bird (sooty petrel)	Yolla - - -	Yolla - - -	—
Mutton-fish (smooth)	Magrannyah -	—	—
Mutton-fish (rough)	Yowarrenah -	—	—
Mount Royal (country inter- vening between there and Port Cygnét)	- - -	Tuluné - - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Nail (finger) -	Tonye -	Ryeetonyé -	Wante leah.
„ (toe) -	Peyerrena -	Lugga-tonnyé -	Perrarunne.
Navel -	Mienanuggana -	Tunoh -	—
Near -	Malumnyella -	Réné -	—
Nautilus shell (Argonaut)	Wietatenana -	Weettah -	Weena runnah.
Nettle -	Miatowunna-meena	Miny -	—
Nest (bird's) -	Malunna -	Liné -	—
„ (little bird's)	-	Puné liné -	—
Never -	Noye myack or noeeack	Timeh or timy -	—
New (not old) -	Croatte -	Boilé -	—
Night -	Tagrummena -	Nuné -	Dayna leah.
Nip (to pinch) -	Reloyé tonyeré -	Rédeekatah -	—
Nipple -	Prugga poyeenta	Pruggapogenna -	—
No -	Parra garah -	Timeh, or timy, or pothyack	Mallya leah.
Noise -	Kukanna walla-monyack	Kanna -	—
Nose -	Mununa -	Muye or muggenah	Muanoigh.
Now (at this time)	Croattee -	—	—
Ochre (red) -	Ballawiné -	Ballawiné -	—
One* -	Marrawah -	Marrawah -	—
Orphan -	Kollyenna -	Wah-witteh -	—
Outside -	Tulenteena -	Pratty-toh -	—
Owl (large) -	Tryeenna -	Kokatah -	Tayaleah, kokannaleah.
„ (little one) -	Laona -	Wawtronyte -	—

\* It is to be remarked that the translations of 1 and 2 agree very well in these vocabularies, but that those of 3, 4, and 5 disagree.—E. M. C.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Oyster Bay .	—	—	—
High land behind Oyster Bay	Pottry munatta -	—	—
Opossum (black)	Nualangtamab-bena	Tonytah - -	Temytah temyta malughlee.
(ringtail)	Tarripnyenna -	Pawtella - -	Pawtellunna nuckelah.
„ (mouse)	Lowowyenna -	Leena - -	Papnoolearah.
Ore of iron, iron glance (used by the aborigines as a black paint)	Latta - -	Lattawinné - -	—
Pain - - -	Crackanyeack -	Mayrude - -	—
Palm of the hand	Rielowolingana -	Reea-rarra - -	—
Parrot - - -	Cruggana - -	Cruddah - -	—
Parrakeet - -	Welleetya - -	Wellya - -	—
Paw - - -	Luggantereena -	Togga-né - -	—
Peak (St. Valentine's)	- - -	- - -	Natone.
Peak (a hill) -	Poymalangta -	Letteené - -	—
Pelican - - -	Treoontalangta -	Toyné - -	—
Penguin - - -	Tomenyenna -	Tong-wynne -	—
Perspire - - -	Regleetya - -	Laywurroy - -	—
Pet (pettish) -	Lowabereelonga	Poyneh - -	—
Pigeon - - -	Mooaloonya -	Mootah - -	—
Place (a) - - -	Lenna - -	Linéh - -	—
„ (this) - - -	- - -	Liné poynena -	—
Plant - - -	Mellangbourack	—	—
Play - - -	Lyanelé - -	Luggarra - -	—
Point of spear -	Poyeenta - -	Poyeenna - -	—
Pool or lagoon -	Mienameena -	Kannah - -	—
Porcupine - - -	Mungyenna -	Mungyé - -	Mungynna ka-nagale.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Porpoise - -	Minga-oinyah -	Poyrennah - -	—
Pregnant - -	Lowalloomanye- nea	Lomatilutta - -	—
Prickly - -	Mona-meenee -	Moynéna - -	—
Punk - -	Wullugbetye -	Rarra - -	—
Pebble rolled quartz	Kughaweenya -	Tramutta - -	—
Piper's River dis- trict	Oramakunna -	Oramakanna -	—
Port Davey - -	- - - -	Poinduc - -	—
Penis - -	Lubra, mattah- prenna	Leena - -	—
Pubes ( <i>mons ve- neris</i> )	Maga - -	Magana - -	—
Quaff (drink) -	Lowelly - -	Nugarah - -	—
Quail - -	Terranguatta -	Téna terrangutta	Tena teewarrah.
Quiet - -	—	—	—
Run together (race)	Réné nunempté -	Loongana - -	—
Rage - -	Neoongyack -	Leecoté - -	—
Rain - -	Pokana or pog- ana	Porrah - -	—
„ (heavy) -	Progga-langtha -	Porra - -	—
Rainbow - -	Weeytena - -	Wayatih - -	—
Rascal - -	Nowettye-elee- bana	Pawee - -	—
Rat - -	Lyinganena -	Tocarrana - -	—
Ray (stingaree) -	Leranna - -	Piremé - -	—
Red - -	Tendyagh or tentya	Koka - -	—
Repair - -	Trulee - -	Peruggareh - -	—
Respire - -	Tyackanoyack -	Taykalyngana -	—
Retch (to vomit)	Nutyack - -	Nukatah - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Rib - - -	Tolameena -	Tené - - -	—
Rise - - -	Takumuna -	Peggaruggarna -	—
Ripe - - -	Crang-boorack -	Pegarah - - -	—
Root (tree) -	Remeenýé -	Monalghana or pughweady	—
River (little) -	Menæe keetan- nah	Lia-pootah - -	—
Rock (large) -	Lonah or loel- anghta	Loynee broyee -	—
Rod (small) -	Weenah keetan- nah	Weea pawee - -	—
Roll (to) - -	- - - -	Wangana weepoo- tah	—
Roe of fish - -	Leena bunna -	—	—
Rotten wood -	Tréoratick -	Tawnah - - -	—
Rough - - -	Payralyack -	Rullé - - -	—
Round like a ball	Mieawiack -	Mattah - - -	—
Row (a long one)	Raondeleeboa -	Reekara - - -	—
Rub (rub in fat) -	Mungannemoe -	Ruggarra - - -	—
Ruddy cheeks -	Miypooetanyack, mientendyack	Koka - - -	—
Run - - -	René - - -	Legara - - -	—
Rush - - -	- - - -	Roba - - -	—
Ringlets (cork- screws, with red ochre)	Pow-ing-aroote- leebana	Poeena - - -	Poenghana.
Sexual inter- course	Loanga metea or poanga metea	—	—
Sea-horse ( <i>Hip- pocampus</i> )	Lay-an-unea -	Poolta - - -	—
Salt on the rocks by the sea side	Lienowittye, liopackanapoona	—	—
Sand - - -	Mungara mena -	'Nguna- - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Sap - - -	Miangatentya, miangmalleetya	—	—
,, (milk white)	Poor-wallena -	—	—
Scab - - -	Loryomcna or loiamena	Lowidé - -	—
Scales (of fish) -	Poerinna - -	Lowinna - -	Nangennamoi.
Scar - - -	Trugatepoona -	Mungerapoona -	Toolengennaleah.
Scarify - - -	Lowooné - -	Towatté - -	—
Scent - - -	Mebryack - -	Poanoilé - -	—
Scratch - - -	Larré - - -	Larré - - -	—
Sea (ocean) -	Lienna wuttya and lyaleetea	Panamuna - -	Leah lé.
Seal ( <i>Phoca</i> ), black, on Sandy beach)	Naweetya -	Wayanna ( <i>white belly</i> )	—
Seal (black, on rocks, white- bellied)	Pienrenya - -	—	—
Seal (sandy beach)	Prematagomo- neetya	—	—
See (to behold) -	Mongtone - -	Nubratoné - -	—
Serious (sad gaze)	Lelgany-guonga -	Manatta rulla -	—
Serpent - - -	Loieua or lounabe	Loina - - -	Rau-anah.
Shallow - - -	Waylearack -	Roheté - - -	—
Shadow - - -	Wurrawina tietta	Maydena - -	Belanyleah.
Sharp (like a knife)	Lyetta - - -	Nenah - - -	—
Sheoak-tree -	Luggana-brenna	Luh-be - - -	—
Skin - - -	Lurentanena -	Lurarunna - -	—
Ship - - -	Lotomalangta loo- mena	Luné poina mak- kaba	Loallybé.
Shore - - -	Malompto -	Loccota - - -	—
,, (sandy beach)	Koynaratingana-	—	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Go ashore - - - -	- - - -	Tawé loccoto -	—
Shoulder - -	Puggareenna -	Parangana - -	—
Shout (yell) -	Kukanna wurra- renna	Palla-kanna - -	—
Shower (of rain	Pokanna kuanna	Tungatinah - -	—
Shrub - -	Tarra coonee -	Tarrara manné -	—
Sick - -	Micrackanyach, miyacknata- reetya	Miméredé - -	—
Side (the) - -	Lietelinna -	Taynna - -	—
Sinew (kangaroo)	Metah (met-ah) -	Mitah - -	—
Sing - -	Lyenny - -	Lyenné - -	—
Shag (cormorant)	Moora - -	Moora - -	—
Sing a song -	Lyenny riacunna	—	—
Sink - -	Tomla, tome, boorcka	—	—
Sit down - -	Mealpugha- -	—	—
Sister - -	Nowantareena -	—	—
Skin - -	Tarra meenya -	—	—
Skull - -	Pruggamoogena -	—	—
Sleep - -	Lony - -	—	—
„ (verysound)	—	—	—
Smile - -	Pughoneoree -	—	—
Smoke - -	Progoona or proo- ana	—	—
Sneeze - -	Lonughutta -	—	—
Smooth - -	Panninya - -	—	—
Snail - -	—	—	—
Snore - -	Teakanarraloneah	Roggara - -	—
Snake - -	Loiena - -	Loinah - -	Rounna rawan- nah, pallawa royanah, roal- labeah.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Snow - - -	Parattianah -	Turrana - -	—
Sole (of foot) -	Lug-yenna -	Lugga-lunnah -	—
Song - - -	Riacunnah -	Lunariabe - -	Riacannah.
Soon - - -	Leemya - -	Kothé - - -	—
Snow - - -	Paratta - -	—	—
Son - - -	Malangena -	Puggatah - -	—
Sour - - -	No-wiyack -	Noile - - -	—
Spark - - -	Tonypeprinna -	Powitté - -	Pughweenyna weimyale.
Spawn - - -	Manunghana -	Manungana -	—
Spear (wood) -	Perenna - -	Pe-na - - -	Pana, pilhah.
Spew - - -	Nuka - - -	Nukara - - -	Nugryna.
Speak - - -	Pueellakanny -	Poeerakunnabeh -	Pooracannaby.
Spider - - -	Tangana - -	Waytanga - -	—
Spine - - -	Myingeena ter- rena	Tuherarunnah -	—
Spit - - -	Tyackaree-meena	Kamena meena -	Kaimonamoe.
Sport (play) -	Riawena - -	Riawé - - -	Riawé wayboree.
Spring (wattle blossom season)	Pewenya poeena	Luggarato pawé -	Lughra-pawee.
Squall - - -	Ralangta - -	Rallana proee -	Raali poyngnah.
Stamp (with the foot)	Taoonteckapé -	Taoonteckapé -	—
Stand (stand up)	Tackamuna -	Cracka-wughata -	Pegretty wergho.
Starlight - -	Teahbertyacrack- na	Oarattih - - -	—
Shooting star -	Puggareetya -	Pachareah - -	—
Star - - -	Teahbrana - -	Romtenah - -	Rhomdunna or miabeemenah
Steal - - -	Maneena langa- tick	Maneena layawé -	—
Step - - -	Luggana marah -	Luggacanna - -	—
Stomach - - -	Teenah - - -	Teena - - -	Teenah.



VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Stone - -	Loantennina -	Loinah, lonna -	Loiné.
Stoop - -	Puggana narrat-yack	Puggananarrangabé	—
Stop - - -	Poyeeré - -	Kuneeamé - -	—
Straight - -	Ungoyeleebana -	Tunghabé - -	—
Strike - -	Luggana golumpté	Lunghana - -	—
Strong - -	Oyngteratta -	Rulla rullanah -	Ramanarralé.
Stump of a tree -	Pomya kunnah -	Ortawenah - -	Weealynghana.
Stupid - -	Koallangatick -	Oyelarraboo - -	Wayeelarraboo or puggytemoorah.
Sun - - -	Pugganoobra nah pukkanebrenah	Pallanubra nah -	Panubrynah, tonah leah.
Suck - - -	Molé - - -	Mokrá prugh -	—
Sullen - -	Lowattobeolo ka- kannete monna perinna lowa peree longha	Poininna - -	—
Summer - -	Wingytellangta -	Lughoratoh - -	—
Sunrise - -	Puggalena par- rack boorack	Panuboine roela- poerack	—
Sunset - -	Wietytongmena-	Panubra tongoiee- rali	—
Suspuration (sigh)	Teangonyack -	Takoné - -	—
Survivor - -	Lugga poerannea	—	—
Swallow (a bird)	Waylelimna -	Papalawe - -	—
„ (act of deglutition)	Tony quamma -	Tonganah - -	—
Swan - - -	Kélangunya -	Pugherittah - -	—
Sweat - -	Malleack reg- leetya reglee poona	Leghromina - -	—
Swell - - -	Lienyack - -	Lineh - - -	—
Swim - - -	Puggely - - -	Pughrah - - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Switch - -	Tarra kooná -	Tarraweenah -	—
Tail - -	Manna poonee -	Pugghnah - -	—
Take - -	Nunné - -	Nunnabeh - -	—
Talk - -	Pueelcanny -	Poieta kannabeh -	—
Tall - -	Takkaro deleea-bano righ elee-bana	Rotulih - -	—
Talon - -	Kuluggana -	Kuhluggana -	—
Tame - -	Riaputheggana -	Tiagropoineena -	—
Tarantula (large spider)	Ne-ungalangta -	Temmatah - -	—
Taste - -	Wughné - -	Weené -	—
Teal - -	Ryennatiabrootea	Weahwanghrutah	—
Tear - -	Tagarrena -	Tarragatté - -	—
Teat - -	- - -	Pruggana - -	—
Teeth - -	Wugherrinna -	—	—
Thirsty - -	Rukannaroon-yack	Kukannaroité -	—
Throw - -	Myengy - -	Menghana - -	—
Thumb - -	Rianacotta -	Ryanacotta - -	—
Thumb-nail -	Tonyé - -	Toiena - -	—
Thunder - -	Poimettya -	Papatonguné -	—
Tick - -	Loangaritea -	Prammannah -	—
Tie (a knot) -	Kukannaboee -	Pilangootah -	—
Tide - -	Luggatick -	Lughruttah - -	—
Tiger (V.D.L.) ( <i>Thylacinus cy- nocephalus</i> )	Lagunta - -	Ka-nunnah - -	—
Timber (large) -	Wyelangta -	Wee a proinah -	—
„ (small) -	Wyena - -	We'rapawé - -	—
Tired - -	Pryennemkoot-tiack	Kakara wayalee -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Three - -	Lea winnawah -	Talleh - -	—
Toothless - -	Wugherinna nor-myak	Payeatimy - -	—
Tooth - -	Wughrinna -	Pay-ee-a - -	—
Talk (much speaking)	Mealpeal kamma or kukannah liérea	Kukanna moonalane, or kunrare, or kunmoonera	
Tongue - -	Kayena - -	Menné, or mayna, or maynerinah	—
Top -	Tulendeeno -	Waghata - -	—
Topaz (crystal)	Tendeagh -	Mughra mallee -	—
Tor (a peaked hill)	Poymalyetta -	Layattinnah -	—
Torch - -	Poorena moneg-gana	Lee wurré - -	—
Touch - -	Neungpa - -	Winganah - -	—
Touch-wood (rotten wood)	Weitree ouriatta	Weeawanghratta -	—
Tough - -	Lughteeac - -	Rulli - -	—
Track (footmark)	Puggataghana and tughana-loumeno	Luggaboiné - -	—
Trample (to) -	Tyentiah - -	Teeantibe - -	—
Transfix (to) -	Myenny-pingater-reluteo	Menaoitete - -	—
Travel - -	Tackamoona -	Tackramoonina -	—
Tree - -	Loatta - -	—	—
„ (fall of a) -	Poengboorack -	Moona punganæ -	—
Tremble - -	Mienintyac -	Tienéwéleh - -	—
Trickle - -	Kukkamena meena	Truggara - -	—
True - -	Gonyneealeebya	'Nghana kannaniré	—
Try (to) - -	Wughneé - -	Weené - -	—
Tug (to, at a rope or string)	Koy-ule - -	Kottubé - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Tumble - -	Mientongka -	Mieparragana -	—
Turn (to) - -	Wughannamee -	Miewangana -	—
Tusk (canine tooth)	Wuggerinnarotalleebana	Payee, á rotylé -	—
Twig - - -	Loatta keetana -	Weea wunna -	—
Twins - - -	Maiynabyeck -	Meinna-na - -	—
Twilight - -	Teggrymony keetana narra longboorack	Nunto neenah -	—
Twirl (twist) -	Wughannemoe	Oaghra - -	—
Twitch (pluck) -	Kolé - - -	Ko-kra - -	—
Two - - -	Pia wah - -	Pooalih - -	—
Ugly - - -	Mowatty nieleebana	Noailee nuggabah	—
Urine - - -	Mungana - -	Munghatemunghabeh	—
Uxorious - -	Lowa puggelan-nye	—	—
Vale or valley -	Ma-ra cominya	Mara-way-lee -	—
Vanish - - -	Poyena potattyack	Tiembugh - -	—
Vassal (serf) -	Pueetoggana mena	Potaigroee narana	—
Venomous - -	Ree punneré nunghapa	Nunghboorack nungabah	—
Venom - - -	Mana mena -	Kamona moina -	—
Vent - - -	Loa lingana -	'Ngeenah - -	—
Vertex - - -	Toganee - -	Togari - - -	—
Warratah (plant <i>Telopea truncata</i> )	Kiuntah - -	—	—
Wallaby - - -	Lukangana -	Taranna - -	Noguoyeah.
Warm even to perspiration	Reggooleetya -	Lewurra moina -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Water (fresh) -	Liena - - -	Liawenee - - -	Lia winne and lileah.
„ (cold) -	Lietinna - - -	Liawenee - - -	—
„ (warm) -	Liena peonya or liena peeonyack	Lialughrana - -	—
Wood, firewood -	Wiena and winna	Muggra webé and mattawebé	—
Woman - - -	Lowanna - - -	Ne-canta and low- anna	Nowaleah.
„ (handsome)	Loanna eleebana and loa niry	Loa-niré lyady- waiack	—
„ (young) -	Krotto meleetyé	Loalla puggana -	—
„ (adult) -	Puggya malleet- ya	Longatallinah -	—
„ (aged, old)	Payanna - - -	Nena ta poiena -	—
Wombat - - -	Racoompta ro- woomata	Rowitta - - -	—
Wake - - -	Lientiack - - -	Weeny - - -	—
Wade - - -	Woimenniac - -	Mowerrenah - -	—
Wail (to lament)	Tegryma kan- nunya	Moeluggrana - -	—
Waist - - -	Pooalminna - -	Pooaryumena - -	—
Wait - - -	Myelpoyeré - -	Krattabé - - -	—
Walk - - -	Tahlyooneré - -	Lawtaboorana - -	—
War - - -	Kennamoimenya	Moimengan mabeli	—
„ (skirmish, one or two killed)	Marana - - -	Moeemutté - - -	—
War (battle, all killed but one or two)	Moeelughawa - -	Moeemabbylé - -	—
Warm - - -	Peeonyack - - -	Lughreto - - -	—
Wart - - -	Créman poona - -	Ta winné - - -	—

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
continued.

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Wash (to) - -	Nonelmoi -	Mannugra - -	—
Wattle-tree -	Nghearetta -	Manna - -	—
Wave - -	Legleetya men- gyna	Leaturi - -	—
Weak - -	Koomyenna -	Mia wayleh - -	—
Weed - -	Pannabon brut- tyé	Tallaratai - -	—
Weep - -	Tagarramena -	Tarra wayleh -	—
Well (spring) -	Loy-ulena -	Ngyena - -	—
Wet (rainy) -	May-niack -	Lay-ka - -	—
What? - -	Telingha? tebya?	Pallawaleh? - -	Tarraginna?
What's that? -	Telingha? - -	—	—
When and where?	Namelah naye- leh?	Wabbara? - -	—
Wherefore, speak low, let nobody hear	—	—	—
Whisper - -	Kukana punye- para	Poeta kanna pa- waybah	—
Whistle - -	Purra kunna -	Munnakanna -	Plubeah.
White - -	Malleetyé -	Mallee - -	Mungyanghgar- rah.
Whiz (like a ball, &c.)	Ngona kunna -	Payngunnana or poyngunna kunna	Nangoinuleah.
Whore, forni- catrix	- - -	Panubré mabbylé	—
Widow - -	Wurrawa no- attyé, wurrawa lowanna	Nena tura tena -	—
Wife (newly mar- ried)	Kroatta langu- nya	Poya lanuné -	Waggapoony- nurrah.
Wind - -	Rawlinna -	Rallinganunné -	Lewan.
„ (high) -	Raalanghta -	Rallinga proiena -	Lewanhock.

VOCABULARY OF DIALECTS OF ABORIGINAL TRIBES OF TASMANIA—  
*continued.*

English.	Tribes from Oyster Bay to Pittwater.	Tribes about Mount Royal, Brune Island, Recherche Bay, and the South of Tasmania.	North-west and Western.
Windpipe - -	Lonna - -	Lonna <i>and</i> loar-inna	—
Wing - -	Poilinna - -	Maykanapounghra	—
Wink - -	Mentroiack - -	Nubra rotté - -	—
Winter - -	Tunna - -	Turra - -	—
Wrinkle - -	Niangté nepoony	Pelanypooneh - -	—
Wrong - -	Miengana - -	Nuyeko - -	—
Wrist - -	Rapoolmena - -	Riapoolumpta - -	—
Woe's me, ah me	Paygra wayleah beh kum leah	Taqueaté - -	—
Yawn - -	Granna kunna - -	Leakanny - -	—
Yes - -	Murramoona, narrawallee	Narra warrah, narraway narra luawah	Narro barro.
Yesterday - -	Néntegga menyena	Neea nunnawa - -	—
You - -	Neena - -	Neena <i>or</i> nee - -	—
Young (little) boy	Kaeetenna malang yenna	Puggata paweena	—
Young (little) girl	Lowanna kaeetenna	—	—

## SHORT SENTENCES IN THE NATIVE LANGUAGE.

Give me a stone - - -	- Lona <i>or</i> loina tyennabeah mito.
Give him a stone - - -	- Lonna tyennamibeah.
I give you some water - -	- Lina tyennamibeah.
I will not give you any water -	- Noia meahteang meena neeto linah.
You give me food - - -	- Tyennabeah tuggené.
You do not give me food - -	- Noia meah teang meena neeto tuggené.

## SHORT SENTENCES IN THE NATIVE LANGUAGE—continued.

Give me some bread-	-	-	-	Tyenna miapé pannaboona, or teen-gananna ma pannaboo, or tungmbibé tungaringaleah.
We will give you a stick	-	-	-	Tyennamibeah weena.
We will not give you a stick	-	-	-	Noia tyennamibeah weena.
Give me some bread to eat, I am hungry				Teeanymiape tuggané, meeongy-neeomé, or teeanymeiape teeacot-tym'na, or teeampiapé matughala mapilrecottai.
This is my hand	-	-	-	Reena narrawa !
Sing a song	-	-	-	Lyenné riakunna or rialinghana.
Where is your father ?	-	-	-	Ungamlea nangéena ?
My father is here	-	-	-	Nangamea numbé.
He is my father	-	-	-	Nangamea numbé.
He is not my father	-	-	-	Miangunana.
Tell your father of this	-	-	-	Onnabea nangato.
We go to see the river	-	-	-	Nialomiah manaiah.
I like to drink the water	-	-	-	Monna langarrapé.
I make the boat go fast				Parapetaleebee malanna talea war-rangaté.
The ship goes upon the sea	-	-	-	Tiretya teeakalummala.
The waves make the sea rough	-	-	-	Leea leetyah poinummeah.
You see the sea over the hill	-	-	-	Roogoomalé linoiyack.
Go down from the hill	-	-	-	Rongtané tyungerawa.
Run over the ground	-	-	-	Ringápyanganaweberé.
Do not run along the road	-	-	-	Parrawé ringapé.
The man feeds the dog	-	-	-	Tyénnabeah kaeetabeah.
The woman makes a basket	-	-	-	Lowanna ollé tubbrana.
The woman is very fair	-	-	-	Lowa maleetya.
The child eats his food	-	-	-	Teeana malangeebeah.
The child is small	-	-	-	Malangeebeah.
The horse runs on the ground	-	-	-	Pangooneah réne pateleebee.
The horse kicks the child	-	-	-	Pangooneah paraingumenah.
One	-	-	-	Marrawah.
Two	-	-	-	Piawah.
Three	-	-	-	Luwah.
Four	-	-	-	Paguntawulliawah.
Five	-	-	-	Pugganna marah.
I shall go to my house	-	-	-	Tugganna lunameatah.
I strike the horse	-	-	-	Pella pangooneah.
Touch his hand	-	-	-	Rientonnabeah.
Do not touch his hand	-	-	-	Tallé tallé parrawé.



SHORT SENTENCES IN THE NATIVE LANGUAGE—*continued.*

Cut down the tree	- - -	-	Ungana puyé loté.
Tell him to go to the house	-	-	Tallé lenutoo.
Speak to the man	- - -	-	Oonah beah.
He is in the house	- - -	-	Lunaretah.
They jump over the river	- -	-	Wuggala menayé.
They walk through the river	-	-	Yangé menayé.
Run along the side of the river	-	-	Tawé ranté weberé.
They swim in the river	- -	-	Puawé menayé.
They sink in the river	- -	-	Tongé menayé.
We drink water	- - -	-	Loa liyé.
He cuts his hair with flint	-	-	Tuggana pugheranymee trautta.
My brother has a long arm	-	-	Nietta mena oon root' elebena.
My sister is very tall	- -	-	Nienta mena tuggara root' eleebana.
He has two children	- - -	-	Malang-piawah.
Take a stick and beat the dog	-	-	Tial wee pella kaeeta.
The dog is beaten with a stick	-	-	Pella kaeetah naootamena.
The sun is rising	- - -	-	Pugguleéna paréebara.
The sun is set already	- -	-	Pugguleéna toomla pawa.
The moon is risen	- - -	-	Ooeeta poona.
The moon is not seen	- -	-	Ooeeta mayangti byeack.
The moon is behind the cloud	-	-	Ooeeta toggana warratena lunta.
You stand behind the tree	-	-	Mangana lutena.
They climb up the tree	- -	-	Crongé lotta.
The swan swims in the water	-	-	Kalungunya tagumena liyetitta.
The water is very warm	- -	-	Lia pyoonyack lé.
The water is not warm	- -	-	Lia tunnack.
Salt-water	- - -	-	Lia noattyé.
Fresh-water	- - -	-	Lian eleebana or liana eleebana.
He is a good man	- - -	-	Puggana tareetyé.
He is a bad man	- - -	-	Tagantyyaryack.
Come and drink the water	-	-	T'allé le loolaka lia.
This water is salt	- - -	-	Lia noattyé
That water is fresh	- - -	-	Liana eleebana.
Milk comes from the cow	- -	-	Prughwullah packalla.
Send him to get milk	- -	-	Rangé prughwullah.
I saw the tree yesterday	- -	-	Lotta monté meena cotté.
I have cut my finger	- -	-	Rié poyé pueningyack.
He limps with one leg	- -	-	Raggamuttah.
He sees with one eye	- -	-	Taggunnah.
My face is very black	- -	-	Raconah mawpack.
Make the horse run fast	- -	-	Pangoonya rené wurrangaté.

SHORT SENTENCES IN THE NATIVE LANGUAGE—*continued.*

When the warm weather is come	-	Nente pyoonta.
It is now cold weather	- - -	Tunna.
They are White men (the men are Riana. Rianowittyé. white)		
This woman is very white	- -	Lowana eleebana.*
Bring him and put him down here	-	Nunnalea pooranamby, or kanna wattah ponnawé, or kannawuttah ponnápoo.
Come along, I want to speak to you	-	Talpyarwadeno tuyena kunnamee, or tutta wuttah onganeenah, or tunneka makunna talmatieraleh.
Aha ! you are sulky all of a sudden	-	Anyah ! teborah ! keetrelbya noomena peniggomaree.
Hold your tongue, or be patient, by-and-by	-	Mealkamma, or metakantíbe, or kannyah mielbeerammah, or kanna moonalané wannabee kannybo.
Come here	- - - -	Tia neberé or tialleh.
Walk naked	- - - -	Tia reea lugungana.
Go ashore	- - - -	Tawé loccato.
Make a light, I want to see you	-	Mené le monghtiapee monghtoneelé matangunabee nubratonee.
Run together (a race)	- -	Rene nunempté or leongana.
Stay or keep a long way off	-	Onamarrumnebere, or crackné lo maba, or kelaba rowé.
Awake, rouse ye, get up !	-	Tientable taggamunna, or nawatty ! pegraty ! wergho ! or takka wughra !
Don't wake him, let him sleep	-	Tialenghpa lontun-narra, or kunnyam tilanga bah, or kunnyam narra-loyea.
Whisper, speak low, let nobody hear	-	Kukanna lenagangpa nuntty pate-inuyero or onabeah dayaleah.

## SOME ABORIGINAL NAMES OF PLACES IN TASMANIA.

Cape Portland District	- - -	Tebrakunna.
Country extending back from Ringa- rooma township		Warrentinna.
Douglas River	- - -	Leeaberryack or Leeaberra.

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\* *Eleebana* does not mean *white* ; see vocabulary. It frequently occurs in this vocabulary, and evidently means *good*. This word and no other will fit in every instance.—E.M.C.

SOME ABORIGINAL NAMES OF PLACES IN TASMANIA—*continued.*

Nicholas's Cap	-	-	-	-	Mita winnya, Kurunna poima-langta.
Doctor's Creek (East Coast)	-	-	-	-	Wuggatena menennya.
Long Point	-	-	-	-	Wuggatena poeenta.
Salt-water Lagoon near the Coal Mines					Mungarattya.
Governor's Island	-	-	-	-	Tittanariack.
George's River District	-	-	-	-	Kunarra-kunnah.
Maria Island	-	-	-	-	Tiarra-marra-monah.
Mount Royal and Port Cygnet, coun-try lying between					Taluné.
Oyster Bay	-	-	-	-	Poyanannupyack.
High lands behind ditto	-	-	-	-	Pothy munatta.
"St. Valentine's Peak, on Surrey Hills, Peak like a Volcano," of Flinders					Natoné.
Piper's River District	-	-	-	-	Orramakunna.
Port Davey	-	-	-	-	Poynduc.
East Bay Neck	-	-	-	-	Lueena langhta muracomyiack.
Eaglehawk Neck	-	-	-	-	Teeralinnack or Tera-linna.
Hampshire Hills District, in the North-west					Pateena.
Barren Joey Island	-	-	-	-	Roobala mangana.
Glamorgan District	-	-	-	-	Tebranuykunna.
Port Arthur	-	-	-	-	Prémaydena.
Macquarie Harbour	-	-	-	-	Parralaongatek.
Recherche Bay	-	-	-	-	Leillateah.
Port Esperance	-	-	-	-	Raminea.
Southport	-	-	-	-	Lamabbéle.
Brune Island	-	-	-	-	Lunawanna-elonnah.
South Arm	-	-	-	-	Reemeré.
Huon Island	-	-	-	-	Prahree.
Betsy Island	-	-	-	-	Temeteletta.
Three-hut Point	-	-	-	-	Taonawenna.
Tinder-box Bay	-	-	-	-	Renna kannapughoola.
Brown's River	-	-	-	-	Promenalinah.
Arch Island	-	-	-	-	Poora tingalé.
Tamar River	-	-	-	-	Ponrabbel.
Piper's River	-	-	-	-	Wattra karoola.
Swan Island	-	-	-	-	Terelbessé.
Arthur River	-	-	-	-	Tunganrick.
Schouten Island	-	-	-	-	Tiggana marraboona.

## SOME ABORIGINAL NAMES OF PLACES IN TASMANIA—continued.

Cape Grim	-	-	-	-	Kennacook.
Mount Cameron (West Coast)	-	-	-	-	Preminghana.
Mount Hemakirk	-	-	-	-	Roeinrim or Traoota munatta.
Mount Zeehan	-	-	-	-	Weiawenena.
Circular Head	-	-	-	-	Monattek or Romanraik.
Frenchman's Cap	-	-	-	-	Mebbelak.
Albatross Island	-	-	-	-	Tangatema.
Hunter's Island	-	-	-	-	Reeneka.
Pieman's River	-	-	-	-	Corinna.
District north of Macquarie Harbour					Timgarick.
Lake St. Clair	-	-	-	-	Leeawulena.
Huon River	-	-	-	-	Tahuné-linah.
Satellite Island	-	-	-	-	Wayaree.
Derwent River	-	-	-	-	Teemtoomelé menennye.
Mount Wellington	-	-	-	-	Unghaniahletta or Pooranetteré.
Clarence Plains	-	-	-	-	Nannyeleebata.
Crooked Billet and on to the Dromedary					Unghanyenna.
Range of Hills between Bagdad and Rallolinghana.					
Dromedary					
Jordan River	-	-	-	-	Kuta linah.
Lovely Banks	-	-	-	-	Tughera wughata.
Ben Lomond	-	-	-	-	Toorbunna.
South Esk River	-	-	-	-	Mangana lienta.
Lagoon or summit of Ben Lomond	-	-	-	-	Meenamata.
St. Patrick's Head	-	-	-	-	Lumera genena wuggelena.

## SOME NAMES OF ABORIGINES OF TASMANIA.

*Men.*

Mannalaggana	-	-	-	-	
Tonack	-	-	-	-	A native of Macquarie Harbour.
Wureddy or Ooareddy	-	-	-	-	
Paoblattena (literally, wombat)					A native of North-west District.
Kakannawayreetya (literally, joey of the forester kangaroo)					A native of Oyster Bay.
Bonep	-	-	-	-	A native of Macquarie Harbour.
Kellawurumnea	-	-	-	-	A native of Pittwater.
Lanney	-	-	-	-	A native of the North-west.
Kunnarawialeetyé	-	-	-	-	A native of Oyster Bay.
Meenapectameena	-	-	-	-	A native of Lovely Banks.
Maywedick or Maywerick	-	-	-	-	A native of Port Davey.
Redaryioick	-	-	-	-	A native of Circular Head District.

*Women.*

**Taenghanootera** (literally, weeping bitterly) A native of George's River.

**Worromonoloo** (literally, boughs) - A native of Piper's River Road District.

**Rammanaloo** (literally, little gull) - A native of Cape Portland.

**Wuttawantyenna** (literally, nausea) - A native of East Bank of Tamar River.

**Plooranaloo** (literally, sunshine) - A native of George's River.

**Tenghanoop** - - - - A native of Port Davey.

**Trooganeenie** - - - - A native of Mount Royal.

**Metakartea** - - - - A native of North-east Quarter.

**Tiabeah** - - - - A native of Brune Island.

**Koonya** - - - - A native of Sorell.

**Pueelongmeena** - - - - A native of Oyster Bay.

**Unghlottymeena** - - - - A native of North-east.

**Rayna** - - - - A native of Pieman's River District.

**Penghanawaddick** - - - - " " "

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## APPENDIX B.

THE OVENS, CAVES, PAINTINGS, AND SCULPTURES OF OUR BLACKS, AND ALSO THE QUESTION OF WHETHER THE PRESENT RACE WERE THE FIRST INHABITANTS OF AUSTRALIA.

IN the territories of most of the tribes in the southern half of the continent we meet with what bushmen call Blacks' ovens, of which none are found in the North. They consist of accumulations of ashes, stones, or lumps of burnt clay and the *debris* of food. I have seen them in use at many places long distances apart, and constantly at Colbinabbin for nearly ten years. At that place they were used for baking kangaroo, emu, opossums, crabs or *yabbe*, yams and other roots. The larger animals were sometimes cut up, and at others cooked whole in them, the entrails always, and the skin sometimes, being first removed. The food, when cooked, was not eaten at the oven, but was taken to

the camp, often 200 yards off. In other districts, however, when the ground was wet, the Blacks used sometimes to camp as well as cook on their ovens or ash-heaps. The excavation with yam-sticks of graves three or four feet deep in the hard clay of this country being a laborious task, the Blacks occasionally buried their dead in ash-heaps not much in use, as digging in them is easy; and hence human skeletons are sometimes found in them.

On the sea-coast, and on the banks of some of our rivers, are found large heaps of shells, mixed with charcoal, the refuse of the feasts of many generations. In some which have been explored, a few stone tomahawk-heads and bone awls have been found. It is remarkable that, though in the northern half of the continent cooking is a good deal carried on by means of the oven (*i.e.*, a trench in which a fire is made, and heaped with stones or lumps of clay), which is the origin of our ash-heap, no accumulations of cinders, &c., have been made there, and ash-heaps do not exist. Probably the practice of cooking frequently at fixed spots, which has produced the ash-heap, was not an original one with our Blacks, nor in vogue for a very long period after the landing of the first progenitors of the race on the north-west coast of Australia. Whether the ash-heap, such as we find it here, exists in any other country, I am not aware.

The examinations which have been made of these mounds (of which the largest I have seen are about eighty yards in circumference and five feet high in the centre) go to show that, during the period they have been in use, the implements and mode of cooking of those who used them have undergone no change.

Taken in connection with the middens left behind them by savage peoples in other parts of the world, who have become extinct, or whose descendants have emerged from barbarism, do they not lead to the conclusion that, in the main, the prehistoric savage of the lowest type in some other countries resembled in many respects the Australian of to-day? In other words, in studying the long-isolated Australian, who

has, it has been shown, preserved in great measure the manners which he brought with him to these shores, possibly in a prehistoric era, do we not obtain the most reliable picture possible of the lower families of prehistoric man generally? In two respects, however, the Australian ash-heaps differ in their contents from the middens of many savages, as neither stone arrow-heads nor fragments of pottery are found in them. Stone spear-heads, however, which are occasionally used in some tribes, will no doubt be sometimes met with.

Whilst on the subject of our ash-heaps, which, save language and rude drawings found in caverns, are almost the only antiquities met with in our continent, the reader must be informed that a few specimens of paintings in caverns, and two sculptures on rocks, of a good deal better execution than those usually met with, also exist, and have been described by some of our writers as of very ancient date, and *as belonging in all probability to a race which preceded the present one*. The paintings and one of the carvings in question were discovered by Lieutenant Grey, the explorer, about seventy miles from Hanover Bay; the other sculpture by Austin, also an explorer, about 200 miles inland from Gantheaume Bay on the west coast. The paintings represent men and women wearing clothes, which it is important to notice, as all the tribes within hundreds of miles of the locality go naked. Concerning them, the Revd. J. E. Tennison Woods, in his admirable *History of the Discovery and Exploration of Australia*, vol. 1, p. 412, says:—

“Near the furthest point which Grey reached, some remarkable painted figures were found on the walls of two sandstone caves. They were much better executed than anything that the natives are able to do now, and their antiquity seems to be unquestionable. Some of the figures were dressed in robes reaching down to the feet, and both hands and feet were painted a deeper red than the rest of the body; the face was draped in white, with holes left for the eyes, and all had a double ring round the head

like the *aureole* of a modern saint. Three colors were used—red, blue, and yellow; and, in addition to many other figures, there was a kind of writing very much like the characters in use among the natives of the Indian Archipelago. Whatever may be said of these strange drawings, it is quite certain that they refer to a time when the savages made use of clothing, and were more civilized than at present they are. Near one of the caves, a very good profile of a man's head was cut deeply in the rock: the type of the head was not Australian, and was well executed. The natives seem to be very fond of these places as an encampment, and in that respect they resembled all the painted caves found upon the west, north, and north-east coast."

In speaking of the profile head, Grey, its discoverer, says, vol. 1, p. 206:—"The only proof of antiquity it bore about it was that all the edges of the cutting were rounded and perfectly smooth, much more so than they could have been from any other cause than long exposure to atmospheric influences." How long it would take to effect such smoothing on a sandstone slab exposed to the terrible annual rains, which Grey, vol. 1., p. 97, describes as having cut down the sandstone table-land itself forty feet, and probably more, is a matter for consideration. Probably fifty years would have accomplished it. Speaking of the most elaborate and artistic of the paintings discovered, Grey, vol. 1, p. 202, says:—"It would be impossible to convey in words an adequate idea of this uncouth and savage figure." On the whole, Grey's description does not lead me to assign much of art or antiquity to his paintings and sculpture.

Touching the sculptures discovered by Austin, the Revd. Mr. Woods, in his *History* referred to above, vol. 2, p. 220, says:—"On the 21st September they lost two horses from exhaustion and thirst, but on the same day, in lat. 27° 43', long. 118°, found a spring near a cave in a quartzite cliff. This cave had some singular carvings in it. There were representations of seven left hands, of the ordinary size, with one large right hand above. On the left there were five pairs of



kangaroos' feet, and the feet of three emu. They were very well executed, and had just the appearance of impressions made by the objects they were intended to represent. The surface of the rock seemed to have been stained by some fluid. They were evidently ancient, *and quite beyond the capacity of the present race of natives*. This was shown by several rude imitations which had been more recently made beneath them, and Mr. Austin found underneath a stone instrument, which had been used in the modern attempts. They evidently belonged to the description of carvings found by Grey near Hanover Bay."

Setting aside the circumstances that no proof of the antiquity of these carvings is given, and that the capacity of the present race in such matters is made to rest on a single attempt at imitation, the passages quoted seem to suppose that our Blacks once wore clothes, or that a people somewhat superior, who did, went before them in this continent. I have met with another writer who hazards the last of these conjectures. The passage will be found in Mr. R. Brough Smyth's *Aborigines of Victoria*, vol. 2, p. 222, and is as follows:—"It has been stated by Professor Huxley that the natives of Southern and Western Australia are probably as pure and homogeneous as any race of savages in existence. And yet there are some slight indications of another and possibly a more ancient people having at one time dwelt in Australia. These consist of certain red marks on the walls and roofs of caves, chiefly the imprints of human hands, as though a hand had been immersed in red dye and then pressed against the side of the cave. These 'signs-manual' are generally accompanied by some other marks or drawings." As I have often myself seen the Blacks imprinting their hands stained with red ochre on suitable surfaces in this way, I cannot accept such marks as a proof of antiquity.

Being strongly of opinion that our Blacks had no predecessors in this continent, but practically occupied it alone until the period of our colonization, and the matter being of

importance, I think it necessary to state shortly the grounds of my opinion. To begin with, it is easier to suppose that a few of the Malays who frequent our northern and western coasts, or other shipwrecked persons of a more advanced race than our Blacks, joined a tribe here and there (as we know several of our own countrymen have done), accompanied it into the interior, and executed the rough drawings and sculptures in question, than that a race of some culture should have existed here and left no traces behind it but the trifling ones under consideration. Nor is this idea of strangers amongst our coast tribes far-fetched, as Grey himself lays particular stress on his having met near the caverns in which he found his paintings a few individuals almost white. Speaking of the Blacks he met with, Grey says in his *Journals of Two Expeditions of Discovery*, vol. 1, p. 253-4:—

“They never speared a horse or sheep belonging to us, and judging by the degree of industry shown in the execution of some of their paintings, the absence of anything offensive in the subjects delineated, and the careful finish of some articles of common use, I should infer that, under proper treatment, they might easily be raised very considerably in the scale of civilization.

“A remarkable circumstance is the presence amongst them of a race, to appearance totally different and almost white, who seem to exercise no small influence over the rest. . . . I saw but three men of this fair race myself, and thought they closely resembled Malays; some of my men observed a fourth.” Grey then quotes two or three other writers who mention the same occurrence in the northern portion of the continent.

To pass on. The reasons which lead me to believe that our Blacks were practically the only people by whom this continent was inhabited prior to our colonization are these:—

1st. That, save the trifling works of doubtful and perhaps recent origin, just mentioned, all the remains of man found here unquestionably belong to the present race of Blacks.

2nd. Had a second race ever existed, the mode of warfare in use would have rendered their extirpation most unlikely, as we never hear of more than one or two persons falling in any battle. Neither the conquest of territory nor the extirpation of enemies are objects sought in the wars of our Blacks. Theirs is the Gladstonian policy—"Kill and scuttle."

3rd. It has already been pointed out, vol. I., pp. 27, 28, as well as in other places, that in several portions of Australia, vast distances apart, language has but one word to express *the Blacks* and *kangaroo*. That the Blacks, in fact, in some instances, at the present day (and language shows this to have been more common formerly), whether in jest or earnest, speak of these animals as men. This, it may be assumed, would hardly have been the case had the first comers or their descendants found another race of human beings in the country.

Two other noteworthy aboriginal works have come to my knowledge. The first is a fish-trap, made by a number of walls constructed of large stones in the bed of the Barwan, near Brewarrina, if I recollect right. These walls are irregular in their course, and enclose spaces which may be likened to the walls, rooms, passages, and courts of a large building. When the river is in flood, they are many feet below the surface; but when at its usual summer level, they rise above the water and form a sort of labyrinth, in which the fish lose their way, and are easily captured.

The other work was described to me as a mound about 100 feet or yards long, I forget which, made to resemble a huge snake. Its locality is (or was, for when I heard of it, it was hardly recognizable) close to the Murray River, some twenty miles below Euston, but on the other side. It was said by the Blacks to have been made to charm away the small-pox, which raged in those parts probably in about 1820 or 1830.

APPENDIX C.

YULE ISLAND VOCABULARY.

By ARTHUR ONSLOW, Esq.

This and the several vocabularies which follow are inserted for comparison with the Australian languages. Mr. Onslow's writing is so indistinct that I am in doubt of many of the words in the vocabularies contributed by that gentleman.

Kangaroo - -	Hand - - - eema.
Opossum - -	2 Blacks - -
Tame dog - waia.	3 Blacks - -
Wild dog - -	One - - - hia.
Emu - - -	Two - - - rua.
Black duck - -	Three - - - eta.
Wood duck - -	Four - - - bane.
Pelican - -	Father - - - anarpaka.
Laughing jackass	Mother - - -
Native companion	Sister-Elder - -
White cockatoo -	„ Younger -
Crow - - -	Brother-Elder -
Swan - - -	„ Younger
Egg - - - hahoewa.	A young man -
Track of a foot -	An old man -
Fish - - - chee-chee.	An old woman -
Lobster - -	A baby - -
Crayfish - -	A White man - hahow poorena.
Mosquito - -	Children - - meore.
Fly - - -	Head - - -
Snake - - - evaw.	Eye - - -
The Blacks - -	Ear - - - yak.
A Blackfellow - hahow.	
A Black woman - babene.	
Nose - - -	

YULE ISLAND VOCABULARY—*continued.*

Mouth	-	-	Boomerang	-	-
Teeth	-	- etaka neeta.	Hill	-	-
Hair of the head	-	bouee.	Wood	-	- macheo.
Beard	-	-	Stone	-	- petava.
Thunder	-	-	Camp	-	-
Grass	-	-	Yes	-	-
Tongue	-	- miaka or mia.	No	-	-
Stomach	-	-	I	-	-
Breasts	-	- tatooka.	You	-	-
Thigh	-	-	Bark	-	-
Foot	-	- hapoo.	Good	-	- enoka.
Bone	-	-	Bad	-	- akee.
Blood	-	-	Sweet	-	-
Skin	-	-	Food	-	- aneane.
Fat	-	-	Hungry	-	-
Bowels	-	-	Thirsty	-	-
Excrement	-	-	Eat	-	- kana.
War-spear	-	- parooma, arawa.	Sleep	-	- parooa.
Reed-spear	-	-	Drink	-	-
Throwing-stick	-	-	Walk	-	-
Shield	-	-	See	-	- koeta.
Tomahawk	-	- wapeeva.	Sit	-	-
Canoe	-	- archee.	Yesterday	-	-
Sun	-	- baroura.	To-day	-	- baroo.
Moon	-	- ngeo, ngawa.	To-morrow	-	- mara.
Star	-	-	Where are the		
Light	-	-	Blacks?		
Dark	-	-	I don't know	-	-
Cold	-	-	Plenty	-	-
Heat	-	-	Big	-	-
Day	-	-	Little	-	-
Night	-	-	Dead	-	- haree.
Fire	-	- evoba.	By-and-by	-	-
Water	-	- beg, bay.	Come on	-	- mi, mieno.
Smoke	-	-	Milk	-	-
Ground	-	- anoo.	Eaglehawk	-	-
Wind	-	- bouda.	Wild turkey	-	-
Rain	-	- abeva.	Wife	-	-
God	-	-			
Ghosts	-	-			

## APPENDIX D.

## WARRIOR ISLAND, TORRES STRAIT.

BY ARTHUR ONSLOW, Esq.

Kangaroo - - -	usale.	Hand - - -	rapa.
Opossum - - -		2 Blacks - - -	
Tame dog - - -	omi.	3 Blacks - - -	
Wild dog - - -		One - - -	woorapoo.
Emu - - -		Two - - -	ocasara.
Black duck - - -	kete-kete.	Three - - -	ocasara woora-
Wood duck - - -			poo.
Pelican - - -		Four - - -	ocasara ocasara.
Laughing jackass		Father - - -	outati.
Native companion		Mother - - -	ngonopoo.
White cockatoo -		Sister-Elder -	
Crow - - -		„ Younger -	
Swan - - -		Brother-Elder -	ngontoboio.
Egg - - -	oolookakoo.	„ Younger	ngontoboio.
Track of a foot -		A young man -	konquick.
Fish - - -	wape.	An old man -	okalaka.
Lobster - - -		An old woman -	ouwepe.
Crayfish - - -		A baby - - -	makekack.
Mosquito - - -		A White man -	miakakaloom.
Fly - - -	boule.	Children - - -	kacke.
Snake - - -	taboo.	Head - - -	queek.
The Blacks - - -		Eye - - -	taan.
A Blackfellow -	koopekoopekame.	Ear - - -	korsi.
A Black woman -	koopekoopepe.		
Nose - - -	peetee.		

WARRIOR ISLAND, TORRES STRAIT—*continued.*

Mouth - - erakoot.	Boomerang - -
Teeth - - tang.	Hill - - -
Hair of the head - yalbo.	Wood - - - wata.
Beard - - yatta.	Stone - - - mata.
Thunder - - kee or ree (?).	Camp - - -
Grass - - -	Yes - - - ah, wah.
Tongue - - ngae.	No - - - loinga.
Stomach - - mita-mita.	I - - - ngie.
Breasts - - soo-soo.	You - - - ngee.
Thigh - - -	Bark - - -
Foot - - timoot.	Good - - - kapoi.
Bone - - -	Bad - - - atai.
Blood - - koolka.	Sweet - - -
Skin - - -	Food - - -
Fat - - tarriget.	Hungry - - arake.
Bowels - - tiboo.	Thirsty - - mookeanike.
Excrement - kooma-kooma.	Eat - - - pootee.
War-spear - kalaka.	Sleep - - - unika.
Reed-spear - -	Drink - - - mooke kiwan.
Throwing-stick -	Walk - - - nginserik.
Shield - - -	See - - - emanoo.
Tomahawk - tooik.	Sit - - - tanol.
Canoe - - koola.	Yesterday - matawarabon.
Sun - - kayka.	To-day - - -
Moon - - mulpal.	To-morrow - -
Star - - teto.	Where are the
Light - - kay-pramek.	Blacks?
Dark - - koopikee.	I don't know - nikoloni.
Cold - - kaloopē.	Plenty - - moola.
Heat - - -	Big - - - kasa.
Day - - batang.	Little - - makke, makketa.
Night - - koopilkee.	Dead - - ooma.
Fire - - moe.	By-and-by - tomoki.
Water - - mooke.	Come on - hie-hie.
Smoke - - skopkowane.	Milk - - -
Ground - - patalak.	Eaglehawk - -
Wind - - kegoba.	Wild turkey -
Rain - - aree-aree.	Wife - - -
God - - -	
Ghosts - - -	

## APPENDIX E.

## MOATTA TRIBE—MOUTH OF THE RIVER KATAW.

FROM D'ALBERTIS' NEW GUINEA.—(Vol. 2, p. 388.)

Kangaroo . . .	Hand - - - tupata.
Opossum . . .	2 Blacks - -
Tame dog . . . umo.	3 Blacks - -
Wild dog . . .	One - - -
Emu - . . .	Two - - -
Black duck - . .	Three - - -
Wood duck . . .	Four - - -
Pelican . . .	Father - -
Laughing jackass	Mother - -
Native companion	Sister-Elder -
White cockatoo .	„ Younger -
Crow - . . .	Brother-Elder -
Swan - . . .	„ Younger
Egg - . . .	A young man -
Track of a foot .	An old man -
Fish . . . . arimina.	An old woman -
Lobster - . . .	A baby - - mere.
Crayfish . . .	A White man - turicarubi.
Mosquito . . .	Children - -
Fly - . . .	Head - - - epuco.
Snake - . . .	Eye - - - idamari.
The Blacks - . .	Ear - - - epate.
A Blackfellow . harubi sarimissa.	
A Black woman . upi.	
Nose - . . . uadi.	



MOATTA TRIBE—*continued.*

Mouth	-	-	magata.	Boomerang	-	-
Teeth	.	-	ibonora.	Hill	-	-
Hair of the head	-	-	epuromuo.	Waterfall	-	-
Beard	-	-	bagamua.	Wood	-	-
Thunder	-	-	gururu.	Stone	-	-
Grass	-	-		Camp	-	-
Tongue	-	-		Yes	-	-
Stomach	-	-	dopi-autuburo.	No	-	-
Breasts	-	-	amo.	I	-	-
Thigh	-	-	emado.	You	-	-
Foot	-	-	airupata.	Bark	-	-
Bone	-	-		Good	-	-
Blood	-	-	arima.	Bad	-	-
Skin	-	-	tama.	Sweet	-	-
Fat	-	-		Food	-	-
Bowels	-	-	tuburo.	Hungry	-	-
Excrement	-	-		Thirsty	-	-
War-spear	-	-		Eat	-	-
Reed-spear	-	-		Sleep	-	-
Throwing-stick	-	-		Drink	-	-
Shield	-	-		Walk	-	-
Tomahawk	-	-	emoa.	See	-	-
Canoe	-	-	peé.	Sit	-	-
Sun	-	-	ibiu.	Yesterday	-	-
Moon	-	-	gamuno.	To-day	-	-
Star	-	-	oroi.	To-morrow	-	-
Light	-	-		Where are the		
Dark	-	-		Blacks?		
Cold	-	-		I don't know	-	-
Heat	-	-		Plenty	-	-
Day	-	-	duo.	Big	-	-
Night	-	-	uo.	Little	-	-
Fire	-	-	era.	Dead	-	-
Water	-	-	tupobo.	By-and-by	-	-
Smoke	-	-	tema.	Come on	-	-
Ground	-	-	driomoro.	Milk	-	-
Wind	-	-	hu-hu-a.	Eaglehawk	-	-
Rain	-	-	uiari, viare.	Wild turkey	-	-
God	-	-		Wife	-	-
Ghosts	-	-				

## APPENDIX F.

## PORT DOREI, NEW GUINEA.

EXTRACTED FROM *Le Voyage de l'Astrolabe*.

Kangaroo (d'Aroe) kopem.	Hand - - - rona pimci.
Opossum - -	2 Blacks -
Tame dog - - naf.	3 Blacks - -
Wild dog - - naf.	One - - -
Emu - - -	Two - - -
Black duck - -	Three - - -
Wood duck -	Four - - -
Pelican - -	Father - - manngop
Laughing jackass	nabarak.
Native companion	Mother - -
White cockatoo -	Sister-Elder -
Crow - - - orono.	„ Younger -
Swan - - -	Brother-Elder -
Egg - - -	„ Younger
Track of a foot -	A young man -
Fish - - - tenn.	An old man -
Lobster - -	An old woman -
Crayfish - -	A baby - -
Mosquito - -	A White man -
Fly - - -	Children - - romgoun
Snake - - -	(singular).
The Blacks - -	Head - - - bumberi.
A Blackfellow (of kokston.	Eye - - - robena.
Dorei)	Ear - - - knamee
A Black woman - bihenn.	knaramci.
Nose - - - snomferi.	

PORT DOREI, NEW GUINEA—*continued.*

Mouth	-	soamberi.	Boomerang	-	
Teeth	-	naci namci.	Hill	-	
Hair of the head	-	senembourem, snoumbourahem.	Wood	-	
Beard	-	souabour.	Stone	-	ieron, kerou.
Thunder	-		Camp	-	
Grass	-		Yes	-	ia.
Tongue	-	kaprerembreri.	No	-	daouer.
Stomach	-	anderoumei.	I	-	
Breasts	-	andendi (sing).	You	-	
Thigh	-	koria, mer (leg).	Bark	-	
Foot	-	vamia, ouemei vamia.	Good	-	ibie.
			Bad	-	ihieba.
Bone	-		Sweet	-	
Blood	-	ouamaiere.	Food	-	
Skin	-	ourek.	Hungry	-	
Fat	-	ihieba.	Thirsty	-	
Bowels	-		Eat	-	kanann.
Excrement	-		Sleep	-	ceneff.
War-spear	-		Drink	-	souari, souaiean, kohinomen.
Reed-spear	-		Walk	-	oivambrainn (marcher).
Wommera or throwing-stick	-		See	-	
Shield	-	ada.	Sit	-	kokaen.
Tomahawk	-		Yesterday	-	
Canoe	-		To-day	-	
Sun	-	ori.	To-morrow	-	mecer, apap.
Moon	-		Where are the Blacks?		
Star	-		I don't know	-	
Light	-		Plenty	-	
Dark	-		Big	-	
Cold	-		Little	-	
Heat	-		Dead	-	
Day	-	pack.	By-and-by	-	
Night	-		Come on	-	
Fire	-	ioreff.	Milk	-	ouaier soussia.
Water	-	ouaier.	Eaglehawk	-	
Smoke	-		Wild turkey	-	
Ground	-	saprop.	Wife	-	
Wind	-				
Rain	-	mekenn.			
God	-				
Ghosts	-				

## APPENDIX G.

## THE LOYALTY ISLES.

By J. FITZGERALD, JUN., Esq.

Kangaroo - -	Hand - -	nackiningoo.
Opossum - -	2 Blacks - -	natamauli endua.
Tame dog - -	3 Blacks - -	natamauli en-
Wild dog - -		dauloo.
Emu - - -	One - - -	sigai.
Black duck - -	Two - - -	endua.
Wood duck - -	Three - - -	endauloo.
Pelican - - -	Four - - -	bati.
Laughing jackass	Father - - -	paw-paw.
Native companion	Mother - - -	tati.
White cockatoo -	Sister-Elder -	ngoruangoo.
Crow - - -	„ Younger -	
Swan - - -	Brother-Elder -	teingoo.
Egg - - -	„ Younger	
Track of a foot -	A young man -	touraè.
Fish - - -	An old man -	marigè.
Lobster - - -	An old woman -	itarique.
Crayfish - - -	A baby - - -	pipia.
Mosquito - - -	A White man -	nouver.
Fly - - -	Children - - -	
Snake - - -	Head - - -	nbougoo.
The Blacks - - -	Eye - - -	matangoo.
A Blackfellow -	Ear - - -	nalingangoo.
A Black woman -		
Nose - - -		

## LOYALTY ISLES—continued.

Mouth	-	nowokangoo.	Boomerang-	-
Teeth	-	batingoo.	Hill	-
Hair of the head	-	lelungoo.	Wood	- nakapooonia.
Beard	-	assioolua.	Stone	- vatoo.
Thunder	-	tavaie.	Camp	-
Grass	-	numinoo.	Yes	- yaw.
Tongue	-		No	- ngerai.
Stomach	-		I	- ginou.
Breasts	-		You	- ningoo.
Thigh	-		Bark	-
Foot	-	melingoo.	Good	-
Bone	-	navatingoo.	Bad	-
Blood	-	nunda.	Sweet	-
Skin	-	navilina.	Food	- nuvinung.
Fat	-	bouldia.	Hungry	- apitanloo.
Bowels	-		Thirsty	-
Excrement	-		Eat	- guniguni.
War-spear	-	naiou.	Sleep	- matoaroo.
Reed-spear	-		Drink	- nimoonoo.
Throwing-stick	-	nakow (?).	Walk	- surata.
Shield	-		See	-
Tomahawk	-	tangantoo.	Sit	-
Canoe	-	aroua.	Yesterday	-
Sun	-	elow.	To-day	- massusse.
Moon	-	massina.	To-morrow	- natamai.
Star	-	massone.	Where are the	
Light	-		Blacks?	
Dark	-	nemalingoo.	I don't know	- endongosabona.
Cold	-	malani.	Plenty	-
Heat	-	pavitouloo.	Big	-
Day	-	liadi.	Little	-
Night	-	baungi.	Dead	-
Fire	-	nakapoo.	By-and-by	-
Water	-	noi.	Come on	-
Smoke	-	nassona.	Milk	-
Ground	-	natanoo.	Eaglehawk	-
Wind	-	nalang.	Wild turkey	
Rain	-	ousa.	Wife	-
God	-			
Ghosts	-			

## LOYALTY ISLES.

## ADDITIONAL WORDS.

Go away—be off	-	-	-	-	boua.
I'll go away	-	-	-	-	bussava.
Where are you going?	-	-	-	-	epai bougisian?
I am playing about	-	-	-	-	gatoobaroo.
I will go too	-	-	-	-	bussava.
Are you tired	-	-	-	-	epitivitoolo.
Well! go to sleep	-	-	-	-	ningoo matoroo.
By and by I'll sleep	-	-	-	-	bogundoo dakouba matoroo.
Where is my husband?	-	-	-	-	epai nanoi ginou?
You will see him by-and-by	-	-	-	-	bunusi bogundoo.
I see two women	-	-	-	-	ginou bunusi keroi endoua.
Where is my spear?	-	-	-	-	epai naio ginou?
Give me one spear	-	-	-	-	botuao naio sigai.
Give me two spears	-	-	-	-	botuao naio endona.
Come and see my canoe	-	-	-	-	engabe bunusi aroua ginou.
Don't talk	-	-	-	-	batibasa.
I am lazy	-	-	-	-	memali.
Iguana	-	-	-	-	olai.
Flea	-	-	-	-	contu.
Nut	-	-	-	-	nangai.
Taro	-	-	-	-	natali.
Cocoanut	-	-	-	-	nanion.
Pine apple	-	-	-	-	baroo.
Banana	-	-	-	-	nandi.
Knife	-	-	-	-	mass masse.
Jam	-	-	-	-	nouie.
Sugar	-	-	-	-	numboroi.
I don't know	-	-	-	-	endongosabona.
Gun	-	-	-	-	soui.
Powder	-	-	-	-	pouroo.
Bullet	-	-	-	-	baulo.
Cap	-	-	-	-	cāpa.
Bow	-	-	-	-	nasou.
Arrow	-	-	-	-	nitipa.
Where are all the women?	-	-	-	-	
One woman is at home	-	-	-	-	keroi sigai endoi egobou.

Two women are at home	-	-	keroi endona endoi egobou.
Where is Tommy ?	-	-	Tommy epai ?
I have not seen him to-day	-	-	andi bunusi massusse.
I am hungry	-	-	epitouloo.
Give me some food	-	-	batooao epitouloo.
Here it is	-	-	newaie.
Come and fish	-	-	bandirotangoo.
No, let us hunt pigs	-	-	engeroi gangabusi wangoo.
Salt-water	-	-	natassi.
Ship	-	-	aroua nouver.
Leaf	-	-	noululakou.
Blackfellow	-	-	natamanli enungoda.
What man ?	-	-	natamanli loua ?
Pig-skin	-	-	nauwilina wangoo.
Go and walk, you lazy fellow	-	-	bussi wussi memali.
I am sick	-	-	assasana.
I am well	-	-	tapuia.
Tom is dead	-	-	Tom emati.
Tom was almost dead, but got well again			Tom emiti emaramouri.

## NUMBERS.

1, sigai.		6, elatissa.
2, endua.		7, larua.
3, endauloo.		8, elatooloo.
4, bati.		9, chaloveti.
5, lima.		10, cherooalima.

## APPENDIX H.

## DUKE OF YORK ISLAND, NEW BRITAIN.

BY THE REV. GEORGE BROWN.

Vowels sounded—*a* = *ah*, *e* as *a* in *gate*, *i* as *e* in *me*, *o* as English *o*, *u* as *oo* in *wood*, *g* as *ng* in *rang*.

When “*my*” is affixed it means that the noun is not used in an abstract form; *e.g.*, *tamag*, my father; *tamam*, your father; *tamana*, his father; and so on through all the dual, triad, and plural numbers. There is no term for father simply. The italic *k* is sounded as English *g*.

Kangaroo - -	Hand - - -	limag (my).
Opossum - - kapul.	2 Blacks (men) -	ruadi a muana.
Tame dog - - a pap.	3 Blacks „ -	tuludi a muana,
Wild dog - - a pap lomlom.		tuludi a tara.
Emu - - -	One - - -	ra.
Black duck - -	Two - - -	ruadi.
Wood duck - -	Three - -	tuludi.
Pelican - -	Four - -	waatdi.
Laughing jackass	Father - -	tamag (my).
Native companion	Mother - -	nag „
White cockatoo - muara.	Sister-Elder -	teglík „
Crow - - - a kok.	„ Younger -	teglík „
Swan - - -	Brother-Elder -	teglík „
Egg - - - kiau.	„ Younger -	teglík „
Track of a foot - a kaun.	A young man -	barman.
Fish - - - eian.	An old man -	takana muana.
Lobster - -	An old woman -	takana tebuan.
Crayfish - - aurugut.	A baby - -	a nal.
Mosquito - - a namu.	A White man -	a madar.
Fly - - - a lag.	Children - -	a kum nat.
Snake - - - a ui.	Head - - -	loirg (my).
The Blacks - - a kum tara.	Eye - - -	matag „
A Blackfellow - a muana.	Ear - - -	taligag „
A Black woman - a tebuan.		
Nose - - - gigirog (my).		



DUKE OF YORK ISLAND—*continued.*

Mouth	-	-	anag (my).	Boomerang	-	-
Teeth	-	-	lokog „	Hill	-	- tagai tiltil.
Hair of the head	-	-	weug „	Wood	-	- diwai.
Beard	-	-	kabenawag (my).	Stone	-	- a waat.
Thunder	-	-	pakpakuru.	Camp	-	- ki wan wan.
Grass	-	-	uali.	Yes	-	- yu.
Tongue	-	-	kamenawag (my).	No	-	- pate.
Stomach	-	-	balag „	I	-	- jan.
Breasts	-	-	tuig „	You	-	- ui.
Thigh	-	-	kakig „	Bark	-	- panina.
Foot	-	-	kakig „	Good	-	- auakak.
Bone	-	-	uru.	Bad	-	- pikoina.
Blood	-	-	kap.	Sweet	-	- namian.
Skin	-	-	pang (my).	Food	-	- utna na winagan.
Fat	-	-	bira.	Hungry	-	- molo.
Bowels	-	-	alakum balag (my).	Thirsty	-	- maruk.
Excrement	-	-	tak.	Eat	-	- wagan, ani.
War-spear	-	-	bele.	Sleep	-	- inep.
Reed-spear	-	-	bele.	Drink	-	- inim.
Throwing-stick	-	-	(none).	Walk	-	- wan.
Shield	-	-	(none).	See	-	- boboi.
Tomahawk	-	-	maden.	Sit	-	- ki.
Canoe	-	-	aka.	Yesterday	-	- na bug.
Sun	-	-	make.	To-day	-	- kumari.
Moon	-	-	kalag.	To-morrow	-	- na bum.
Star	-	-	nagnag.	Where are the Blacks?		
Light	-	-	keke.	I don't know	-	jan pai au nu- nuri.
Dark	-	-	marum.	Plenty	-	- magoro.
Cold	-	-	mudian.	Big	-	- gala.
Heat	-	-	uan.	Little	-	- kinalik.
Day	-	-	keke.	Dead	-	- mat.
Night	-	-	marum.	By-and-by	-	- kalik ma ku.
Fire	-	-	augan.	Come on	-	- wanurin.
Water	-	-	pala danim.	Milk	-	- polo na tu.
Smoke	-	-	a mi tubal.	Eaglehawk	-	- manikulai.
Ground	-	-	pia.	Wild turkey	-	
Wind	-	-	dadeip.	Wife	-	- tebuan.
Rain	-	-	bata.			
God	-	-	nara (?).			
Ghosts	-	-	tebaran.			

## APPENDIX I.

## MALAY.

FROM THE DICTIONARY OF JOHN CRAWFORD.

Kangaroo	-	-	Hand	-	-	tangan, asta.
Opossum	-	-	2 Blacks	-	-	
Tame dog	-	-	3 Blacks	-	-	
Wild dog	-	-	One	-	-	asa, satu.
Emu	-	-	Two	-	-	duwa.
Black duck	-	-	Three	-	-	tiga.
Wood duck	-	-	Four	-	-	ampat.
Pelican	-	-	Father	-	-	bapa, pa, rama.
Laughing jackass			Mother	-	-	ama.
Native companion			Sister-Elder	-	-	kaka.
White cockatoo	-	-	„ Younger	-	-	adik parampuan.
Crow	-	-	Brother-Elder	-	-	abang, kakak.
Swan	-	-	„ Younger	-	-	adik, adanda.
Egg	-	-	A young man	-	-	bujang, jaka.
Track of a foot	-	-	An old man	-	-	
Fish	-	-	An old woman	-	-	
Lobster	-	-	A baby	-	-	anak-kachil.
Crayfish	-	-	A White man	-	-	
Mosquito	-	-	Children	-	-	
Fly	-	-	Head	-	-	ulu, kapala.
Snake	-	-	Eye	-	-	mata.
The Blacks	-	-	Ear	-	-	dawun talinga.
A Blackfellow	-	-				
A Black woman	-	-				
Nose	-	-				

## MALAY—continued.

Mouth	-	-	mulut.	Boomerang	-	-
Teeth	-	-	gigi.	Hill	-	- bukit, gunung, prawatta, giri.
Hair of the head	-	-	rambut.	Wood	-	- utan, alas, kayu, wana.
Beard	-	-	janggut, ramos.	Stone	-	- batu.
Thunder	-	-	alintar, guntur.	Camp	-	- pondok.
Grass	-	-	romput.	Yes	-	- iya, ya, bhkan, bali.
Tongue	-	-	lidah.	No	-	- tiyada, tak, jan- gan, &c.
Stomach	-	-	prut, ati, padul.	I	-	- aku, kita, kami, &c.
Breasts	-	-	susu, inang.	You	-	- ang, kaw, mu, lu, &c.
Thigh	-	-	kaki.	Bark	-	- kulit-kayu.
Foot	-	-	kaki, duli, pada.	Good	-	- baik, salih.
Bone	-	-	tulang.	Bad	-	- jabat.
Blood	-	-	darah.	Sweet	-	- manis.
Skin	-	-	kulit.	Food	-	- makanan, sara, parbakalan.
Fat	-	-	lamak.	Hungry	-	- lapar.
Bowels	-	-	prut.	Thirsty	-	- aus, daaga, &c.
Excrement	-	-	tai.	Eat	-	- makan, santap.
War-spear	-	-	tumbak, watang.	Sleep	-	- sidor, lena, adu.
Reed-spear	-	-		Drink	-	- minum.
Throwing-stick	-	-		Walk	-	- jalan.
Shield	-	-	tameng, prisai (and others).	See	-	- tengok, liat, non- tan.
Tomahawk	-	-	kapak, wadung, tabar.	Sit	-	- daduk, lanquk, &c.
Canoe	-	-	sampan, jukung, ladang.	Yesterday	-	- kalmarin.
Sun	-	-	mata-ari, surya, samas.	To-day	-	- ari-ini.
Moon	-	-	bulan, chandra, kamar.	To-morrow	-	- esuk.
Star	-	-	bintang.	Where are the Blacks?	-	-
Light	-	-	chahya, trang.	I don't know	-	-
Dark	-	-	kalam, galap.	Plenty	-	- kalimpaban.
Cold	-	-	dingin, sajuk.	Big	-	- basar, agung.
Heat	-	-	panas, angkat.	Little	-	- kachil.
Day	-	-	ari, dina, yum.	Dead	-	- mati, ilang.
Night	-	-	malam.	By-and-by	-	- sabantar-lagi.
Fire	-	-	api.	Come on	-	- mari.
Water	-	-	ayar.	Milk	-	- susu.
Smoke	-	-	asap.	Eaglehawk	-	-
Ground	-	-	tanah, bumi.	Wild turkey	-	-
Wind	-	-	angin, bayu.	Wife	-	- bini, parampu- wan, estri.
Rain	-	-	ujan.			
God	-	-	tuhan, allah.			
Ghosts	-	-	sumangat.			

## APPENDIX J.

## AFRICA.—YORUBA LANGUAGE.

FROM THE DICTIONARY OF THE REV. T. J. BROWN.

Kangaroo	-	-	Hand	-	-	owo.
Opossum	-	-	2 Blacks	-	-	
Tame dog	-	-	3 Blacks	-	-	
Wild dog	-	-	One	-	-	a, eni, ni, kan, okan.
Emu	-	-	Two	-	-	edzi, medzi.
Black duck	-	-	Three	-	-	eta, meta.
Wood duck	-	-	Four	-	-	erin, merin.
Pelican	-	-	Father	-	-	baba, oba.
Laughing jackass			Mother	-	-	abiamo, iya, yeye, iye.
Native companion			Sister-Elder	-	-	arabiri.
White cockatoo	-	-	„ Younger	-	-	arabiri.
Crow	-	-	Brother-Elder	-	-	ara, aburo, egbon.
			„ Younger	-	-	ara, aburo, egbon.
Swan	-	-	A young man	-	-	
Egg	-	-	An old man	-	-	
Track of a foot	-	-	An old woman	-	-	
Fish	-	-	A baby	-	-	omo-agbo, omo- owo.
Lobster	-	-	A White man	-	-	
Crayfish	-	-	Children	-	-	ewe, madzesi, omo.
Mosquito	-	-	Head	-	-	eri, ori.
Fly	-	-	Eye	-	-	odzu.
Snake	-	-	Ear	-	-	eti.
The Blacks	-	-				
A Blackfellow	-	-				
A Black woman	-	-				
Nose	-	-				

AFRICA.—YORUBA LANGUAGE—*continued.*

Mouth	-	- enu.	Boomerang	-	-
Teeth	-	- akoko, ehin, eyin.	Hill	-	- oke.
Hair of the head	-	- iron.	Wood	-	- igi.
Beard	-	- irongbong.	Stone	-	- okuta, oko.
Thunder	-	- ara.	Camp	-	- do, budo.
Grass	-	- ikoriko, ogbug- bu.	Yes	-	- behe, ni, e.
Tongue	-	- ahon, awon.	No	-	- kurumu, nadwo.
Stomach	-	- aiya.	I	-	- emi, mi, mo.
Breasts	-	- aiya, ige, omu.	You	-	- iwo, nyi.
Thigh	-	- itele, tete.	Bark	-	- ekpo.
Foot	-	- ese.	Good	-	- dara, re.
Bone	-	- egun, egungun.	Bad	-	- buru.
Blood	-	- edze.	Sweet	-	- don.
Skin	-	- ara.	Food	-	- ondze.
Fat	-	- sanra.	Hungry	-	- alaiyo.
Bowels	-	- ifon.	Thirsty	-	- ongbe.
Excrement	-	- imi, igbe.	Eat	-	- dze.
War-spear	-	- esin, oko.	Sleep	-	- sun, togbe.
Reed-spear	-	-	Drink	-	- mo, mu.
Throwing-stick	-	-	Walk	-	- rin.
Shield	-	- akpata, ganiki.	See	-	- ri, wo.
Tomahawk	-	- gamugamu.	Sit	-	- fidibale.
Canoe	-	- fatele, oko, okpere.	Yesterday	-	- ana, lana.
Sun	-	- orun.	To-day	-	- loni.
Moon	-	- osukpa, osu.	To-morrow	-	- ola.
Star	-	- irawo.	Where are the Blacks?	-	-
Light	-	- imole.	I don't know	-	-
Dark	-	- su, sisu, sokun.	Plenty	-	- okpo.
Cold	-	- amudi, otu, otutu.	Big	-	- tobi, lara.
Heat	-	- erun, gbigbona, oru.	Little	-	- kere, die, kiun.
Day	-	- idzo, odzo.	Dead	-	- ku, dake.
Night	-	- oru.	By-and-by	-	- nigbosi.
Fire	-	- ina.	Come on	-	- wah, so, wole.
Water	-	- omi, odo.	Milk	-	- wara.
Smoke	-	- efi, fin, efin.	Eaglehawk	-	-
Ground	-	- ile.	Wild turkey	-	-
Wind	-	- afefe, efufu.	Wife	-	- aya, abileko.
Rain	-	- edzi, odzo.			
God	-	- olorun, olodu- mare.			
Ghosts	-	- oro, iwin.			

**END OF VOLUME III.**

# INDEX.

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In this Index, ordinarily, only a few references are made to any particular subject; thus, the mention of *small-pox* may occur in fifty different places in this work, only five of which may be referred to in the index.

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